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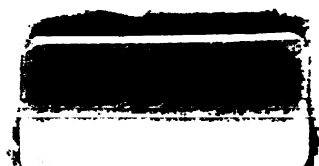
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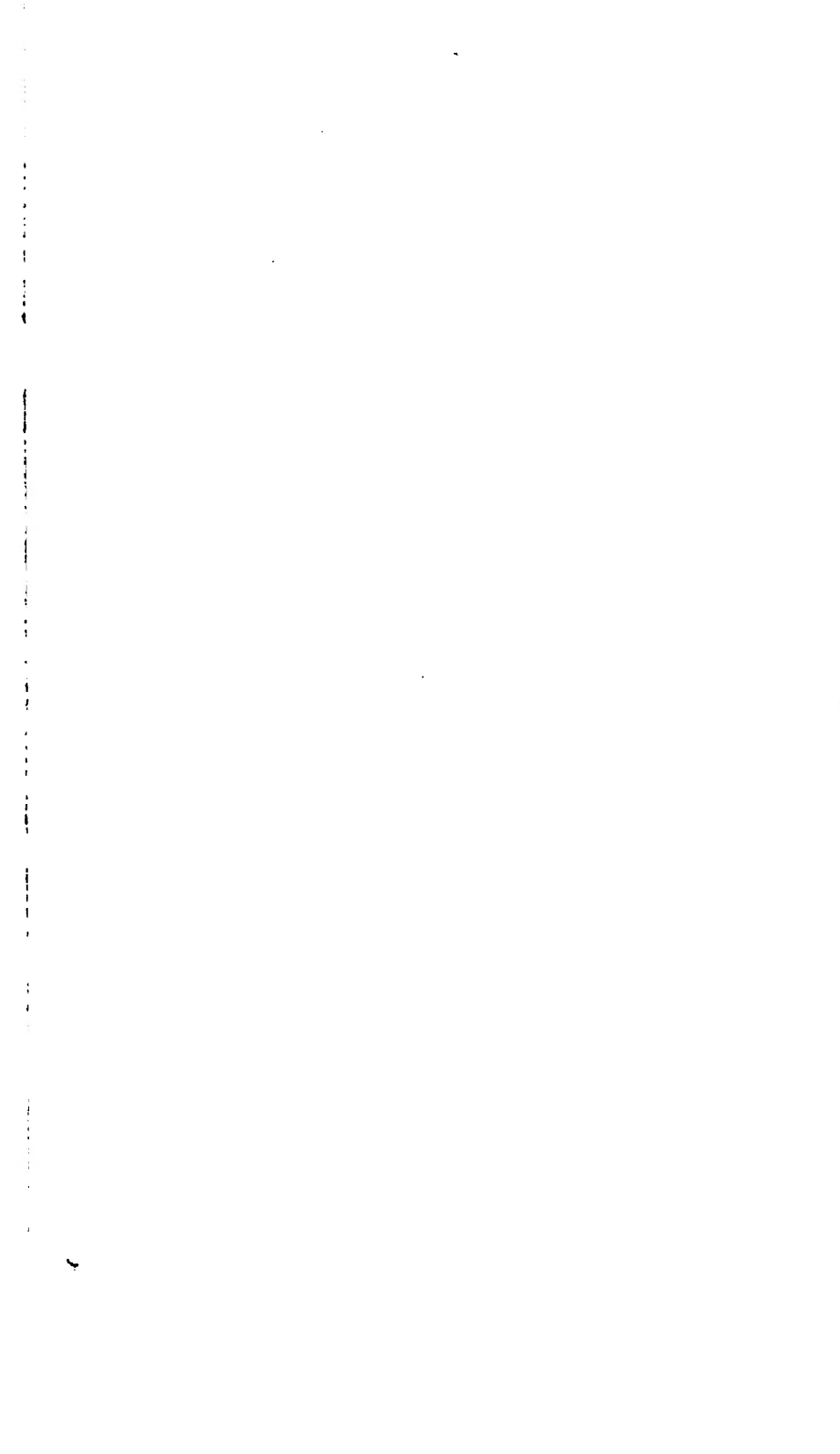
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THE
C L O U D S
OF



ARISTOPHANES,

II

WITH

NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

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LATE FELLOW OF SYDNEY-SUSSEX COLLEGE, CAMBRIDGE.

καὶ πολλὰ μὲν γέλοιά μ' εἰ-
πείν, πολλὰ δὲ σπουδαία. Ran. 389.

JOHN MURRAY, ALBEMARLE STREET,
LONDON.

MDCCCXXXVIII.

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INTRODUCTION.

HAVING entered fully in another ^a place into the general nature of Grecian philosophy, and more particularly the character of Socrates, we shall not add to the size of a volume already sufficiently large by going over ground already trodden, but content ourselves with throwing together such few remarks, as may serve to explain under what feelings and with what conceptions a great part of the notes appended to this play has been framed, and also shew under what points of view the drama itself may be most safely proposed to the consideration of younger minds.

As the schools of ancient philosophy had generally their outer and their inner doctrines, so there was doubtless in that singular person, with whom the greatest of those schools originated, an outer and an inner Socrates. Whether the inner Socrates ever developed himself to that full extent of moral and intellectual grandeur, in which the pages of Xenophon and Plato have exhibited him,—who perhaps drew rather an ideal than a real character,—we shall not here stop to inquire: of the outer Socrates, in all his eccentricities of dress and manner, in many of his peculiar doctrines, as well as in the peculiar phraseology and modes of illustration in which those doctrines were expounded and enforced, we may rest assured that we have here a copy done to the very life; and if the reader finds himself laughing heartily over that copy, he may also rest assured that he does not laugh more heartily than did the son of Sophroniscus himself.

To believe with such a writer as *Ælian*, that, with one ^b ex-

^a See "Preliminary Discourse" to the editor's Translated Comedies of *Aristophanes*.

^b The exception made was in favour of the present drama, in which *Ælian* (II. 13.) admits Socrates to have been present, and to have conducted himself in the manner indicated in foot-note *infr.* p. 53.

ception, Socrates never visited the comic theatre, is to believe what no person conversant with the general nature of that extraordinary man will be inclined to do. Supposing the inner Socrates to have possessed a tithe of that wisdom, moral courage, and rich vein of wit and irony, for which Plato and Xenophon have given him credit, such a person, instead of absenting himself from the exhibitions of the comic stage, as Ælian represents, would on the contrary have brought to them just that feeling of keen enjoyment and sound sense, which we find ascribed to him by writers equally entitled to credit with that small sophist. "If these censors," said Socrates, speaking generally of the comic writers, "point to errors, which really need correction in us, our reformation will be the necessary result of their animadversions; if their censures are false, we have no concern with them: in either case, however, it is best to give ourselves up freely and unreservedly to their remarks." But to the rising genius of the stage—to the dramas of the author of the *Dætales*, the *Babylonians*, the *Acharnians*, and the *Knights*, we may venture, on the authority of ^dPlutarch, to consider him as bringing a still higher feeling. "Did I not tell you," we hear him saying to a little knot of odd-looking theatrical friends around him, while his frame shook with laughter over the parturition-scene in the following drama, "did I not tell you, that to come to an Aristophanic comedy was to come to a great intellectual banquet; and have I deceived you? Psha, psha, man," continued he, observing Chærephon's eye turn in restless and indignant perturbation from the Socrates on the stage to the Socrates who stood beside him, "have done with these emotions; or if you cannot command

* Laert. II. 36. It is precisely in the same spirit that Philosophy herself is made to speak in the pages of Lucian. ΦΙΛ. εἴτα ἡγανακτήσατε λαιδορῆσαί μενους τινος, καὶ ταῦτα εἰδότες ἐμὲ, οἷα πρὸς τῆς κωμωδίας ἀκούσασα ἐν Διονυσίοις, ὅμως φίλην τε αὐτὴν ἡγήμαι, καὶ οὕτε δικάσασθην, οὕτε ἡττιασάμην προσελθοῦσα· ἐφίημι δὲ παίζειν τὰ εἰκότα, καὶ τὰ ξυγένη τῇ ἐορτῇ; οἶδα γὰρ ὡς οὐκ ἂν τι ὑπὸ σκῆμματος χεῖρον γένοιτο, ἀλλὰ τοῦναντίον ὅπερ ἂν ᾖ καλὸν, ὥσπερ τὸ χρυσίον, ἀποσπόμενον τοῖς κόμμασι, λαμπρότερον ἀποστίλβει, καὶ φανερότερον γίνεται. III. 131. 144.

^d Plutarch de liberis educandis, §. 14. The purpose for which the editor has ventured to make some addition to the original anecdote, will appear at the close of these prefatory remarks.

them, be gone at once from the theatre—and, by the * goose, he has even taken me at my word: and see," continued he, marking the fugitive's retreat, "how he brushes by one, and pushes another, and jostles a third; nay, nay, whatever yonder youngster may have whispered in your ear, it is carrying matters too far to plant your fist so violently in his face; but Chærephon was ever hot and ^ffiery, and will not be contradicted in his courses—but now that our peppery and too susceptible friend has disappeared, let us even have one more laugh over this rich scene; I should not be my own mother's son, if I did not add my peal of mirth to those which already reign throughout the theatre:" and another explosion of laughter followed from the light-hearted sage, in which the grotesque figures ^g around him, after some wry faces, found themselves constrained to join. But the anecdote of the worthy Bœotian has led us, we feel, far astray.

That such feelings as these on the part of Socrates were eventually reciprocated by Aristophanes, and the poet and philosopher finally found on that friendly footing towards each other, in which the Banquet of Plato subsequently exhibited them, is more agreeable to believe than safe to conclude;—the reasons which militate against such a conclusion, it may be our lot at some future time to state; our present business is rather to inquire into the probable causes, which many years before the Platonic Banquet took place, induced the poet to bring Socrates upon the public stage. Of these, three at least may, we think, be safely stated. First, that antipathy which has and ever will subsist between men of science, and men of wit and ^h genius, an antipathy aggravated on the part of the comic-writers of Athens from the circumstance, that through

* One of the three ordinary oaths of Socrates. A dog and a plane-tree were the other two.

^f Cf. *infr.* p. 25.

^g Cf. *infr.* pp. 24. 31. 42, 43.

^h How speaks the greatest wit and greatest genius of almost any age, and one disposed to speak favourably of every department of literature, even of those in which he did not himself excel? "Nothing is so tiresome as walking through some beautiful scene with a minute philosopher, (and the Phrontist of Aristophanes is the minute philosopher of sir W. Scott,) a botanist, or pebble-gatherer, who is eternally calling your attention from the grand features of the natural picture to look at grasses and chucky-stones." Lockhart's *Life of Sir W. Scott*, VI. 169.

the influence of the philosophic party, their exhibitions had for a time been prohibited and suspended: secondly, the very eccentric manner in which the son of Sophroniscus had commenced his career in philosophic life, an eccentricity which, if from circumstances of age, it had not trenched upon the personal feelings of Aristophanes, had most probably trespassed on those of other members of the profession to which he had devoted ^k himself; and, thirdly, to a strong feeling on the poet's part, that the philosophy thus introduced had that in its outward frame to which the general habits of society can never be made to conform, and that in its inward frame, which was incompatible with the well-being of the state; both too being apparently based on the model of a predecessor in philosophy, who, though unquestionably a man of prodigious talents, and not without some virtues, must still, in the eyes of all clear-sighted and unprejudiced persons, have appeared as gross a fanatic and impostor as the world had yet seen. It is with the third only of these considerations that the general structure of the notes attached to the following drama will oblige us to deal somewhat largely.

If the age of Aristophanes swarmed, as his writings evidently evince it did, with scientific as well as literary charlatans, those writings seem also to point to individual impostors, who had

ⁱ According to Clinton's *Fasti Hellenici*, Aristophanes was no more than twenty-three years old when he wrote the *Clouds*: but can we suppose such a drama to have been written at such an early age? By adding a few more years to the poet's life, we add to the chance of bringing him into the situation which the note following this refers to.

^k The only details which we possess of the early career of Socrates in the philosophic world, are those contained in Plato's "*Apologia*." A singular account that narrative certainly presents; but to its extreme eccentricity we are less alive perhaps than we ought to be, first from the general reverence with which we peruse accounts of things and persons long gone by, and secondly from the charms of the style in which that narrative is conveyed, and which leads us rather to dwell upon the surface of the tale, than to look closely at the real circumstances which lie beneath it. A bold *travestie*, however, which, substituting London for Athens, and making other corresponding changes, should send a modern aspirant for fame on such a crusade as Plato's account represents Socrates as undertaking, such a *travestie* would place things in a widely different point of view, and leave little surprise that such a play as the *Clouds* should find its way from the closet of Aristophanes to the public stage, supposing its author, or even his brother-dramatists, to have been subjected to the same interrogatories and inquisition at the hands of Socrates, as all else that was eminent in Athens had been. Cf. *Apol.* 21, a—23, d.

not been wanting in a preceding age to set the phrensy going. Such among others was Epimenides, the friend and visitant of Solon. Many are the wonders ascribed to this member of the scientific^k classes; but not the least marvellous of his feats was that sleep of more than half a century into which he was thrown, before he woke to invent the system of lustrations and cathartics, which so much gained the admiration of his contemporaries, and which appears not to have been without its influence in leading to that counter system of^l cathartics, which has gained for Aristophanes the admiration of posterity. Such again was the Sicilian Empedocles. To compose verses which should have the effect of expelling from the human frame every disease, be that disease what it might—to restore breath to a body, out of which it had been absent for a whole moon's^m course—these were but little episodes in his philosophic life; his more constant and regular avocations were with the winds, and in dealing with the more noxious class of these, he contrived to attach an epithet to his name, which seems to have determined our great satirist in deciding what epithet would also best attach to his ownⁿ name. Need we add the Scythian Abaris, and he too, like Epimenides, a visitant of^o Athens? Where indeed should he not have visited? for travel cost him neither labour nor expense; the air being his travelling path, and his vehicle of conveyance a common^p arrow.

But far above all these in talent, and must we add, far above all in the impostor's arts, stood he of the golden^p thigh—the Samian sage, once Euphorbus, then Æthalides, then Hermotimus, then Pyrrhus, then Pythagoras, and finally as a household bird, the hero of one of those immortal^q dia-

^k As for instance,—that he could live without food; that his soul left his body at pleasure, and returned to it again, &c. &c. Brucker I. 419.

^l Cf. note to the word *ἀποβαρῶν*, *infr.* p. 52., and extract from the Wasps, p. 122.

^m Brucker I. 1108.

ⁿ See again the notes, pp. 52. 122.

^o Brucker I. 356.

^p The object of the golden thigh, (better known by its name than the means by which it was made to assume that appearance,) was to assimilate its owner to the Hyperborean Apollo. As such it was exhibited to Abaris, the priest of Apollo, and by him admitted as a proof of the divinity of Pythagoras. Brucker I. 1019. Ritterhuis's notes on Porphyry's Life of Pythagoras, p. 180-1. Lucian V. 100.

^q See Lucian's *Somnium seu Gallus*.

logues, in which Lucian has held up the empirics of science to ridicule with a power almost as masterly as that of Aristophanes himself. That no intentional injustice, however, may be done to this precursor in the philosophic world of no less a person, as we have been led to think, than the hero of the *Clouds* himself, let us be allowed to advert briefly to the sources from which his singular history has reached us, sources it must be owned of so suspicious a nature, that did not a less exceptionable testimony exist for bringing the matter to a different conclusion, we should be inclined to doubt how far we are justified in criminating the philosopher himself with the falsehoods and forgeries with which his name is now surrounded.

That the three great moving powers of the old Pagan world—the priest, the supreme magistrate, and the philosopher—should find their respective influences giving way before the doctrines of the Cross, without some attempt to set up a rival to HIM from whom those doctrines originated, was a piece of negligence which the general course of human operations would not lead us to expect. The alarm would naturally begin with the first of these three orders, and to a corresponding attempt on their part to set up such a rival, many ¹ learned men consider that we are indebted for that most mendacious yet not unamusing book, the *Life of Apollonius of Tyana* by the famous sophist Philostratus. As far as the present writer's knowledge of that work goes, (which does not however profess to be very exact,) he must candidly state, that he can see no such design on the part of the narrator of the tale, and much less on that of its hero. To satisfy an enthusiastic admiration for the philosopher of Samos—to visit the scenes which he had visited—to converse with those from whose schools he had gained his knowledge, and thus to assimilate himself as closely as possible to the great object of his veneration, were evidently the leading objects of Apollonius himself—while to dress up such a hero of romance as should satisfy the empress Julia, and display the sophist's own talents, seems to have been no less the

¹ Brucker, tom. 2. de Secta Pythagor. resuscitata. Olearius in Prefat. ad Vit. Apollon.

aim of his biographer. That the tale should be richly strewed with miraculous events and operations, would follow as a matter of course; how else could its hero be assimilated to the professed object of his admiration and his imitation? and if these pretended miracles derive their colour, as they commonly do, from those of our own sacred writings, *that* might have been done to conciliate the master of the imperial throne, who, with a largeness of piety more to be wondered at than commended, found equal objects of adoration, it has been said, in Moses and Orpheus, Apollonius and Christ. But whatever might be the case with him of Tyana, the time was now rapidly approaching, when priest, and emperor, and philosopher, found it alike their interest to oppose the progress of a religion, which was stopping the emoluments of the first, which was shaking the thrones of the second, and before the simple purity of whose doctrines the tenets of the philosophers were on the point of being scattered to the winds. And it must be owned that the latter exerted themselves with a zeal, and breadth of design and execution, which the priesthood, if Apollonius was really *their* instrument, had not displayed. Where the outer weakness of the then philosophic world lay, the ridicule of their Christian ^topponents had already taught them. Their first

* As a specimen of the colouring given by the biographers of Apollonius and Pythagoras to the miraculous portions of their heroes' histories, we subjoin an account of the annunciation made to the mother of the first during her pregnancy—the circumstances under which the birth took place—and the mysterious manner in which Apollonius was removed from this stage of earthly existence. Apoll. Vit. I. 4. κυσούσῃ δὲ αὐτοῦ τῇ μητρὶ, φάσμα ἦλθεν Αἰγυπτίου δαίμονος, ὁ Πρωτεύς, ὁ παρὰ τῷ Ὀμήρῳ ἐξαλλάντων ἡ δὲ, οὐδὲν δείσασα, ἤρετο αὐτόν· τί ἀποκνήσκει; ὁ δὲ, ἐμὲ, εἶπε. σὺ δὲ τίς; εἰπούσης, Πρωτεύς, ἔφη, ὁ Αἰγύπτιος θεός. Ibid. 5. τεχθῆναι δὲ ἐν λειμῶνι λέγεται, πρὸς ᾧ νῦν ἱερὸν αὐτῷ ἐκπεπνύηται. καὶ μηδὲ ὁ τρόπος ἀγνοεῖσθαι, ὃν ἀπετέχθη. ἀγούσῃ γὰρ τῇ μητρὶ τόκου ὄραν, ὅναρ ἐγένετο βαδίσαι εἰς τὸν λειμῶνα, καὶ ἔκθῃ κεῖραι. καὶ δῆτα ἀφικομένη, αἱ μὲν θυγατρὶ προσείχον τοῖς ἄνθεσιν ἐσκεδασμένα κατὰ τὸν λειμῶνα· αὐτὴ δὲ ἔς ἔκγονον ἀπῆχθη κλιθεῖσα ἐν τῇ πόδι. κύκνοι τοίνυν, οὗς ὁ λειμὼν ἔβουσκε, χορὸν ἐστήσαντο περὶ αὐτὴν καθεύδουσαν, καὶ τὰς πτέρυγας ὥστερ εἰδώσαν ἄνθρωπος, ἄθροον ἤχησαν κ. τ. λ. VIII. 30. 88' ἀμφὶ μέσας νύκτας αὐτὸν λῦσαι. καλέσας δὲ τοὺς δῆσαντας, ὡς μὴ λάθοι, δραμεῖν ἐπὶ τὰς τοῦ ἱεροῦ θύρας, αἱ δὲ ἀπεπετάσθησαν. παρελθόντος δ' εἰσω, τὰς μὲν θύρας ξυνελθεῖν, ὥστερ ἐκείκλειντο, βοῇ δὲ ἄδουσάν παρθένον ἐκπεσεῖν. τὸ δὲ φῶμα ἦν, στείχε γὰρ· στείχε ἐς οὐρανὸν, στείχε. ὁλον, ἴθι ἐκ τῆς γῆς ἔνθα.

^t See Hermias's "Irrisio Gentilium Philosophorum," and cf. Bruck. de Secta Eclectica, II. 211.

care was accordingly to compose the jarring differences among themselves. Platonists were accordingly to be reconciled with Aristotelians—the tenets of the Porch were to be made to agree with those of the Gardens—baits were to be thrown out which should allure if possible even the Christian and the Jew, and thus a great Eclectic and Syncretistic ^u philosophy formed, which should make effectual head against the simpler doctrines of the Cross. When it is considered how diametrically opposed even the first two of these sects were to each other on points the most important ^x, the attempt, it will be allowed, was

^u Brucker II. 193. Ex dictis patebit, hos homines, suppositæ quasi basi philosophiæ Pythagoricæ inædificasse monstrosum ædificium, quod nobis doctrinas Ægyptiacas, Orientales, et Christianas, Pythagoricis et Platoniciis attemperatas exhibet.

^x To reconcile Plato even with himself,—forming, as he had done, a mixed philosophy for himself out of that of Socrates, Pythagoras, the Eristics, Heracitus, and Parmenides, many of whose opinions were at utter variance with each other, and could by no ingenuity of contrivance be united together (Brucker I. 464. 633. 640. 665, 6. 669.),—was no easy matter: but how infinitely that difficulty was increased, when he was to be reconciled with Aristotle, a few particulars out of many will suffice to shew. The Deity of Plato is free in his movements, universal and special in his providence. The Deity of Aristotle is wrapt up in eternal contemplations of himself, cares for nothing in the universe (Id. III. 325.), looks forward to nothing; who even if he had the will to do it, has not the power, for he is bound by a chain, and the eternal combination of movers with mundane spheres take from him all liberty, and strip him of his perfection. (Id. I. 833–4. 1241.) Plato declared the Supreme God to be in a fiery essence; Aristotle, in opposition to Plato, formed a sort of fifth etherial and immutable body, and declared the Deity to be in that. (Id. III. 285–6.) To God and nature Plato added *ideas*; Aristotle laughed at *ideas*. (Id. I. 797. 811. 814.) Plato asserted the world to have been made *in tempore* (Id. II. 362.): he called in a divine soul to assist in its formation (I. 849.). Aristotle admitted of no effecting cause, but asserted it to have been eternal (I. 709.) Plato admitted self-movement in the soul. Aristotle asserted that whatever is moved, is moved by something else. (I. 821.) The immortality of the soul was strenuously asserted by Plato; Aristotle conceals his opinion on the subject, but the probability is, that he denied the soul's immortality. (I. 824–5–6. 855.) Aristotle, by withdrawing a first mover from any care over sublunary things, necessarily denied the efficacy of prayer or sacrifice (I. 790.): the Socratic and Platonic schools admitted both. By *time* Plato understood the movement of the heavens: according to Aristotle, time is the numeration of movement according to former and latter, which parts of time are joined by the present movement, as the parts of a line are by a point. (I. 815.) For their difference of opinion as to *particles* and flux of matter, see the same learned writer. (I. 804. 809–10.) It is unnecessary to carry this note further on the subject of Plato and the Stagyrte: to specify dif-

bold and arduous; but the task was in able hands, and rewards and honours of no ordinary description were profusely showered to stimulate their zeal. It is far, however, beyond the limits of a work like this to go through the list of persons who, under the name of "the Golden Chain," brought to perfection the system of philosophy thus originated. The names of Longinus, Plotinus, Iamblichus, Porphyry, Proclus, Julian, Marinus, would alone suffice to shew, that neither natural nor acquired talent was wanting for making the system acceptable to the pagan world, and the aberrations of some of the earlier Fathers of the church evince that its subtleties and attractions had sometimes proved too much even for their better judgments. Our simpler business is with the choice of person, whom it was thought proper so to identify with this system, as in some degree to constitute him its head and patron. Reasoning *a priori*, we should certainly have expected to see that choice falling on the son of Sophroniscus. To say nothing of the purity and sublimity of his moral code, so many of his opinions, as explained by Plato, wore, or seemed to wear, a close resemblance to the tenets of the Christian and the Jewish churches, that no bait seemed better calculated for unsettling the faith of some, and effecting the adhesion of others. But something more than mere coincidence of morals or opinions was required in the person who was to be set up as the rival of the author of Christianity. It was necessary that he should be invested with supernatural^a powers—disease and pestilence

ferences between those bitterest of foes, the Stoics and the Epicureans, would engage us in an endless task: enough, however, has perhaps been said to shew what the great leaders of the Eclectic schools, the *λεπὰ γυρεῖς*, as they sometimes styled themselves, undertook, when they commenced the task specified in the text. (For more modern attempts to reconcile Plato with Aristotle, see Brucker IV. 355-6. 386. 423. 425. 430.)

† Brucker II. 310-11.

² See on this painful subject Brucker II. 210-11. 365. 389. III. 315. 316. 319. 323. 332. 337. 343.

^a That something else was wanting besides miracles, and which no acts of forgery could supply, the vigorous address of Lactantius to Hierocles, on the attempt of the latter to set up Apollonius above the author of Christianity, will teach us. "*Disce igitur, si quid tibi cordi est, non solum idcirco a nobis Deum creditum Christum, quia mirabilia fecit, sed quia vidimus in eo facta esse omnia,*

were to vanish at his bidding—space and time were to be annihilated at his wishes—the elements were to be at his command—at his behest the tomb was to open and send up its tenant. Now with this last exception, the current accounts of ^b Socrates supplied no materials for making such a declaration; those of Pythagoras either supplied them all ^c, or what they did not supply, the more distant age, at which he lived, gave an opportunity for furnishing, which men, not very scrupulous in their ^d dealings, would not be slow to seize.

How matters actually stood in this last particular, we should have some difficulty in deciding, did not an intermediate and unexceptionable witness exist, from whose writings it seems fair to infer, that if the members of the Golden Chain invented some of the numerous miracles ascribed to Pythagoras, they found many more ready done to their hands. That writer is the author of those immortal dialogues to which we have already adverted. Keen in his abhorrence of every thing that bore the semblance of imposture and deceit ^e, and living in an age, when the progress of Christianity had not yet made it an object to give a false colouring to the character of the Samian philosopher, the general testimony of Lucian must be considered as that which every clear-sighted and unbiassed person derived from the accounts then current of Pythagoras; and the question accordingly occurs, how stands the character of

quæ nobis annuntiata sunt vaticinio prophetarum. Fecit mirabilia; magum putassemus: ut et vos nuncupatis; et Judæi tunc putaverunt; si non illa ipsa facturum Christum prophetæ omnes uno ore prædicassent. Itaque Deum credimus, non magis ex factis operibusque mirandis, quam ex illa ipsa cruce, quam vos sicut canes lambitis; quoniam simul et illa prædicta est. Non igitur suo testimonio, (cui enim de se dicenti potest credi?) sed prophetarum testimonio, qui omnia, quæ fecit, ac passus est, multo ante cecinerunt, fidem divinitatis accepit; quod neque Apollonio, neque Apuleio, neque cuiquam magorum potuit aut potest aliquando contingere." *Iæstit. V. 3.*

^b Aves 1552—1564. For Apollonius's imitation of Pythagoras in this particular, see his *Life*, l. IV. c. 16.

^c *Iamb. Vit. Pyth. c. XXVIII.* Brucker I. 993. 1012. 1014.

^d Brucker I. 1016. II. 368. 373. 376—7—8—9. 381. 387.

^e What are his own words respecting himself? *Μισαλαζόν εἰμι, καὶ μισογῆης, καὶ μισοψευδῆς, καὶ μισότῳφος, καὶ μισῶ πᾶν τὸ τοιοντῶδες εἶδος τῶν μαρῶν ἀνθρώπων.* III. 137.

that philosopher with a writer at once so sagacious and so unprejudiced? Of his virtues—and the great virtues of temperance and continence can hardly be denied him—Lucian, it is true, says nothing; to his talents,—and that they were infinitely beyond his age, there cannot be the shadow of a doubt—he appears less ^finsensible; but his gross abandonment of truth—that truth, which by a strange contradiction he recommended in language so noble and lofty to his ^gfollowers—is the object of Lucian's unsparing ridicule; and however playfully the terms may drop from his pen, yet cheat—impostor—fraudful braggart—are the thoughts evidently uppermost in his mind, whenever the name of the Samian philosopher comes before ^hhim. Such is the Pythagoras of the great satirist of Samosata: such was the Pythagoras of still higher and graver ⁱauthorities; and such,—but without imputing to him any attempt at his predecessor's frauds and deceptions—such it has been the attempt of many succeeding notes to shew, was the model on which the son of Sophroniscus had from an early period formed some of his outward habits, and more of his inner opinions, many of the latter of which he retained to his dying ^kday.

In ascribing to the latter so large an acquaintance with Pythagorean doctrines, we are well aware that we differ widely from many learned men, who in the ascription of such doctrines to Socrates in the Platonic writings, see rather the interpolations of an impertinent pupil, than the real tenets or opinions of his wiser ^lmaster. That Plato, by his travels in

^f III. 142. V. 67. VI. 316.

^g Τοιαῦτα παρῆναι· μάλιστα δ' ἀληθεύειν τοῦτο γὰρ μόνον δύνασθαι τοὺς ἀνθρώπους ποιεῖν θεῶ παραπλησίους· ἐπεὶ καὶ παρὰ τοῦ θεοῦ, ὡς παρὰ τῶν μέγων ἐπυνθάτετο, οὐδ' Ἄρομάξην καλοῦσιν ἐκείνοι, δοικέναι τὸ μὲν σῶμα φερεῖ· τὴν δὲ ψυχὴν ἀληθεύει. Porph. de Vit. Pyth. §. 41.

^h III. 82. IV. 281. VI. 294. 316–17. 334.

ⁱ St. Chrysostom, Homil. I. in Joan. Evangel. Lactantius, l. III. de falsa Sapientia, c. 19. Tertullian, c. 28. See also Brucker, I. 1015. 1018–19. Timon ap. Laert. I. p. 518.

^k Infr. p. 107.

^l No one has advocated this opinion more strongly than the learned writer, to whose work on the philosophy of the ancients so much reference has been made in the following pages. But on this point the authority of Brucker must go for nothing, from the strange chronological error which he has fallen into, that of sup-

Egypt—by his purchase of the book of Philolaus, and by personal intercourse with many members of the Italian school,—had obtained a larger knowledge than his preceptor of those doctrines,—doctrines in general so studiously concealed from the world,—there can be little doubt; but at the time the *Clouds* was acted, Plato had not emerged many years from his ^mnursery, and if we find the language and sentiments ascribed to his great master in that play bearing so close an affinity, as we have endeavoured to prove, with the doctrines of the Pythagorean school, it is evident that this notion of Platonic infusion and interpolation must undergo a great change, and that we must be content to admit, that the Phædrus, the first burst, as Schleiermacher terms it, of the Platonic doctrines drawn from Socrates, and generally supposed to have been published during the latter's life, bore just that predominance of Italian doctrines, which under such circumstances we should be prepared to expect.

Is it asked from what sources Socrates gained his imperfect knowledge of the Pythagorean system—for that his knowledge of that system was perfect or complete, we are not prepared to assert?—Among the many which might be produced, we shall

posing the *Clouds* to have been written just immediately prior to the death of Socrates, instead of being composed twenty-three years before that event. (I. 550 sq.)

^m Plato was born B. C. 429; the *Clouds* was acted B. C. 423. Plato therefore was at that time but six years old. The age of Xenophon is open to more doubt, but if the following calculations are correct, it did not much exceed, or perhaps even fell short of that of Plato at the same period. The expedition of Cyrus took place B. C. 401. In the account of that expedition, Xenophon is termed *νεαίτερος* (*Anab.* II. 1. 13.), apparently too with a little sneer at him as a * philosopher. In the *Memorabilia*, (I. 2. 35.) the age of thirty is assigned as that up to which a man might be termed *νέος*. The diminutive might therefore be taken at twenty-five, in which latter case Xenophon would be only three years old at the time when the *Clouds* was performed. (See however on this subject Mitford and Clinton, the former of whom, like the present writer, supposes Xenophon to have been under thirty at the time of the *Anabasis*, the latter considers him to have been about forty-two.) Socrates himself, born B. C. 468, was forty-five years old when the *Clouds* was acted; the age of its writer has been mentioned above as twenty-three.

* It must be observed, however, that instead of *Xenophon*, some MSS. read *Theopompus*; and for various reasons, many learned writers consider the latter as the better reading.

content ourselves with naming three. The works of Epicharmus, the comic dramatist, were filled with maxims and opinions derived from the Italian ⁿ school. Were these dramas unknown to Socrates? We find them quoted by him both in Plato and in ^o Xenophon, and hence conclude that they were not. The writings of Heraclitus derive their whole colour and hue from the same school. Were these too in the hands of Socrates? How could they be otherwise, since according to some accounts, the MSS. containing them had been first drawn from their secret recesses by no other hand than that of ^p Euripides, the philosophic friend of the son of Sophroniscus? But still further—Among the well-known peculiarities of Socrates one was, that of never quitting Athens, unless when the duties of the state compelled him. The only exception perhaps that can be named is a voluntary journey made by him to Samos, and with his early tutor ^q Archelaus. Why such a visit, and in company with such a person? I know but one satisfactory reason that can be assigned; viz. a desire to glean such information as he could respecting a philosopher and a philosophy, both of which seem to have made a vehement impression on his early imagination.

It may be asked, if Aristophanes really considered the habits and opinions of the hero of his *Clouds* to have been formed on those of the philosopher of Samos, why the name of the latter nowhere appears in the drama? It may be asked in return, why the names of so many foreign charlatans and philosophic impostors, actually resident in Athens, do not also

ⁿ See Laert. III. 10—17. VIII. 78. Brucker (I. 1121.), writing of this eminent dramatist, observes; “Præter Empedoclem celebre quoque inter auditores Pythagoræ nomen fuit Epicharmo Coo, Helothalis filio: quem tamen Megarensem quidam, alii Samium dicunt . . . Trimestris infans Megaras Siciliæ delatus est, atque inde Syracusas, ubi philosophiæ nomen dedit . . . Cum vero partim Pythagoreorum legibus impeditus philosophiam Pythagoricam propalare non auderet, partim ob Hieronis tyrannidem a publica philosophiæ professione abstineret, ad antiquam comœdiam studium mentemque applicuit, et in theatro subinde Pythagorica dogmata versibus comprehensa vulgavit, id quod male Pythagoreos habuit.

^o Plat. Gorg. 505, d. Theætet. 152, e. Xen. Mem. II. 1. 20.

^p See Laert. II. 22. et infr. p. 88.

^q Laert. II. 23.

appear in this or other of his dramas? Clearly because at that early period, when science and philosophy were making their first burst at Athens, such names would have been little more than dead letters to the greater part of the audience for whom he wrote. That he was familiar with the arts and impostures of such men as Epimenides, Empedocles, and Abaris, scholars or personal friends of Pythagoras, the language to which we have referred both in his *Clouds* and *Wasps*, gives pregnant proof;—yet their names nowhere appear: was he, however, to be acquainted with them, and yet ignorant of the source from which their practices were derived? Had even other sources been wanting from which to derive a knowledge of the name and doctrines of the Samian sage, were not the early dramas of Epicharmus more likely to be in his hands than even those of Socrates, and would not they furnish a mind so searching and inquisitive as his with a tolerable knowledge of both?

The cast of notes appended to this drama obliges us to make one more remark, but it shall be a brief one. The Aristophanic Socrates has now been placed in more than one publication before the public by the present writer, and maturer minds will of course come to such decision on this perplexing subject as their own judgments shall deem best. But in a work more exclusively devoted to younger readers, that writer could not but occasionally ask himself, was it fair that such minds should be thrown entirely on their own thoughts on such a subject, and thus left to imbibe, it might be permanently, false impressions respecting a name, which afterwards became almost synonymous with that of virtue^r itself? It would indeed have been to him a painful thought that such had been the result of his labours, and a simple expedient seemed to offer itself for preventing such a consequence. It has been already observed, on the authority of *Ælian*, that Socrates was himself present at the exhibition of

^r That some serious deductions are to be made in this ascription of perfect virtue to the son of Sophroniscus, has been hinted at in a passing note, (*infr.* p. 32.) What those deductions are, the investigation of a future play will oblige us to explain more fully. In the meantime the reader is referred to the editor's "Preliminary Discourse" to his translated plays of Aristophanes, p. 102.

the Clouds. By taking advantage of this anecdote, and putting a few imaginary speeches into the latter's mouth, it was hoped that young minds might at least be kept in a state of equilibrium, and their thoughts led to the consideration, not only of what that singular person most certainly was in many particulars at the time that exhibition took place, but also of what he probably became during the three and twenty years which elapsed between that exhibition and the philosopher's death ; a period long enough for most important changes in any place, but in a town like Athens, where every thing moved at a pace so rapid, sufficient to account for most of the discrepancies which appear between the Aristophanic Socrates, and the Socrates of Plato and of Xenophon. Much more might unquestionably have been made of such an anecdote ; but the editor's object would upon the whole, it was thought, be better gained by leaving much to the reader's own taste and imagination, than by intruding his *real* Socrates too often upon the *scenic* one.

The editor has no wish to deprecate the just severity of criticism by any unmanly complaints ; but it is due to himself to say, that the present is not the mode in which he originally contemplated his illustrations of this noble drama. In the midst, however, of most extensive preparations for such a purpose, and while pursuing his task with feelings of intense delight, that health, on which the completion of his designs depended, became seriously interrupted, and it is only through the assistance of a kind and learned friend, that he has been able to see through the press what it ill perhaps becomes him to acknowledge constituted little more than the first rough sketch of his intended labours. To that friend, who amid large demands upon his own time could contrive to give him such important aid, he begs to return his earnest thanks.

ADDRESS

TO

THE PUBLIC

OR TO

THE AUTHOR'S READERS*.

ὦ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως
 τάληθῃ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με.
 οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφὸς,
 ὡς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιούς
 καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμῳδιῶν,
 πρῶτους ἡξίωσ' ἀναγεῦσ' ὑμᾶς, ἢ παρέσχε μοι
 ἔργον πλείστον· εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτικῶν
 ἡττηθεῖς, οὐκ ἄξιός ὢν ταῦτ' οὖν ὑμῖν μέμφομαι
 τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταῦτ' ἐπραγματευόμην.
 ἀλλ' οὐδ' ὡς ὑμῶν ποθ' ἐκὼν πρωδώσω τοὺς δεξιούς.¹
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν,
 ὁ σῶφρων τε χῶ καταπύγων ἄριστ' ἡκουσάτην,
 κἀγὼ, παρθένος γὰρ ἔτ' ἦ, κοῦκ ἐξῆν πῶ μοι τεκεῖν,

* If Aristophanes ever wrote, or intended to write, an improved copy of his *Clouds* for the stage, (which the learned Ranke seems with much reason to consider as an untenable* opinion,) then the first of these two titles is the most correct; if, on the contrary, he never wrote but one, viz. that which we at present have in our hands, and to which after a few years interval he determined to give what we should term *publication*, then the second of these titles is the most appropriate. In either case the fittest place for a modern reader to make himself master of its contents appears to be before the commencement of the drama itself, and not in the body of the piece, where it tends to interrupt the proper flow of feeling, and to engender various chronological errors.

* Vit. Aristoph. 422-6. For Dindorf's opinion, that our present copy of the *Clouds* is the author's original copy with some changes introduced, see his "Commentatio de Aristophanis fragmentis," p. 15—23.

ἐξέθηκα, παῖς δ' ἐτέρα τις λαβοῦς' ἀνείλετο,
 ὑμεῖς δ' ἐξεθρέψατε γενναίως καὶ παιδεύσατε
 ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια.
 ὣν οὖν Ἡλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμῳδία
 ζητοῦς' ἦλθ', ἣν που 'πιτύχη θεαταῖς οὕτω σοφοῖς
 γνώσεται γὰρ, ἣν περ ἴδῃ, τὰ δελφοῦ τὸν βόστρυχον.
 ὥς δὲ σῶφρων ἐστὶ φύσει σκέψασθ'. ἦτις πρῶτα μὲν
 οὐδὲν ἦλθε ράψαμένη, παιδίους ἱν' ἦν γέλως
 οὐδ' ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἵλκυσεν,
 οὐδ' ἐπρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ
 τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,
 οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰοῦ ἰοῦ βοᾶ,
 ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν.
 καὶ γὰρ μὲν τοιοῦτος ἀνὴρ ὣν ποιητὴς οὐ κομῶ,
 οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,
 ἀλλ' αἰεὶ καινὰς ἰδέας ἐσφέρων σοφίζομαι,
 οὐδὲν ἀλλήλαισιν ὁμοίας καὶ πάσας δεξιὰς
 ὅς μέγιστον ὄντα Κλέων' ἔπαισ' ἐς τὴν γαστέρα,
 κοῦκ ἐτόλμησ' αὐθις ἐπεμπεδῆσ' αὐτῷ κείμενῳ.
 οὗτοι δ', ὡς ἅπαξ παρέδωκεν λαβὴν Ὑπέρβολος,
 τοῦτον δειλαινὸν κολετρῶσ' αἰεὶ καὶ τὴν μητέρα.
 Εὐπολὶς μὲν τὸν Μαρικᾶν πρῶτιστον παρεἵλκυσεν
 ἐκστρέψας τοὺς ἡμετέρους Ἱππέας κακὸς κακῶς,
 προσθεὶς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος οὔνεχ', ἣν
 Φρόνιχος πάλαι πεποίηχ', ἣν τὸ κῆτος ἥσθιεν.
 εἴθ' Ἑρμιππος αὐθις ἐποίησεν εἰς Ὑπέρβολον,
 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον,
 τὰς εἰκὺς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι.
 ὅστις οὖν τούτοισι γελᾷ, τοῖς ἐμοῖς μὴ χαιρέτω
 ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνεσθ' εὐρήμασιν,
 ἐς τὰς ὥρας τὰς ἐτέρας εὖ φρονεῖν δοκῆσετε.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΣΤΡΕΨΙΑΔΗΣ

ΦΕΙΔΙΠΠΙΔΗΣ

ΘΕΡΑΠΩΝ ΣΤΡΕΨΙΑΔΟΥ

ΜΑΘΗΤΑΙ ΣΩΚΡΑΤΟΥΣ

ΣΩΚΡΑΤΗΣ

ΧΟΡΟΣ ΝΕΦΕΛΩΝ

ΔΙΚΑΙΟΣ ΛΟΓΟΣ

ΑΔΙΚΟΣ ΛΟΓΟΣ

ΠΑΣΙΑΣ

ΑΜΥΝΙΑΣ

ΜΑΡΤΥΣ

ΧΑΙΡΕΦΩΝ.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΝΕΦΕΛΑΙ.

ΣΤΡΕΨΙΑΔΗΣ.

ἼΟΥ ἰού.

ὦ Ζεῦ βασιλεῦ, τὸ χρήμα τῶν νυκτῶν ὅσον
ἀπέραντον. οὐδέποθ' ἡμέρα γενήσεται;

1. The encyclema represents a spacious sleeping-room, the costly decorations of which imply the great wealth, or great extravagance of the owner. In one corner of the room is placed a sumptuous couch, at the foot of which stands a statue of Neptune, implying that the occupant of the bed is of the equestrian order. Smaller couches are disposed around, belonging to the slaves and retainers of the establishment. Certain sounds give token that these are all wrapped in a profound repose; but not so the stout, broad-shouldered person, who stands in the centre of the apartment, (a lacky at his elbow,) and whose deep sighs are chiding

“ the cripple, tardy-gaited night,
Who, like a foul and ugly witch, doth limp
So tediously away.”

2. ὦ Ζεῦ βασιλεῦ. The elegant scholarship of Bergler, never at a loss for a parallel passage, compares Hippoc. epist. 12. ὦ Ζεῦ βασιλεῦ, λέγοντες, βοήθει, θεράπευσον. Ran. 1276. ὦ Ζεῦ βασιλεῦ, τὸ χρήμα τῶν κόπων ὅσον.

Ib. τὸ χρήμα τῶν νυκτῶν, ὅσον ἀπέραντον. Ernesti translates; *proh quam longæ sunt noctes! plane infinitæ!* Welcker still more closely: *ein Ding sind doch die Nächte wie was gränzenloses.* Hermann explains the construction; τὸ χρήμα τῶν νυκτῶν τόσον ἐστίν, ὅσον ἀπέραντον. Perhaps the simplest mode of rendering the verse would be as follows: τὸ χρήμα τῶν νυκτῶν (*these hours of night*) ὅσον ἀπέραντον (*how interminable they are!*) The formula τὸ χρήμα τῶν νυκτῶν, having been explained in former plays (Acharn. 138. Eq. 1182.), it remains only to give a few examples from Heindorf of the word *νύκτες* (*horæ nocturnæ*). Plato Protag. 310, d. ἔπειτά μοι λίαν πόρρω τῶν νυκτῶν εἶναι. Sympos. 217, d. διελεγόμεν πόρρω τῶν νυκτῶν. Xen. Cyrop. IV. 5. 13. καὶ οὕτω δὴ ἀφικνούνται . . . περὶ μέσας πῶς νύκτας. V. 3. 52. ἦνικα δ' ἦν ἐν μέσῳ νυκτῶν. Vesp. 218. ἀπὸ μέσων νυκτῶν.

3. ἀπέραντον, *without end or limit.* The speaker here advances

καὶ μὴν πάλαι γ' ἀλεκτρυόνης ἤκουσ' ἐγώ
οἱ δ' οἰκέται ρέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ.
ἀπόλοιο δῆτ', ὦ πόλεμε, πολλῶν οὔνεκα,
ὅτ' οὐδὲ κολάσ' ἔξεστί μοι τοὺς οἰκέτας.

5

towards the door, and affects to cast an anxious look as to how the night is wearing.

5. *ρέγει ἐπὶ τῶν κοιμωμένων, Ἀττικῶς. ρέγχει, Ἑλληνικῶς. Spanh. (Strepsiades having come from the window or door, turns to contemplate the sleeping slaves.)*

Ib. *οὐκ ἂν*, sc. *ἔρεγκον*, *they would not have snored*. Cf. Plat. in Theæt. 164, d.

Ib. *πρὸ τοῦ*, i. e. *πρὸ τούτου*. Lysias 120, 16. *ἐν τῇ πρὸ τοῦ χρόνῳ*. Cf. nos in Eq. 119.

6. *ὦ πόλεμε, πολλῶν οὔνεκα*. This bold *prosopopœia*, the sure signal of great excitement, is somewhat startling at first; but the situation of the speaker, the representative of three generations of landowners (Cf. *infr.* 66.), must be taken into account. Eight years had that cruel scourge, the Peloponnesian war, now lasted, and every year the landowner, small or great, had, in pursuance of the stern policy of Pericles, to exchange his pleasant fields for the hateful town. But the mere interference with customary habits and predilections was the least part of the evil. With himself the landowner had necessarily to remove a considerable portion of his agricultural slaves to the metropolis, there to live at great expense, doing nothing, and contracting habits which tended to unfit them for their proper avocations. In the case of Strepsiades, matters were still worse. A residence in Athens had thrown his son and heir upon his noble relatives, and the consequences had been what might be expected. Instead of the simple pleasures, with which it may be supposed that the young Phidippides had hitherto contented himself—*hunting, fishing, bow-shooting*—the extravagant amusements of the horse and chariot-race had amused his day, and guessing from the young man's adjurations (*infr.* 91. 108.), the tavern-banquet and its usual concomitants had furnished out the night. These with other expenses (for it is not to be supposed that a relation of the great Megacles would be allowed by his wife to take up his abode in the meaner parts of Athens) began to tell hard upon poor Strepsiades. His landed property appears already to have been largely dipped (v. 37.), and his account-book presented a long list of *items* yet to be settled. Desperate diseases require desperate remedies, and a desperate one the half-ruined landowner hits upon; but of this hereafter. (The reader's imagination will readily present to him the clenched and upraised hand with which the first part of this address is commenced, and the deep and bitter sigh with which it is concluded.)

7. *ὅτι οὐδὲ κολάσαι*. Br. *ὅτι δ' οὐδὲ κολάσαι*. Herm. See also Ranke, Vit. Arist. p. 305. *ὅτ' οὐδὲ κολάσ'*. Dind.

ἀλλ' οὐδ' ὁ χρηστὸς οὕτοσιν νεανίας
ἐγείρεται τῆς νυκτὸς, ἀλλὰ ῥέγκεται
ἐν πέντε σισύραις ἐγκεκορδυλημένος.

10

ἀλλ' εἰ δοκεῖ, ῥέγκωμεν ἐγκεκαλυμμένοι.
ἀλλ' οὐ δύναμαι δείλαιος εὔδειν δακνόμενος
ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης καὶ τῶν χρεῶν,
διὰ τουτονὶ τὸν υἱόν. ὁ δὲ κόμην ἔχων

Ib. "We shall be gratified to find, that with the various miseries which a war of twenty-seven years diffused among those called citizens of the Greek nation, it brought a very general alleviation of evil to that more numerous portion of mankind, the Grecian slaves. When all neighbouring states were friendly, the slave looked around in vain for refuge from the cruelty of an inhuman master; but if they were hostile, it behoved equally the wealthy despot of many slaves, and the poor tyrant of one, to beware how he set the wretch upon comparing the risk of desertion with the hope of a better service. . . . What the ancient historians have left unnoticed (for slaves came little within their regard) we learn from the celebrated comic poet of the day. In the comedy, yet extant, called 'The Clouds,' we find an old country-gentleman of Attica ludicrously execrating the war, because he was no longer permitted to beat his slaves.' Mitford, V. 9. For the immense numbers in which the Attic slaves (though far better treated in general than other Grecian slaves) deserted, see Thucyd. VII. 27. (καὶ ἀνδραπόδων πλεόν ἢ δύο μυριάδες πύτομολήκεσαν, καὶ τούτων τὸ πολὺ μέρος χειροτέχνην.)

8. ὁ χρηστὸς. Speaks ironically, as he casts another look towards his sleeping son. Plato in Theæt. 166, a. οὗτος δὲ ὁ Σωκράτης ὁ χρηστὸς.

10. ἐγκεκορδυλημένος (κορδύλη, a covering for the head), wrapped up.

Ib. σισύρα, a thick, fleecy coat, from which the wool was imperfectly shorn, serving as a coat by day, and a blanket by night. Cf. nos in Vesp. 750.

11. ἀλλ' εἰ δοκεῖ, but with permission. (Strepsiades at the end of the verse casts himself on the bed, and throws some blankets over him, but in vain: the desired sleep comes not to his eyes.)

Ib. ἐγκεκαλυμμένοι. Plat. Protag. 315, d. ὁ μὲν οὖν Πρώδικος ἔτι πατέκειτο, ἐγκεκαλυμμένος ἐν κωδίοις τισὶ καὶ στρώμασι. Laert. VI. 77. καὶ αὐτὸν καταλαμβάνουσιν ἐγκεκαλυμμένον, οὐδ' εἴκασαν αὐτὸν κοιμώμενον. See also Lucian. III. 17.

12. δακνόμενος. Gl. ἐνοχλούμενος.

13. φάτνη (πατίομαι, πασάσθαι, to eat,) the manger, in which horses have their food.

Ib. "ὑπὸ τῆς δαπάνης καὶ τῆς φάτνης, pro δαπάνης εἰς τὴν φάτνην, h. e. τοὺς ἵππους." Dind.

14. κόμην ἔχων. It has been explained in a former play (Equit.

ἰππάζεται τε καὶ ξυνωρικεύεται

15

ὄνειροπολεῖ θ' ἵππους· ἐγὼ δ' ἀπόλλυμαι,

ὀρῶν ἄγουσαν τὴν σελήνην εἰκάδας·

in heret οἱ γὰρ τόκοι χωροῦσιν. ἄπτε, παῖ, λύχνον,

562.), that in Athens the practice of wearing the hair long, and otherwise decorating it, was peculiar to the higher orders.

15. ἰππάζεσθαι, said of horses *driven*, (Il. 23, 426. Ἀντίλοχ', ἀφραδέως ἰππάζεαι· ἀλλ' ἀνεχ' ἵππους,) and *ridden*. (Herodot. IV. 110. 114. ἐντυχοῦσαι δὲ πρώτῃ ἵπποφορβίῃ, τοῦτο διήρπασαν· καὶ ἐπὶ τούτων ἰππαζόμεναι κ. τ. λ.) Xenophon uses the word in the latter sense. De re Equest. c. II. 1. III. 1. X. 15. XI. 8. Hellen. III. 4. 16. ἐκ δὲ τούτου παρὴν ὁρᾶν τὰ μὲν γυμνάσια πάντα μεστὰ ἀνδρῶν τῶν γυμναζομένων, τὸν δὲ ἵπποδρόμον τῶν ἰππαζομένων. Lucian II. 105. ἐφιππάζομαι. Laert. IV. 47. Βίων . . . πλείστας ἀφορμὰς δεδωκὼς τοῖς βουλομένοις καθιππάζεσθαι φιλοσοφίας.

Ib. συνωρικεύεσθαι, (συνωρίς, a two-horse chariot,) *drives a two-horse chariot*. Bergler compares Theophyl. Epist. 65. ὁ Γοργίου παῖς ἡμᾶς ἀδικεῖ· ξυνωρικεύεται γὰρ ἰππαζόμενος, ὁ παμμίαρος.

16. ὄνειροπολεῖν, (Gl. ἐν ὀνείρασι φαντάζεσθαι,) ἵππους, *to dream of horses*. Infr. 27. ὄνειροπολεῖ ἵππικὴν. Lucian VI. 339. II. 142. ἔτι γὰρ σὺ ὄνειροπολεῖς τὸν πλοῦτον; IV. 95. πολλὰ καὶ θαυμάσια ὄνειροπολῶν. Plut. Alcib. 17. Ἀλκιβιάδης δὲ Καρχηδόνα καὶ Λιβύην ὄνειροπολῶν. Clem. Alexand. οὐχ ὥς Πυθαγόρας καὶ οἱ ἀπ' αὐτοῦ, τὴν μετένδεσιν ὄνειροπολοῦντες τῆς ψυχῆς. Alciph. Epist. I. 34. τυραννίδας ὄνειροπολεῖ. Cf. nos in Eq. 788. (Those who wish to know philosophically how dreams are formed, may consult Plutarch's Placit. Philos. V. 2.)

17. εἰκὰς sc. ἡμέρα, *the twentieth day of the month*. Hes. Op. 790. 818. εἰκάδες, *the twentieth and nine following days*. Andoc. 16, 8. Pecuniary loans at Athens were made sometimes on daily, but more commonly on monthly interest. (infr. 1240.) In the latter case, the εἰκάδες formed a succession of agony-points, still increasing in pungency to him, who found the day of payment in principal or interest, or both, advance upon him, without the means of satisfying his creditors' demands. (infr. 1084.)

18. οἱ τόκοι. Fragm. Lysiae (de Æschine Socratico). ἐδεῖτο μὴ περνεῖν αὐτὸν διὰ τοὺς τόκους ἐκ τῶν ὄντων ἐκπέσοντα. Ib. οἶσω σοι ἐνέ' ὀβολοὺς τῆς μῆνης τόκους.

Ib. χωροῦσι, *progress, advance*. Though the editor can cite no authority for his opinion, he has been occasionally led to think from the general tenor of this play, that in the case of monthly loans, payment was demanded on the twentieth of the month, and that such payment not being made, an additional interest (the τόκοι τόκων of v. 1109) was required during the ten succeeding days, but that no legal steps were taken for the recovery of the money before the thirtieth of the month. This view of the case (which however is but a

κακφερε τὸ γραμματεῖον, ἵν' ἀναγνώ λαβὼν
ὅπόσοις ὀφείλω καὶ λογίσωμαι τοὺς τόκους. 20
φερ' ἰδω, τί ὀφείλω ; “ δώδεκα μνᾶς Πασίᾳ.”

mere suggestion) would at all events explain why the whole *εικάδες* are an object of so much terror to Strepsiades.

Ib. ἄπτε . . λύχρον. Laert. IV. 66. κελεῦσαι τε τὸν παῖδα λύχρον ἄψαι. Theoc. XIV. 23. εὐμαρέως κεν ἂν αὐτὰς καὶ λύχρον ἄψαις. On various kinds of lamps among the ancients, see Athen. XV. 17.

19. γραμματεῖον, *Denkbuch, memorandum-book*. Wiel. The best illustration of our *borrower's* memorandum-book in the text, will be the memorandum-book kept against such borrowers by the *lender* of money. Μέγα, ὃ φίλε, κακὸν οἱ κατὰ τὴν πόλιν ἄτοκογλύφοι. Ἐγὼ γὰρ οὐκ οἶδα τί παθὼν, δέον παρὰ σέ ἢ παρὰ τινα ἄλλον τῶν κατ' ἀγρὸν γειτόνων ἔλθειν, ἐπεὶ κατέστην ἐν χρεῖᾳ χρημάτων, βουλόμενος ἐπὶ Κολωνῷ πρίασθαι χωρίον, ξεναγήσαντός μέ τινος τῶν ἀστικῶν ἐπὶ τὰς Βυρτίας θύρας ἀφικόμεν. Εἶτα καταλαμβάνω πρεσβύτην, ὀφθῆναι ὃ ῥικνὸν, συνεσπακότα τὰς ὀφρῦς, χαρτίδια ἀρχαῖά τινα, σαπρὰ δὲ διὰ τὸν χρόνον, ὑπὸ κορέων καὶ σητῶν ἡμίβρωτα, διὰ χειρὸς κατέχοντα. Εὐθύς μὲν οὖν μόλις με προσεΐπε, ζημίαν ἡγούμενος τὴν προσηγορίαν· εἶτα τοῦ προξένου φήσαντος, ὡς δεομένη χρήματων, πόσων ἤρετο ταλάντων; Ἐμοῦ δὲ θαυμάσαντος τὴν ὑπερβολήν, ἐδιέπτεν εὐθέως, καὶ δηλὸς ἦν δυσχεραίνων ὁμοῦς ἐδίδου καὶ ἀπῆτει γραμματεῖον. . . . μέγα τι κακὸν εἶσιν ὃ οἱ περὶ τὰς ψήφους καὶ τῶν δακτύλων τὰς κάμψεις ἐδιωδούμενοι. μή μοι γένοιτο, ἀγορίκων ἔφοροι δαίμονες, μὴ λύκον ἔτι, μὴ δανειστήν ἰδεῖν. Alciph. l. I. ep. 26. Cf. Dem. 1283, 4. 600, 7.

20. τόκους. Aristot. Polit. I. 10. εὐλογώτατα μισεῖται ἡ ὀβολοστατική, διὰ τὸ ἂν αὐτοῦ τοῦ νομίσματος εἶναι τὴν κτήσιν, καὶ οὐκ ἐφ' ὅπερ ἐπορίσθη μεταβολῆς γὰρ ἐγένετο χάριν. Ὁ δὲ τόκος αὐτὸ ποιεῖ πλέον, ὅσεν καὶ τοῦνομα τοῦτ' εἰληφεν ὁμοία γὰρ τὰ τικτόμενα τοῖς γεννώσιν αὐτὰ εἶσιν ὃ δὲ τόκος γίνεται νόμισμα νομίσματος· ὥστε [καὶ] μάλιστα παρὰ φύσιν οὗτος τῶν χρηματισμῶν ἐστίν. (Cf. Laert. IV. 35. et infr. 1239.)

21. The lamp having been lighted, and the writing-book brought, Strepsiades proceeds to investigate the several items: the first of which stands, “*To Pasiās, twelve minæ.*” “*And why* (τοῦ sub. ἔνεκα) *twelve minæ to Pasiās?*” continues the soliloquist.

Ib. τί ὀφείλω. This form certainly requires no illustration; but as the reader must expect to see philosophy and philosophers thrust upon him in every step of this play, he must allow me the following extracts from the will, or pretended will, of the philosophic Plato. Εὐκλείδης ὁ λιθοτόμος ὀφείλει μοι τρεῖς μνᾶς. . . . ὀφείλω δ' οὐδενὶ οὐθέν. Plat. ap. Laert. III. 42. 3.

^a τοκογλύφος (τόκος, γλύφω), a splitter of interest; i. e. one who exhibits accuracy in reckoning and collecting interest to the smallest amount. Lucian III. 14. IX. 75.

^b ῥικνὸς (ῥῆγος), a person shrunk up, contracted, emaciated with cold.

^c With contempt—at the smallness of the loan required.

^d οἱ κ. τ. λ. qui in calculorum ad digitos computationes occupantur. Bergl.

τοῦ δώδεκα μνᾶς Πασία ; τί ἐχρησάμην ;
 ὅτ' ἐπριάμην τὸν κοππατίαν. οἴμοι τάλας,
 εἴθ' ἐξεκόπην πρότερον τὸν ὀφθαλμὸν λίθῳ.

22. τί (Gl. ἐς τί, κατὰ τί) ἐχρησάμην, *to what purpose did I apply these twelve minæ ?* Cf. Dem. 1186, 4.

23. ἐπριάμην. Having no ready money himself, Strepsiades had for the purchase taken up money with two usurers, Pasion and Amy-nias.

Ib. κοππατίας, sc. ἵππος ; a horse which had the letter *ε* koppa *q* burnt as a mark on the shoulder. This mark implied that the horse came from the excellent studs of Corinth, where the breed was traced back by the register-books to Pegasus. Passow. Arist. Anagyrus (Fr. 135. ap. Dind.), ψήχει ἡρέμα τὸν βουκέφαλον καὶ κοππατίαν. (From the fragments which remain of the Anagyrus, Süvern conjectures, that the fashionable and chevalresque passion for horses and carriages in the young men of the time, must have formed the subject of that lost piece.) " Among domestic animals, horses were in Attica sold for comparatively high prices, not only on account of their utility and the difficulty of keeping them, but from the disposition of the Athenians to extravagance and display : while the knights kept expensive horses for military service and processions at the festivals, and while men of ambition and high rank trained them for the games and races, there arose, particularly among the young men, an expensive passion for horses ; so that many were impoverished by keeping them. The price of a common horse, such as a country-man used, was three minas. ' By keeping horses,' says the client of Isæus, ' you have not squandered your property, for never were you in possession of a horse which was worth more than three minas.' But a good saddle-horse, or a horse for running in chariot-races, according to Aristophanes, cost twelve minas ; and since this sum is lent upon a horse in pawn, it must have been a common price. But fashion or fancy for horses raised their price beyond all limits. Thus thirteen talents were given for Bucephalus." Boeckh's Public Economy of Athens, vol. I. p. 101.

24. ἐξεκόπην τὸν ὀφθαλμὸν. Solon ap. Laert. I. 57. καὶ ἐὰν ἓνα ὀφθαλμὸν ἔχοντος ἐκκόψῃ τις, ἀντεκκόπτειν τοὺς δύο. Av. 342. ἦν ἅπαξ γε τῷ ὀφθαλμῷ ἕκκοπῃς. Dem. 247, 11. ἐώρων τὸν Φίλιππον τὸν ὀφθαλμὸν ἐκκεκομμένον. Add 744, 13, 20. Æsch. 24, 31. Plut. Public. de Horat. ἐκκοπεῖς ὀμμάτων θάτερον. See Matthiæ, §. 422. This verse has given considerable difficulty to the commentators, who generally see in it a play of words between ἐκκόπτειν and κοππατίαν (κόπτω). May we not get rid of such a wretched joke by omitting the stop at the end of the verse, and supposing the speaker to be interrupted by the

* An old letter in the Hellenic alphabet, which in figure and signification answered to the *p* of the Hebrew and the *q* of the Latin language. It is found on the coins of Corinth and Corinthian colonies, particularly Syracuse and Croton.

ΦΕΙ. Φίλων, ἀδικεῖς· ἔλαυνε τὸν σαυτοῦ δρόμον. 25

ΣΤΡ. τοῦτ' ἔστι τουτὶ τὸ κακὸν ὃ μ' ἀπολώλεκεν·

ὄνειροπολεῖ γὰρ καὶ καθεύδων ἵππικὴν.

ΦΕΙ. πόσους δρόμους ἐλᾷ τὰ πολεμιστήρια ; |

ΣΤΡ. ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους.

ἀτὰρ "τί χρέος ἔβα με" μετὰ τὸν Πασίαν ; 30

dreamer's exclamation in the following verse ? The translation would then stand thus : *oh that this eye had been put out by a stone*—viz. before it had been doomed to see such an item as this.

25. Φίλων, ἀδικεῖς. The young knight, racing in his sleep, upbraids a fellow-charioteer with unfair dealing, and employs the term usual on such occasions. Plat. I. Alcib. 110, b. *πολλάκις σοῦ ἐν διδασκάλων ἤκουον παιδὸς ὄντος . . ὅποτε ἀστραγαλίζοις . . λέγοντος περὶ ὅτου τύχοις τῶν παίδων, ὡς πονηρὸς τε καὶ ἀδικος εἴη καὶ ὡς ἀδικοί.*

Ib. δρόμος (τρέχω, δραμεῖν, δέδρομαι), *path, course.*

Ib. ἐλαύνειν. (Xen. Sympos. II. 27. *χρὴ τοὺς οἰνοχόους μμείβαι τοὺς ἀγαθοὺς ἀρμηλάτας, βάττον περιελαύνοντας τὰς κύλικας.*) Not to keep the proper path in chariot-racing was so dangerous, that to recede from it passed into a proverb, indicating alienation of mind. (Æsch. Prom. 908. Agam. 1216. Choeph. 507.) The best comment on the verse is the 23d book of the Iliad.

26. *Hoc est illud mulum, quod me miserum reddidit.* Dind. Pac.

64. τοῦτ' ἔστι τουτὶ τὸ κακὸν αὐτ' οὐγὰρ ἔλεγον.

28. πόσους δρόμους ἐλᾷ. Let us be allowed to illustrate the text by a tale, which Paul Whitehead's version has made familiar to English readers. 'Ἀντίκερις ὁ Κυρηναῖος ἐπὶ τῇ ἵππικᾷ μέγα ἐφρόνει, καὶ ἀρμάτων ἐλάσει. Καὶ οὖν ποτε δὲ ἐβουλήθη Πλάτωνι ἐπιδείξασθαι τὴν τέχνην. Ζεύξας οὖν τὸ ἄρμα, περιήλασεν ἐν Ἀκαδημίᾳ δρόμους παμπόλλους, οὕτως ἀκριβῶς φυλάττων τοῦ δρόμου τὸν στοῖχον, ὥς μὴ παραβαίνειν τὰς ἀρματοτροχίας, ἀλλ' ἀεὶ κατ' αὐτῶν ἵκναι. Οἱ μὲν οὖν ἄλλοι πάντες, ὥσπερ εἰκὸς, ἐξεπλήγησαν. Ὁ δὲ Πλάτων τὴν ὑπερβάλλουσαν αὐτοῦ σπουδὴν διέβαλεν, εἰπὼν· ἀδύνατόν ἐστι, τὸν εἰς μικρὰ οὕτω καὶ οὐδενὸς ἀξία, τοσαύτην φροντίδα κατατιθέμενον, ὑπὲρ μεγάλων τινῶν σπουδάζειν. Πᾶσαν γὰρ αὐτῷ τὴν διάνοιαν εἰς ἐκεῖνα ἀποθεῖσαν ἀνάγκη ὀλιγαρεῖν τῶν ὄντων θαυμάζεσθαι δικαίων. Ælian. V. H. II. 27. (Observe that Phidippides still speaks in his sleep). Ib. ἐλᾷ. "Tho. Mag. p. 293. *ἐλᾷ et ἐλᾷ dicebant Ἕλληνες pro ἐλαύνω, Attici pro ἐλάσω.* Cf. et Mær. p. 146." Dind.

Ib. πολεμιστήρια sc. ἄρματα. *Streitwagen, contending chariots.* Welck. Herodot. V. 113. *προδόντων δὲ τῶν Κουριέων, αὐτίκα καὶ τὰ Σαλαμινίων πολεμιστήρια ἄρματα τῶντὸ τοῖσι Κουριεῦσι ἐποίηε.*

29. ἐλαύνεις. Gl. *στρέφεσθαι με ποιεῖς, ἡγουν πολλὰς στροφὰς φροντίδων ἐγείρεις.*

30. "τί χρέος ἔβα (Gl. κατέλαβε) με." *What debt got possession of,*

“τρεῖς μναῖ διφρίσκου καὶ τροχοῖν Ἀμυνία.”

ΦΕΙ. ἄπαγε τὸν ἵππον ἐξαλίσας οἶκαδε.

ΣΤΡ. ἀλλ', ὦ μέλ', ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν,

ὅτε καὶ δίκας ὄφληκα χᾶτεροι τόκου

ἐνεχυράσασθαί φασιν. ΦΕΙΔ. ἐτεὸν, ὦ πάτερ,

35

τί δυσκολαίνεις καὶ στρέφει τὴν νύχθ' ὅλην ;

or came upon me, after that of Pasiās? The unfortunate speaker looks to his memorandum-book, and finds, *Item, 10 Amynias for a small chariot and pair of wheels, three minæ.* The scholiast observes, that the text is a quotation from a lost play of Euripides. With what propriety Strepsiades is made to evince acquaintance with the writings of that poet (cf. *infr.* 137.) will be more evident as the drama advances, and more particularly when the character of Adicæologus comes under consideration.

31. διφρίσκος dim. of δίφρος. (sync. for διφόρος), the double seat, which bore the ἡμίωχος, who guided the chariot, and the warrior (παραιβάτης) who fought from it. *Il.* V. 160. XI. 748. XVII. 464. Construction: τρεῖς μναῖ ὀφείλονται ἕνεκα κ. τ. λ. Brunk.

32. ἐξάλω, aor. part. ἐξαλίσας. perf. ἐξήλικα (cf. Elmsley in Eurip. *Herac.* 404). Phidip. still in his sleep: *Take the horse home after he has been allowed a roll on the exercise ground (ἐξαλίστρα, ἀλωδήθρα).* These places of exercise for horses were strewed with dust, as the wrestling-schools were; and a roll in them seems to have been allowed the Greek horses, as a swim in a pond is allowed to ours. *Xen. Œcon.* XI. 18. ὁ παῖς ἐξαλίσας τὸν ἵππον οἶκαδε ἀπάγει. *Arrian. de Venat.* c. 19. ἀγαθὸν δὲ ἐπὶ τούτῳ καὶ καλυδεῖσθαι τὴν κύνα, καθάπερ τοὺς ἵππους ὁρώμεν.

33. “You have tumbled and rolled me out of all my property.”

34. “ὄφλειν δίκην (cf. *infr.* 747.) significat *damnari*. H. l. *damnatum esse iudicium sententiis ad solvenda debita.* Dind.

Ib. τόκου sub. ἕνεκα.

35. ἐνεχυράζειν (ἐνέχυρον *Pl.* 451. *Eccl.* 755^f.) to take a pledge of a person by way of security; ἐνεχυράσασθαί τινα to cause a pledge to be given by a person. *Infr.* 239. *Eccl.* 567. ἐνεχυραζόμενον φέρειν. The word does not appear to much advantage in philosophical history. See the account of the usurious practices of the philosopher Menippus by *Diog. Laertius* and the bitter invectives of *Lysias* against the Socratic scholar *Æschines* (*Athen.* XIII. 611, e. 612, f.) My limits confine me to the mere verbal illustration. *Laert.* VI. 99. ναυτικῷ τόκῳ δανείζειν καὶ ἐξενεχυράζειν. *Athen.* XIII. 612, c. ἡνεχυράσθη οἰκίτης αὐτοῦ στιγματίας.

36. δυσκολαίνεις. *Lysistr.* 887. χα δυσκολαίνει πρὸς ἐμέ καὶ βρεν-
θύεται.

Ἱ Τοὺς μὲν γὰρ ἀπὸ τοῦ πωλεῖν τιθέντας ἐνέχυρα τὰ αὐτῶν, οὐδ' ἂν ὁ θεὸς σάσειεν ὁ Κτήσιος. *Plut. de ore alieno vitando.*

| ΣΤΡ. δάκνει με—δήμαρχός τις ἐκ τῶν στρωμάτων.

ΦΕΙ. ἔασον, ὦ δαιμόνιε, καταδαρθεῖν τί με.

ΣΤΡ. σὺ δ' οὖν κάθειυδε· τὰ δὲ χρέα ταῦτ' ἴσθ' ὅτι

Ib. *στρέφει*. Bergler compares Amphis in Athen. I. 11. *στρέφοιθ' ὅλην τὴν νύκτα*. Add Lucian II. 12. *ἀφείλον αὐτοῦ τὸν ὕπνον στρεφόμενος*. Ibid. *ἐνοχλήσω γὰρ σε συνεχῶς στρεφόμενος*.

37.—*δήμαρχος*. The duties of a demarch or Athenian head-borough were neither few nor unimportant. In conjunction with the itinerant dicasts (*δικασταὶ κατὰ δήμους*), it was his business to preserve peace and order in the deme or borough. When there was a call from the state for troops, the demarch appears to have had the same active duties imposed on him as the German Landrath (Wachsm. III. 407). It was his business also to look to the decent interment of all dead bodies found in his district, and the demarch who neglected this sacred duty was liable to a fine of a 1000 drachms (Id. III. 263). But his chief concern was with the financial business of the deme. To him belonged the superintendence of all property belonging to the temples in the deme, and the enforcing of the payments of rent due for such property, (Id. III. 149. Boeckh. II. 13.) It was his office, in commission from the state, to execute all confiscations of property within the deme; and he was employed for various debts and dues claimed by the state (Wachsm. III. 32. Boeckh. I. 212). From the following extract, it will pretty clearly appear, what was the posture of Strepsiades' affairs in his borough, as well as in Athens, where the present drama evidently finds him. "The demarchs made the registers of the landed estates in each borough. From a false reading in the scholiast to Aristophanes, by which the word *debts* has been substituted in the place of *lands*, it might appear that the demarchs entered the former in the register; but nothing further is known from any other passage of registers of debts being kept in the borough; and even if, as is stated, the demarch as an officer of police' distrained mortgagees, no further inference can be drawn from the circumstance. The demarch had no concern with debts, except that he enforced the payment of debts owing to the borough, and might have been employed for the collection of moneys which individuals owed to the state" (Boeckh. II. 281. Engl. Transl.) See also Wachsm. III. 348-9. Schöm. 366. 376. 381. (Schol. *παίζων τὸν κόριν ἢ τὴν ψύλλαν καλεῖ*.)

Ib. *στρωμάτων*. For domestic arrangements respecting this important household article, the reader will consult Xenophon's *Oeconomics* IX. 3. 6. X. 11. He who wishes to go to loftier sources of illustration will consult Laert. de Pythagora VIII. 19. Iamb. Adhort. ad Philos. p. 366.

εἰ οἱ δὲ δήμαρχοι οὗτοι τὰς ἀπογραφὰς ἐποιούντο τῶν ἐν ἐκάστῳ δήμῳ χρεῶν (cf. Harpoc. in *ν. δήμαρχοι*, and *leg. χωρίων*.)

ἐς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέφεται.

40

φεῦ.

εἴθ' ὦφελ' ἡ προμνήστρι' ἀπολέσθαι κακῶς,

ἥτις με γῆμ' ἐπῆρε τὴν σὴν μητέρα·

ἐμοὶ γὰρ ἦν ἄγροικος ἥδιστος βίος,

εὐρωτιῶν, ἀκόρητος, εἰκῇ-κείμενος,

45

βρύων μελίτταις καὶ προβάτοις καὶ στεμφύλοις.

39. σὺ δ' οὖν. Rav. Herm. Dind. Oxf. Ed. σὺ μὲν οὖν Br.

42. εἴθ' ὦφελ'. Eurip. Med. 1. εἴθ' ὦφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος.

Ib. προμνήστρια and προμνηστρίς (προμνάσμαι Plat. Theæt. 150, a. 151, b. Menex. 239, c.) *prophetia conciliatrix, a match-maker*. Plat. Theæt. 149, d. προμνήστρια . . . πάσσοφοι οὐσαι περὶ τοῦ γνῶναι ποίαν χρὴ ποίῃ ἀνδρὶ συνοῦσαν ὡς ἀρίστους παῖδας τίκτειν. Eurip. Hippol. 585. τὴν κακῶν προμνηστρίαν (where see Monk). Cf. Xen. Mem. II. 6. 36. Lucian II. 72.

43. ἐπῆρε (Gl. παρεκίνησε, κατέπεισε). *incited, bid me aspire*. Eurip. Androm. Fr. 16. νεότης μ' ἐπῆρε καὶ σθένος τοῦ νοῦ πλέον. Laert. de Socrat. II. 30. ἐπῆρε δὲ καὶ εἰς φρόνημα Ἰφικράτην τὸν στρατηγόν. Xen. Mem. I. 2. 8. τοὺς δὲ τοιοῦτους λόγους ἐπαίρειν ἔφη (Melitus sc. de Socrat.), τοὺς νέους καταφρονεῖν τῆς κατεσθώσης πολιτείας, καὶ ποιεῖν βιαίους. See also Herodot. I. 87. Plat. Hip. Min. 373, a. Plut. in Pericl. 17. Monk's Hippol. v. 322. and Timæus in voc. γῆμαι ἔπῆρε Br. Herm. γῆμαι ἐπῆρε Bek. γῆμ' ἐπῆρε Dind.

45. εὐρωτιῶν (εὐρώς *squalor*). εὐρωτιῶν βίος, *a life without neatness*. Lucian VI. 241. λαβανωτοῦ χόνδρους τέτταρας εὖ μάλα εὐρωτιῶντας. Alciph. Ep. III. 35. 53.

Ib. ἀκόρητος (κορέω) *unswept*. Gl. ἀκαλλώπιστος, *a life without pretensions to elegance or refinement*.

Ib. εἰκῇ, *carelessly* (cf. Xen. Econ. II. 18. et nos in Eq. 414). κείμενος, *led or disposed of; unaufgeräumt, where nothing is put in order*. Welcker.

46. βρύειν, *to be full, swollen, exuberant*. cum dat. II. 17. 56. ἔρως . . . βρύει ἀνθεὶ λευκῇ. Æschyl. Sup. 944. ἀγαθοῖσι βρύοις. Ag. 163. παμμάχῳ θάσει βρύων. Eurip. Bacch. 107. βρύετε χλοερὰ σμίλακι. cum Gen. Æsch. Choeph. 67. Soph. Œd. Col. 16. Pseudo-Pherecyd. in Laert. I. 122. Athen. II. 39, c. Alciph. Ep. III. 31.

Ib. στεμφύλλον and more commonly τὰ στεμφύλα (στέμβω, στείβω) *olives pressed and the kernels taken out*. To the examples given by us in the Knights (785), add Alexis in Muliere Pythagorissante, and in Cyprio:

ἡ δ' ἐστίασις, ἰσχάδες, καὶ στέμφυλα,

ε Theogn. 452. Lucian VII. 52. Ἰδοὺ γοῖν ὑπ' ἀσχολίας τοσαύτας ἐώλους δίκας φυλάττομεν ἀποκειμένας, ὑπ' εὐρώτος ἥδη, καὶ ἀραχνίων διεφθαρμένας.

ἔπειτ' ἔγνημα Μεγακλέους τοῦ Μεγακλέους
ἀδελφιδὴν ἄγροικος ὦν ἐξ ἄστεως,
σεμνὴν, τρυφῶσαν, ἐγκεκοισυρωμένην.
ταύτην ὅτ' ἐγάμουν, συγκατεκλινόμην ἐγὼ

50

καὶ τυρὸς ἔσται· ταῦτα γὰρ θύειν νόμος
τοῖς Πυθαγορείοις. Athen. IV. 161, c.
αὐτοσυρρίταισι τ' ἀρτοῖς καὶ λιπῶσι στεμφύλοις.

Id. III. 110, E.

47. The full and mellow tone of the speaker, hitherto redolent as it were of the rich things he has been describing, here suddenly drops, and though sufficiently secure from interruption where he is, a half-unconscious look is cast over the shoulder by Strepsiades, (evidently of the order of hen-pecked husbands,) to see that all is safe, before he enters upon his tale of domestic circumstances.

Ib. Μεγακλέους τοῦ Μεγακλέους. And had the aristocracy of Athens really fallen so low, that the blood of the great Megacles had been compelled to mix with that of one but three or four removes from a mere tiller of the soil? Yes: for Pericles had done his work effectually, and a rich substantial land-owner, however coarse in manners, had now become, as the times went, a fit mate for the niece of the noblest family in Athens. And yet he, who had done all this mischief, died with the self-complacent declaration on his lips, that no citizen of Athens had through his instrumentality been obliged to put on mourning! What alas! but a mourning robe we ask has his country worn ever since?

48. ἄγροικος ὦν ἐξ ἄστεως, *I being of the country, she being of the town.* A similar opposition of terms occurs in Lucian II. 64.

49. σεμνὴν. Gl. σοβαρὰν τὸ ἥθος. *haughty, proud, sweeping in manners.* Xen. Mem. I. 2. 24. Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος.

Ib. τρυφᾶν. Plat. Lach. 179, d. αἰτιώμεθα τοὺς πατέρας ἡμῶν, οἳ ἡμᾶς μὲν εἶων τρυφᾶν, ἐπειδὴ μεράκια ἐγενόμεθα. Empedocles ap. Laert. VIII. 63. Ἀκραγαντίνοι τρυφῶσι μὲν ὡς αἰβιον ἀποθανοῦμενοι, οἰκίας δὲ κατασκευάζονται ὡς πάντα τὸν χρόνον βιωσόμενοι.

Ib. ἐγκεκοισυρωμένην (κοισυρόμαι), *Casyrafied, carrying herself proudly and wantonly, like Casyra.* The lady, here alluded to, appears to have been a native of Eretria in Eubœa. She became the wife of Pisistratus, or according to others, of Alcmaeon, and was the mother of Megacles and Alcmaeon. (To this part of the opening scene in "the Clouds" we are not improbably indebted for a female sketch of a very different kind in that most interesting dialogue, the *Œconomics* of Xenophon. As far as moral excellence is concerned, nothing can be in finer contrast than the young bride of Iscomachus as there sketched, and the specimen of female aristocracy in our text.)

50. ταύτην ὅτ' ἐγάμουν. And what, says the *philosophic* reader to himself, could the simpleton expect from such a marriage? — Γαμῖν

ὄζων τρυγὸς, τρασιᾶς, ἐρίων περιουσίας,
 ἢ δ' αὖ μύρου, κρόκου, καταγλωττισμάτων,
 δαπάνης, λαφυγμοῦ, Κωλιάδος, Γενετυλλίδος.
 οὐ μὲν ἐρῶ γ' ὡς ἀργὸς ἦν, ἀλλ' ἐσπάθα.
 ἐγὼ δ' ἂν αὐτῇ θοῖμάτιον δεικνὺς τοδὶ
 πρόφασιν ἔφασκον, "ὦ γύναι, λίαν σπαθῆς."

55

ἐκ τῶν ὁμοίων· ἂν γὰρ ἐκ τῶν κρεϊτόνων λάβης, δεσπότης κτήσῃ τοὺς συγγενίας. Cleobulus ap. Laert. I. 92.

51. ὄζων τρυγός. To examples given by us in Ach. 176. add Plut. de Aere alieno vitando. §. 2. ὄζει τόκου βαρὺ καὶ δυσχερές.

Ib. τρύξ (τρίγῳ to dry), young, unfermented wine, with the lees, must. Herodot. IV. 23.

Ib. τρασιὰ (τέρσω, τερσαίνω), crate, stove, basket work, used for drying fruits, cheese, &c. Reisig considers the measure of this verse as excellently adapted to express the copiousness and affluence of the things mentioned in it.

52. Another look over the shoulders.

Ib. καταγλωττίσματα *songue-kisses*. Arist. Thes. 130. ὥς ἡδὺ τὸ μέλος. . . καὶ θηλυδριῶδες καὶ κατεγλωτισμένον.

53. λαφυγμός (λαφύσσω, ἀφύσσω, λάπτω, λαπάζω, λάω) *gormandizing*.

Ib. Κωλιάδος, Γενετυλλίδος, *wantonness*. The poet expresses this idea under two names, which belonged to the worship of Venus among the less worthy of the sex. Cf. Lysist. 2. Thes. 130.

54. ἀργός. The scholiast illustrates the gender of this word, by a reference to Homer (κλυτὸς Ἴπποδάμεια), and to the Hecuba of Euripides, (τὸ δ' αὖ λίαν παρείλες ἀγγελθείσά μοι γενναῖος.)

Ib. σπαθῆν (Schol. τὸ ἄγαν κρούειν τὴν κρόκην). The German word *zetteln*, which signifies at once to warp, to dispose the threads for making of cloth, and also to scatter, to diffuse, to disperse, gives the translators of that country a power of rendering this ambiguous expression (cf. infr. 56.), which the English language does not possess.

"Idle I'll not call her ;

She took good pains in faith, to work my ruin.

Which made me tell her, pointing to this cloak,

In troth you toil too hard."

CUMBERLAND.

(Strepsiades must be considered as making a slight pause before he brings out this significant word, and then pronouncing it with an expression of countenance, half-arch, half-angry, which makes the theatre ring with laughter.)

55. The irony of the speech is conveyed by Strepsiades exhibiting a rent in his garment.

Ib. ἂν ἔφασκον, was accustomed to say.

56. πρόφασιν, by way of pretext. sub. διὰ (Herodot. IV. 145. VII. 230.) or κατὰ (Herodot. I. 90. Xen. ap. Laert. II. 52.). II. XIX.

ΘΕ. ἔλαιον ἡμῖν οὐκ ἔνεστ' ἐν τῷ λύχνῳ.

ΣΤ. οἴμοι· τί γάρ μοι τὸν πότην ἥπτες λύχνον;

δεῦρ' ἔλθ', ἵνα κλάῃς. ΘΕ. διὰ τί δῆτα κλαύσομαι;

ΣΤ. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων. 60

μετὰ ταυῦθ', ὅπως νῶν ἐγένεθ' υἱὸς οὔτοσι,

ἐμοί τε δὴ καὶ τῇ γυναικὶ τὰγαθῇ,

περὶ τοῦνόματος δὴ ντεῦθεν ἐλοιδορούμεθα·

ἡ μὲν γὰρ "ἵππον" προσετίθει πρὸς τοῦνομα,

Ξάνθεππον ἢ Χάριππον ἢ Καλλιππίδην, 65

ἐγὼ δὲ τοῦ πάππου τιθέμην Φειδωνίδην.

301. ἐπὶ δὲ στενάχοντο γυναῖκες | Πάτροκλον πρόφασιν. See further Dobree's Advn. I. 79.

Ib. *λίαν σπαθῆς*. Alciph. Ep. III. 34. *σπαθήσας τὴν οὐσίαν*. III. 50. III. 65. Plut. in Pericle 14. τῶν δὲ περὶ τὸν Θουκυδίδην ῥητόρων καταβοώντων τοῦ Περικλέους, ὡς σπαθῶντος τὰ χρήματα, καὶ τὰς προσόδους ἀπολλύντος. (The lamp here suddenly goes out.)

58. *πότην λύχνον*, a lamp which consumes much oil. (See Thiersch ad Plut. 807.) Lucian, in more than one of his dialogues, has a *thirsty* instead of a *consuming* lamp. In *Somnio seu Gallo*: 'Ἀλεκ. ὁρᾷς αὐτὸν ἀγρυπνοῦντα, καὶ λογιζόμενον; Μικ. ὁρῶ, νῆ Δία, πρὸς ἀμαυράν γε καὶ διψῶσαν τὴν θρυαλλίδα. In Timone: πρὸς ἀμαυρόν τι καὶ μικρόστομον λυχνίδιον καὶ διψαλίον θρυαλλίδιον ἐπαγρυπνεῖν ἔσας τοῖς τόκοις.

Ib. *ἥπτες λύχνον*. Herodot. VII. 215.

59. *κλάῃς*. "Attice nempe pro κλαίῃς. Eumceris MS. κλάειν, Ἀττικῶς. Κλαίειν, Ἑλληνικῶς." SPANH.

Ib. *κλαύσομαι*. "Forma activa futuri κλαύσω apud Aristoph. non reperitur; media semper utitur." BRUNCK.

60. *τῶν παχειῶν θρυαλλίδων*, sub. *τινά*. Conf. nos in Ach. 170. Strepsiades here gives the slave a box on the ear, for having put a *thick* wick into his lamp; such wicks consuming more oil than thin wicks.

61. Before the word *οὔτοσι*, Strepsiades pauses, and points to his sleeping son; his tone of voice shewing in what light he considered his hopeful progeny. An ironical expression is also of course to be given to the words *τῇ γαθῇ*, in the verse following.

63. *δὴ ντεῦθεν*. Rav. Herm. Dind. Oxf. ed. *δὴ ταῦτ'*, Br.

64. "She was for adding the word *ἵππος* to his name; and so calling him Xanthippus, or Charippus, or Callippides," all these appellations implying equestrian and aristocratical birth.

66. *τιθέμην* sc. *ὄνομα, ellipt.* Av. 815. *Σπάρτην γὰρ ἂν θείμην ἐγὼ τῇμὲν πόλει*; Plato in Theæt. 157, c. *ὃ δὴ ἀνθρώποις ἀνθρώπων* (sc.

τέως μὲν οὖν ἐκρινόμεθ'· εἴτα τῷ χρόνῳ
κοινῇ ξυνέβημεν καθέμεθα Φειδιππίδην.
τοῦτον τὸν υἱὸν λαμβάνουσ' ἐκορίζετο,

“ὅταν σὺ μέγας ὢν ἄρμ' ἐλαύνῃς πρὸς πόλιν, 70

ὄνομα), τίθενται. Cratyl. 402, b. Hom. Od. XIX. 406. full. Herodot. I. 107. τῇ ὀνομα ζέτοε Μανδάνην. Plat. 2 Rep. 369, c. ταύτῃ τῇ ξυν-οικίᾳ ἐθέμεθα πόλιν ὄνομα. 5 Legg. 736, a.

Ib. πάππου. Following the usual Attic custom on such occasions, on which it is superfluous to dilate.

Ib. Φειδωνίδην, i. e. son of a frugal man. The poet's political object in the coinage of this name, will be best understood by a short extract from Isocrates. After a splendid review of the virtues of ancient Athens, the rhetorician proceeds to observe; Αἴτιον δ' ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρέσκειν καὶ μὴ περιμαχίτους εἶναι τὰς ἀρχάς, ὅτι μεμαθηκότες ἦσαν ἐργάζεσθαι καὶ φειδεσθαι, καὶ μὴ τῶν μὲν οἰκείων ἀμελεῖν τοῖς δ' ἄλλο-τρίοις ἐπιβουλεύειν, μηδ' ἐκ τῶν δημοσίων τῇ σφέτερ' αὐτῶν διοικεῖν, ἀλλ' ἐκ τῶν ἐκαστοῖς ὑπαρχόντων, ὅποτε δεήσειε, τοῖς κοινοῖς ἐπαρκεῖν, μηδ' ἀκρι-βέστερον εἰδέναι τὰς ἐκ τῶν ἀρχαίων προσόδους ἢ τὰς ἐκ τῶν ἰδίων γενομέ-νας αὐτοῖς. οὕτω δ' ἀπείχοντο σφόδρα τῶν τῆς πόλεως, ὥστε χαλεπώτερον ἦν ἐν ἐκείνοις τοῖς χρόνοις εὐρεῖν τοὺς βουλομένους ἄρχειν ἢ νῦν τοὺς μηδὲν δεομένους· οὐ γὰρ ἐμπορίαν ἀλλὰ λειτουργίαν ἐνόμιζον εἶναι τὴν τῶν κοινῶν ἐπιμέλειαν, οὐδ' ἀπὸ τῆς πρώτης ἡμέρας ἐσκόπουν ἐλθόντες εἴ τι λῆμμα παρα-λελοιπίσιν οἱ πρότερον ἄρχοντες, ἀλλὰ πολὺ μᾶλλον εἴ τινος πράγματος κατημελήκασιν τῶν τέλος ἔχειν κατεπειγόντων. 144, c. d. See also Montesquieu's chapters on republican frugality, and cf. infr. 134.

67. τέως, for a long time. Pythagoras, speaking of himself in Lucian (VI. 314.), ἔπειπερ Εὐφορβος ἐγενόμην, ἐμαχόμην ἐν Ἰλίῳ, καὶ ἀποθανὼν ὑπὸ Μενελάῳ, χρόνῳ ὕστερον ἐς Πυθαγόραν ἦκον. τέως δὲ περιέ-μενον ἄοικος ἐστὼς, ἄχρι δὴ ὁ Μνήσαρχος ἐξεργάσθηται μοι τὸν οἶκον. Od. XV. 231. XXIV. 161. Herodot. I. 11. 82. 86. 94. II. 169. VI. 83. Plat. Theag. 122, a. Hippar. 229, d. Menex. 235, c. Lysis 207, a. Xen. Ages. II. 2. 10.

Ib. ἐκρινόμεθα, wrangled. Eurip. Med. 609. ὡς οὐ κρινούμαι τῶνδε σοὶ τὰ πλείονα (where see Scholefield). Laert. VII. 16. ἐπιμελῶς δὲ καὶ πρὸς Φίλωνα διεκρίνετο.

Ib. τῷ χρόνῳ, after a time. Infr. 832. 1194. Solon Eleg. XV. 16. τῷ δὲ χρόνῳ πάντως ἤλθ' ἀποτισαμένη. Laert. II. 90. ἐκλύεται γὰρ τῷ χρόνῳ τὸ τῆς ψυχῆς κίνημα.

68. καὶ ἐθέμεθα, sc. ὄνομα.

69. κορίζεσθαι (κόρη, κόριον), to deal with, as one does with a little girl; to caress, to fondle, to coax: more commonly used in a com-pound form ὑποκορίζεσθαι. Gl. ἐκολάκευε.

70. ὅταν. “O for the time, when a full-grown man you shall drive your chariot to the acropolis.” “*Lætabor*, aut tale quid est supplendum.” DIND.

Ib. “Here we stand before the Propylæa of the Athenian acropo-

ὥσπερ Μεγακλῆς, ξυστίδ' ἔχων." ἐγὼ δ' ἔφην,
 "ὅταν μὲν οὖν τὰς αἶγας ἐκ τοῦ Φελλέως,
 ὥσπερ ὁ πατήρ σου, διφθέραν ἐνημμένους."
 ἀλλ' οὐκ ἐπίθετο τοῖς ἐμοῖς οὐδὲν λόγοις,
 ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων.
 νῦν οὖν ὄλην τὴν νύκτα φροντίζων, ὁδοῦ

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lis. Through that door in the centre of this building moved the periodic processions of the Panathenaic jubilee. The marks of their chariot-wheels are still visible on the stone floor of its entrance. . . . The day on which it should be their lot to guide their festal car in the sacred procession, was held out by fond mothers to their aspiring sons as one of the most glorious in their future career." Wordsworth's Attica, 112-113.

71. ξυστίς (ξύω), a long, thin, fine robe with a train to it, a state-robe. Pass. Lysist. 1188. χλανιδίων καὶ ξυστίδων καὶ | χρυσίων. Harpoc. Δυσίας ἐν τῷ πρὸς Νικόδημον καὶ Κριτόβουλον, γυναικεῖόν τι ἐνδυμὰ ἐστὶ ἡ ξυστίς πεποικιλμένον, ὡς δῆλον ποιοῦσιν ἄλλοι τε τῶν κωμικῶν, καὶ Ἀριστοφάνης ἐν Εὐπλοίᾳ.

ὥσπερ ἡ ξυστίδα
 τὸ ποικίλον μὲν ἐνδυμ' ἡμφιεσμένον.

ἔστι μὲν καὶ τραγικόν τι ἐνδυμα οὕτω καλούμενον, ὡς Κρατῖνος ἐν Ὀραῖς. ἔστι δὲ καὶ ἱππικὸν ἐνδυμα, ὡς Ἀριστοφάνης ἐν Φιλάλῃς.

72. ὅταν μὲν οὖν (ἐλαύνης), O for the time rather, when, &c. or, yea rather, were you but driving.

1b. Φελλεύς. Steph. Byzant. ὄρος τῆς Ἀττικῆς, τάχα δ' οὐ μόνης τῆς Ἀττικῆς, ἀλλὰ παντὸς τοῦ τόπου ἔχοντος ἐπιπολῆς μὲν πέτρας, ὑπὸ ταύτης δὲ γῆν λιπαρὰν καὶ πρὸς ἐλαιοφυτείαν. Lexicon Rhet. MS. Φελλεία. τὰ πετρώδη καὶ αἰγίβοτα χωρία. Alciph. III. 21. τὴν καλλίστην τῶν αἰγῶν ἐκ τοῦ φελλέως ἀρπάσας οἶχεται. See further Ruhnken in Timæi Lex. sub v. φελλία.

73. ἐνάπτω, ψω, perf. part. pass. ἐνημμένους. Eccl. 80. διφθέραν. Ran. 430. λεοντήν. Av. 1250. παρδαλᾶς ἐνημμένους. Herod. VII. 69. Αἰθίοπες παρδαλέας τε καὶ λεοντέας ἐναμμένους. Lucian VII. 303. νεβρίδας ἐνημμέναι. Alciph. III. 70. νάκος ἐναψάμενος. See also Matthiæ Gr. Gr. §. 421.

75. ἵππερον (= infr. 241. ἱππικὴν νόσον), horse-madness, horse-love. Ap. Zonar. Lex. II. 1116. ἵππερος ἵππων ἔρως. Verum fortunæ meæ equium offudit morbum. Br. Hat mich leider! Durch seine Pferdesucht um Haab und Gut gebracht, has ruined all my property through his passion for horses. Wiel.

76. φροντίζειν, to meditate deeply. As Strepsiades utters this word—one among a most favourite class of the Socratic school (cf. infr. 137.)—is it inconsistent with the genius of the Old Comedy, to

μίαν εὔρον ἀτραπὸν δαιμονίως ὑπερφυᾶ,
 ἦν ἦν ἀναπείσω τουτονὶ, σωθήσομαι.
 ἀλλ' ἐξεγείραι πρῶτον αὐτὸν βούλομαι.

πῶς δῆτ' ἂν ἤδιστ' αὐτὸν ἐπεγείραιμι ; πῶς ;
 Φειδιππίδῃ, Φειδιππίδιον. ΦΕ. τί, ὦ πάτερ ;

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suppose him throwing himself into an attitude, which many of the spectators, fellow-campaigners with Socrates at the siege of Potidaea, a year or two preceding the exhibition of "the Clouds," must have well remembered? During that campaign the great sage, it seems, had fallen early in the morning into a philosophic reflection, on which he stood meditating without finding a clue to it. The rest of the story must be told from Plato. καὶ ἤδη ἦν μεσημβρία, καὶ ἄνθρωποι ἡσθάνοντο, καὶ θαυμάζοντες ἄλλος ἄλλῳ ἔλεγεν ὅτι Σωκράτης ἐξ ἐωθινοῦ φροντίζων τι ἔστηκε. τελευτῶντες δὲ τινες τῶν Ἰώνων, ἐπειδὴ ἔσπερα ἦν, δειπνήσαντες, καὶ γὰρ θέρος τότε γ' ἦν, χαμεῦνία ἐξευγκάμενοι ἅμα μὲν ἐν τῷ ψύχει καθύδον, ἅμα δὲ ἐφύλαττον αὐτὸν εἰ καὶ τὴν νύκτα ἔστήκοι. ὁ δὲ εἰστήκει μέχρι ἔως ἐγένετο καὶ ἥλιος ἀνέσχευ' ἔπειτα ᾤχετ' ἀπὼν προσευξάμενος τῷ ἡλίῳ. Conviv. 220, c. d. Cf. infr. 403.

Ib. The punctuation of this verse is here given as adopted by Reisig, Dind., and the Oxford ed. To avoid the awkward pleonasm of ὁδοῦ ἀτραπὸν, Reitz, Schutz, and Hermann read φροντίζων ὁδοῦ, μίαν εὔρον ἀτραπὸν.

77. ἀτραπὸς (τρέπω with euphon. alpha), path. Ran. 123. Av. 22. Thes. 100. Thucyd. IV. 36. See also Heusden in Plato's Polit. §. 3. Xen. Mem. III. 11. 8. Lucian III. 13. 28. Pythagoras ap. Iamb. Vit. Pyth. 105. Adhort. Symb. 5. "τὰς λεωφόρους ὁδοὺς ἐκκλίνων διὰ τῶν ἀτραπῶν βάδιζε." Plut. de Genio Socratis: εὐρεῖαι μὲν γὰρ ἀτραποὶ βίῳ, ολίγαι δὲ ἄς δαίμονες ἀνθρώπους ἀγούσιν. Antipater de Zenone ap. Laert. VII. 29.

τὰν δὲ πότ' ἄστρο
 ἀτραπιτὸν μούνας εὔρε σαοφροσύνας.

Ib. ὑπερφυᾶς (φύω), out of the common order of things. Cf. nos in Eq. 139. Certainly it was not in the common order of things, to put a young man of equestrian rank into the hands of such a set of teachers as Socrates and Chærephon are depicted in this drama, and for such purposes as the father had in view. That Strepsiades anticipated a determined resistance on the part of the youth to whom the proposition was to be made, is evinced from the circumlocutory coaxing manner in which the project is gradually opened to him. For philological meanings of the word ὑπερφυᾶς, both in a good and bad sense, see Herodot. IX. 78. VIII. 116.

78. "ἦν—ἀναπείσω, which, if I shall persuade this youth (pointing to his son) to enter." DIND. The old gentleman here goes to his son's bed-side, and awakens him in the softest tone possible.

80. πῶς. See Porson's Advv. p. 129.

ΣΤ. κύσον με καὶ τὴν χεῖρα δὸς τὴν δεξιάν.

ΦΕ. ἰδοῦ. τί ἔστιν ; ΣΤ. εἰπέ μοι, φιλεῖς ἐμέ ;

ΦΕ. νὴ τὸν Ποσειδῶ τοντονὶ τὸν ἵππιον.

ΣΤ. μή μοί γε τοῦτον μηδαμῶς τὸν ἵππιον· 85

οὗτος γὰρ ὁ θεὸς αἰτίος μοι τῶν κακῶν.

ἀλλ' εἴπερ ἐκ τῆς καρδίας μ' ὄντως φιλεῖς,

ὦ παῖ, πιθοῦ. ΦΕ. τί οὖν πίθωμαι δητὰ σοι ;

ΣΤ. ἔκστρεψον ὡς τάκιστα τοὺς σαντοῦ τρόπους,

καὶ μάθαν' ἔλθων ἂν ἐγὼ παραινέσω. 90

ΦΕ. λέγε δὴ, τί κελεύεις ; ΣΤ. καί τι πείσει ; ΦΕ.

πείσομαι,

νὴ τὸν Διόνυσον. ΣΤ. δεῦρό νυν ἀπόβλεβε.

ὄρᾳς τὸ θύριον τοῦτο καὶ τῷκίδιον ;

ΦΕ. ὀρῶ. τί οὖν τοῦτ' ἐστὶν ἐτεδὸν, ὦ πάτερ ;

ΣΤ ψυχῶν σοφῶν τοῦτ' ἐστὶ—φροντιστήριον. 95

88. *πίθωμαι*. It has been explained in a former play (Ach. 252.) that the subjunctive thus used without ἂν has an interrogative and future tense.

89. *ἐκστρέφειν*, prop. to turn garments inside out ; met. change entirely. Infr. 534. *ἐκστρέψας τοὺς ἡμετέρους ἱππίας*.

92. *νὴ τὸν Διόνυσον*. The oaths of the young knight (freely interpreted) pretty well shew what has been the course of his education, and what is to be expected of him. "Do you love me?" asks his father (sup. 83). "Yes, and my horses too, as the god by whom I swear evinces." "Will you obey me?" "Yes, if my pleasures admit, for amusements and pleasures are the only deities whom I look up to."

93. *τῷκίδιον*, i. e. τὸ οἰκίδιον. The humble dwelling of Socrates (humble it might be in exterior circumstances, but of how many intrinsic virtues was it not the real abode!) is made to contrast as strongly as possible with the more magnificent mansion of Strepsiades. It is entered by a flight of steps downwards (infr. 489.), in order to convey to the spectators the idea of an underground cell or cave (infr. 820). Before it, instead of the Apollo Aguius, we shall perhaps feel justified in placing a little top-fashioned image of earthenware, meant to represent the new cosmological god of the Socratic school, ΔΙΝΥΣ. (Cf. infr. 371. 1419.)

95. *ψυχῶν σοφῶν*. That this is no ordinary expression, every person conversant with the Greek language will allow ; that it was not unfrequently in the mouths of the Socratic followers, may, I think,

be inferred from the care with which Aristophanes has collected so many other favourite ⁱ phrases of the school into the present drama. It must depend on the reader's acquiescence in the suggestions thrown out in various parts of this volume, that the early opinions and habits of Socrates were in a great degree modelled on a partial acquaintance with those of the Pythagorean, or Emanative system, whether the following will be considered as a fair exposition of its meaning. Of that system one predominant feature was to exalt the soul at the expense of the tenement which lodged it. While the former was regarded and honoured as a lapsed particle from the great fountain of emanations, to be eventually resolved into the bright source from which it sprang, there was no species of contumely or pain, to which its baser accompaniment was not exposed. In their more serious moments the professors of the system abused it: in their lighter modes they ^k punned upon it: they subjected it to the extremes of hunger and thirst, of heat and cold, (cf. *infr.* 402-5.): they invented all sorts of purgation, by which they might cleanse and ^lpurify it; and after doing all this, they pronounced it to be a ^k dungeon, from the depths of which *wiser souls* might occasionally raise themselves by deep thought and anxious meditation, but from the real thralldom of which there was no relief but death. But were terms so recondite as these, it may be asked, likely to be understood by a general audience, even though that audience was an Attic one? The poet himself has answered the question by admitting the novelty of his conceptions, and by avowing that his labours were not on this occasion intended for a common audience (*infr.* 507. *Vesp.* 1044-1050.); and in this acknowledgment we must doubtless see the principal reason why the suffrages of the audience were given on this occasion to rival performances, more adapted to their general habits. For further considerations on the subject connected with

ⁱ Who does not lament on such occasions that the works of some of the earlier, and some of the less gifted associates of Socrates, such as Simon, Æschines, Crito, Simmias, Glaucon, (among the names of whose pieces we find one entitled "Aristophanes," *Laert.* II. 124.) have not reached us? How much more light might have been thrown on the Aristophanic Socrates by *them*, than can now be done from the later and more guarded accounts of Xenophon and Plato!

^k Hence in the following passage of Plato, the play of words upon *σῶμα* and *σῆμα*, *ἀμνήτους* (*sacris non initiatos*) and *ἀμνήτους* (*rimosos*, in *imo deliscentes*, ab a privativa et *μύω claudio*), &c. *ὑπερ ἥδη του ἔγωγος καὶ ἡκουσα τῶν σοφῶν, ὡς νῦν ἡμεῖς τέθναμεν, καὶ τὸ μὲν σῶμά ἐστιν ἡμῖν σῆμα, τῆς δὲ ψυχῆς τοῦτο ἐν ᾧ αἱ ἐπιθυμίαι εἰσι τυγχάνει ὃν οἶον ἀναπελθεσθαι καὶ μεταπίπτειν ἄνω κάτω, καὶ τοῦτο ἄρα τις μυθολογῶν κομψὸς ἀνὴρ, ἴσως Σικελὸς τις ἢ Ἰταλικὸς, παρόρων τῇ δυνάμει διὰ τὸ πιθάνον τε καὶ πιστικὸν ἀνόμασε πίθον, τοὺς δὲ ἀνόητους ἀμνήτους. τῶν δ' ἀμνήτων τοῦτο τῆς ψυχῆς οὐ αἱ ἐπιθυμίαι εἰσι, τὸ ἀκόλαστον αὐτοῦ καὶ οὐ στεγανόν, ὡς τετρημένος εἴη πίθος, διὰ τὴν ἀπληστίαν ἀπεικάζας.* Socrates ap. Plat. in *Gorgia*, 493, a. Cf. *Cratyl.* 400, c. See further on this hatred of the body, *Iambli. Vit. Pyth.* XIV. 65. *XXVIII.* 153. *XXXII.* 228. *XXXIV.* 245. *ejusd. Adhort.* pp. 30. 136. 186-8. 198. 202. *Symbol.* 15. 23, 24. See also *Rittershuia's* notes in *Porphyry's Vit. Pyth.* 242. 264-5. *Laert.* VIII. 31. It was, probably, to meet this charge of body-hatred and neglect, that Xenophon composed his chap. 12. book 3. of his *Memorabilia*.

^l Hence no doubt the term by which Callias characterizes Socrates and his little knot of friends as *ἄνδρες ἐκκεκαθαμένοι τὰς ψυχὰς*. (*Xen. Symp.* I. 4.)

this note, the reader is referred to Brucker's Hist. Crit. Phil. I. 208. 399. 1222.

Ib. σοφῶν. In a philosophic drama like the present, this word is one of too important and scientific a nature not to deserve a brief notice. The first person who bore the honourable title of σοφός, according to Diog. Laertius, was the illustrious founder of the Ionic school (I. 22.), and the amusing tale of the tripod, which apparently gave rise to the appellation, is told in a variety of 'shapes by the same writer. With Pythagoras, as is well known, came up a new term in science. Considering that the term *wise* could in strictness be applied to the Deity alone, the Samian sage contented himself with the humbler title of philosopher, or a lover of wisdom. (Laert. I. 12. VIII. 8. Plat. Phædr. 278, d.) But between Pythagoras's notions of wisdom, and those of the founder of the Ionic school and his contemporaries, no contrast could be more marked. While the wisdom of the first was of that *practical* nature, which will always belong to men who, though they cultivate the mind, do not consider the body as to be neglected, the wisdom of the Italian school (and, as Plato has described it, of the Socratic school also) was of that purely abstract and contemplative nature, which their superior devotion to the soul, apart from the body, would lead us to expect. Καὶ σοφία μὲν, ἡ τῷ ὄντι ἐπιστήμη τις, ἡ περὶ τὰ καλὰ πρῶτα, καὶ θεῖα καὶ ἀκίρατα, καὶ ἀεὶ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχοντα ἀσχολουμένη, ὣν μετοχή καὶ τὰ ἄλλα ἂν εἴποι τις καλὰ· φιλοσοφία δὲ, ἡ ζήλωσις τῆς τοιαύτης θεωρίας. (Iamb. Vit. Pyth. XII. 59.) Those who wish to pursue the term further, either in its *practical* or *speculative* bearing, will find the following references of some use. Plato Protag. 343, a, b. Iamb. Vit. Pyth. XXIX. 159. XXXV. 253. Ejusd. Adhort. pp. 40. 56-8. 92. 104. 110. Seneca ep. 19. Brucker I. 440-1. 2. 4. 8. 360. 452.

Ib. φροντιστήριον (φροντίζω), *a deep-thinking school*. (Cf. infr. 138.) Though this word is occasionally found in later writers, (Alciph. III. Ep. 40.) Wieland considers it as originally a coinage of our poet's brain, formed on the model of such words as δικαστήριον, χρηστήριον, κονιστήριον, &c. It is almost needless to add, that, strictly speaking, Socrates kept no school. (Plat. Apol. 33, c. εἰ δέ

¹ The first of these will serve for our present purpose. Some young men of Ionia having purchased a net's cast (βόλον ἀγοράσαντες) of some fishermen of Miletus, a tripod was brought up in the cast. So much dissension arose, as to who should be the possessor of this god-send, that the matter was finally referred to the Delphic god for decision, who replied as follows:

Ἐκγονε Μιλήτου, τρίποδος περί Φοῖβον ἔρωτῆς;
τίς σοφίῃ πάντων πρῶτος; τούτου τρίποδ' αἰδέω.

Upon this declaration the tripod was assigned to Thales, who adjudged it to another of his contemporaries, whom he thought wiser than himself, who handed it to a third, till it came finally to Solon: ὃ δὲ ἔφη σοφία πρῶτον εἶναι τὸν θεόν, καὶ ἀπέστειλεν εἰς Δέλφους. Laert. I. 28.

² By the learned and accomplished translator of Süvern's Essay on the Clouds, the word φροντιστήριον is rendered, *the subtlety-shop*.

ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν
λέγοντες ἀναπείθουσιν ὥς ἔστιν πυργεὺς
κάστωι περὶ ἡμᾶς οὗτος, ἡμεῖς δ' ἄνθρακες.

τίς φησι παρ' ἐμοῦ πάποτε τι μαθεῖν ἢ ἀκοῦσαι ἰδίᾳ ὃ τι μὴ καὶ οἱ ἄλλοι πάντες, εὖ ἴστε ὅτι οὐκ ἀληθῆ λέγει.)

96. ἄνδρες. If we are not carrying our ideas of a coincidence between the philosophic opinions of Pythagoras and Socrates too far, we should be disposed to accent this word *ἄνδρες*; the Pythagorean school allowing the emphatic word *men* to belong only to themselves. Cf. Iamb. Vit. Pyth. XVII. 73. XXVIII. 137. XXXII. 227. XXXIII. 230. See also Rittershuis' note in Porphyry's Life of Pythag. p. 248.

96-7. τὸν οὐρανὸν λέγοντες. Vesp. 1185. μὲς καὶ γαλᾶς λέγειν. Plat. Hip. Maj. 290, d. τὴν χύτραν, ἣν ἄρτι ἐλέγομεν. Xen. Mem. III. 8. 8. οἰκίας λέγων. Cf. infr. 103.

97. πυργεὺς (πυρίγω), *Dämpföfen*, Welck. *Bratenöfen*, Wiel. *Stülpkamin*, Voss. A cover forming a hollow hemisphere, put over coals for the purpose of extinguishing them. Pass. Av. 1000. αὐτίκα γὰρ ἄρ' ἐστὶ τὴν ἰδέαν ὁλος | κατὰ πυργέα μάλιστα.

98. ἄνθρακες. The humour of this passage, whatever it may be, (and that is uncertain,) still leaves us among the tenets of the Italian school; for the Scholiast assures us that the satire is aimed at a philosophic opinion of ⁿ Hippo, (whose work on physiology appears to have excited much attention at the time,) and Hippo is known to have been among the followers of Pythagoras. To two doctrines of the Samian sage we must perhaps look for an explanation of the text. By one of those doctrines, Hippo was bound to acknowledge in fire a subtle, all-pervading spirit, which comprehended Deity itself in the first instance, then those subordinate and intermediate deities, which animated the heavenly bodies, finally obliging him to consider the soul of man as a particle of heat derived from the great source of light (cf. infr. 412.), but which while invested with its hateful body, the school would consider as little better than a living coal. Another doctrine of the school (cf. infr. 262.) declared the atmosphere which surrounds the earth (and the οὐρανός of the present text appears to correspond with the word *ἀήρ* quoted in the preceding note) to be of a morbid nature, subjecting every thing therein to mortality and death. To speculations of this kind, Hippo appears to have been much inclined (Br. I. 1105.), and what so natural as that in some of these reveries, the heavens or air should appear to him to be to the soul, what the πυργεὺς was to coals, the means of extinguishing its fire and heat, and reducing it to the cold state of ^o death!

ⁿ No life of this philosopher is to be found in the pages of Laertius, but Brucker has collected from other sources some account of his opinions, which appear to have been generally of an eccentric character. Br. I. 1103-5.

^o In turning to Welcker's notes, the editor was gratified to find a somewhat similar explanation of the text, but without any reference to the tenets of the

οὔτοι διδάσκουσ', ἀργύριον ἦν τις διδῶ,

99-100. οὔτοι διδάσκουσι . . . λέγοντα καὶ δίκαια κᾶδικα. Two questions here occur for consideration—Did Socrates, among his other instructions, (and more particularly, perhaps, before he gave himself up to that sounder philosophy, which has since made his name so celebrated,) give lessons in rhetoric, and was the nature of those instructions calculated in some of his pupils, for we will not say in all, to confound the notions of right and wrong? Of the truth of the first position there can be no doubt; first, from the direct testimony of P Diogenes Laertius—secondly, from the admission of Xenophon, that to profit by the singular dialectic talents of Socrates was the primary object which drew Critias and Alcibiades to his side—thirdly, from the prohibition issued to him at a subsequent period by his former pupil Critias, λόγων τέχνην μὴ διδάσκειν. (Mem. I. 2. 31.) That the mode of instruction practised by the philosopher had, however unintentionally on his part, a natural tendency to produce a race of scholars disposed fully to bear out the Aristophanic text, is thus argued by the learned Welcker, and no one, acquainted with the Platonic dialogues, will, I think, be disposed to controvert the truth of his observations. “Dass Sokrates selbst über das Unheil klagte, dass die Bürger vom Recht sprächen und widersprächen und prozessirten und stritten, dass er auch kriegerische Übung und körperliche Stärke wollte, hindert nicht, dass er nicht demohingeachtet ohne seine Absicht die sophistische Rhetorik befördert habe, deren Gefährlichkeit und Schädlichkeit auch sein Freund Euripides wohl einsah und doch auch verbreiten half. Auch der Scharfsinn, womit Socrates das Denken und die Darstellung sonderte, verführte leicht zum Misbrauch. Kurz die Vermuthung liegt ziemlich nahe, dass aus seiner Schule ausschweifende, über Götter und Gesetze sich wegsetzende, herrschsüchtige, zungenfertige Leute hervorgegangen seyn mögen, so dass Aristophanes aus patriotischer Absicht das Übel an der Wurzel angreifen zu müssen glaubte.” Ueber die Wolken, p. 211.

99. ἀργύριον ἦν τις διδῶ. At these words the real Socrates (cf. prefatory remarks) and one of his theatrical companions interchange glances. The philosopher himself smiles: the companion, fixing a look of deep admiration on his great master, repeats to himself the

school on which his own was formed . . . andeuten wolle, von irdischen Atmospähre gedrückt, in den Körper eingeschlossen, flamme unser Geist nicht in sein ursprüngliches Feuer auf, sondern sey stets durch die Sterblichkeit gedämpft, wie Kohlen vom Dämpfdeckel.

Ἡ Καὶ Ἀριστοφάνης αὐτὸν κομωθεῖ, ὡς τὸν ἦν τῶ λόγον κρείττω ποιῶντα· καὶ γὰρ πρῶτος (ὡς φησι καὶ Φαβριῖος ἐν παντοδαπῇ ἱστορίᾳ) μετὰ τοῦ μαθητοῦ Ἀλσχίνου ῥητορεύειν ἐδίδασκε· λέγει δὲ τοῦτο καὶ Ἰδομενεὺς ἐν τοῖς περὶ τῶν Σωκρατικῶν. I. 20.

1 The expression of Xenophon deserves notice. Ἦδεσαν δὲ Σωκράτη . . . τοῖς διαλεγόμενοις αὐτῷ πᾶσι χράμενοι ἐν τοῖς λόγοις ὅπως βούλοιντο. Mem. I. 2. 14.

λέγοντα νικᾶν καὶ δίκαια κᾶδिका.

100

ΦΕ. εἰσὶν δὲ τίνες ; ΣΤ. οὐκ οἶδ' ἀκριβῶς τοῦνομα·
μεριμνοφροντισταὶ καλοὶ τε κἀγαθοί.

following ^r words : ὦ φίλε Πᾶν τε καὶ ἄλλοι ὅσοι τῇδε θεοί, δοίγτέ μοι καλῶ γενέσθαι τάνδοθεν· ἔξωθεν δὲ ὅσα ἔχω, τοῖς ἐντὸς εἶναι μοι φίλια. πλούσιον δὲ νομίζοιμι τὸν σοφόν. τὸ δὲ χρυσοῦ πλήθος εἴη μοι ὅσον μήτε φέρεω μήτε ἄγειν δύναται ἄλλος ἢ σῶφρων. (That the poet has not here so much wilfully belied Socrates in the noblest part of his character, as in the necessity of generalizing his picture he has applied to him what belonged to the sophists generally, see *infr.* 1099.)

101. οὐδ' οἶδ' ἀκριβῶς τοῦνομα. From judges of *unconscious* evidence, this verse and the following will deserve close attention. Why this hesitation on the part of Strepsiades to mention names with which he is evidently acquainted? Obviously because he anticipates the reception which any proposition coupled with such names will meet with from his son. And why the strong aversion so instantly expressed by the young man himself? Evidently because whatever progress the philosophy of the foreign sophists had made among the higher classes of Athenian society, the Socratic school had few or none of those classes to rank among its members. (Cf. *infr.* 103. 120.)

102. μεριμνοφροντισταὶ, *Phrontists of the deepest cast.*

Πβ. καλοὶ τε κἀγαθοί, *perfect gentlemen.* Strepsiades is here made to play off upon the Socratic school one of their most favourite terms, as the pages of Xenophon and Plato sufficiently evince. That it should be found so frequently in the writings of the former will excite no surprise, supposing the following anecdote told by Diogenes Laertius to be correct. II. 48. τοῦτον (Xenophontem sc.) ἐν στενωπῇ φασὶν ἀπαντήσαντα Σωκράτει, διατεῖναι τὴν βακτηρίαν καὶ καλῶν παριέναι, πυνθανόμενον ποῖ πιπράσκοντο τῶν προσφερομένων ἑκαστον· ἀποκρινόμενος δὲ, πάλιν πυθέσθαι, Ποῦ δὲ καλοὶ κἀγαθοὶ γίνονται ἄνθρωποι ; ἀπορήσαντος δὲ, Ἔπον τοίνυν, φάναι, καὶ μάνθανε. In a love of *καλοκἀγαθία*, and a studious endeavour to make *gentlemen* of his scholars, the Italian sage was evidently not behindhand with the Attic one. Laert. (de Pythag.) VIII. 16. ἄλλους τε πολλοὺς κατὰ τὴν Ἰταλίαν ἀπεργάσασθαι καλοὺς τε καὶ ἀγαθοὺς ἄνδρας. Cf. Iambl. Vit. Pyth. X. 51. XI. 54. XVII. 73. XXVII. 124. 129.

^r With this exquisitely beautiful prayer, Socrates concludes the memorable and highly Pythagorean dialogue, which he holds with Phædrus, under that plane-tree near the Ilyssus, which has ever since been as dear to philosophical reminiscences, as that alluded to, *inf.* 967. has been to poetical recollections.

^s Among other passages, see Mem. I. 1. 16. ii. 2. 48. vi. 13. 14. II. 6. 16. 24. 27. III. 5. 15. 19. viii. 5. IV. 2. 23. 7. 1. Sympos. (Oxf. ed.) pp. 61. 64. 69. 79. 86. 93. Anab. II. 6. 19. We may, I think, venture to add, that to meet the ridicule in the text, as much as to shew what constituted a perfect gentleman in the eyes of Socrates, we are indebted for the very interesting character of Isomachus in Xenophon's *Oeconomicus*.

ΦΕ. αἰβοῖ, πονηροί γ', οἶδα. τοὺς ἀλαζόνας,

103. *πονηροί*. If the term *καλοκἀγαθοί* is best rendered by the English word *gentlemen*, it is obvious that the opposite term (cf. Wachsmuth II. 440. et nos in *Equit.* 183.) must be translated by some such term as *blackguards*, *low fellows*! But was the poet justified, it may be asked, in applying such a term (making some allowance for the language of satire) to the Socratic followers? It may be asked in return, would the poet have dared to tell an absolute falsehood on a point, of the truth or falsehood of which every person in a town, the free inhabitants of which did not exceed thirty thousand persons, and who from the nature of their institutions, were thrown into perpetual collision with each other, must have been fully cognizant? With some few exceptions, we shall, I think, feel justified in asserting that the Socratic followers at the time of the exhibition of "the Clouds," consisted of such men as Simon, a currier, in whose shop Socrates, it appears, was in the habit of holding his discourses, (Laert. II. 122.) the currier taking notes of the same, and afterwards himself composing discourses on the same plan. (Id. II. 123.)^u—Æschines, the son of a sausage-seller, and himself a vintner, and, according to Socrates' own account, (Laert. II. 60. 1.) the only man who had a due respect for him—Phædon, whom early misfortunes had thrown upon an occupation, which it is impossible even to name (Id. II. 105.), and the * like. That the associates of Socrates were not at all events of the wealthier classes is

^t Among these the names of the philosopher's excellent friend, Crito, and the more distinguished, but less worthy names of Critias and Alcibiades, will probably occur to the reader's mind. The friendship of Crito for Socrates lasted through life; but what was the nature of the intercourse between the philosopher and the last two persons? The assurances of Xenophon are positive and strong, that it originated in mere self-interest and ambition on the part of Critias and Alcibiades, that it was not very durable in its nature, and that it had nothing in it, even with Alcibiades, of that cordial and enthusiastic character, which the glowing pages of Plato have given us to believe it had. (Mem. I. 2. 14. 39. 47.) And why has the master of the Academy, it may be asked, left us so different an account from Xenophon? The answer is not difficult. Plato had a brilliant imagination: and could a man of genius find such a pair of contrasts in his hands, and not bring them as long and closely as he could into juxta-position?

^u If this person be taken as a general specimen of the Socratic followers, the epithet in the text would indeed receive a frightful confirmation. A fragment only of a speech, composed against him by the celebrated orator Lysias, has come down to us; yet in that small fragment what traits of ruffianism, dishonesty, and low debauchery do we not find? The person for whom the speech was composed was one, among many others, of whom Æschines had borrowed money, evidently without the least intention of repaying it, and he accounts for his simplicity in trusting such a person by observing—"but he was a scholar of Socrates,—he had for ever in his mouth solemn speeches about justice and virtue—could I suppose that such a person would venture to commit, what only the most abandoned and unjust of men (*πονηρότατοι καὶ ἀδικοτάτοι*) attempt to do?"

^x Of the persons here mentioned as probable associates of Socrates, at the time the Clouds was acted, Xenophon's list (lib. I. 2. 48.) includes only the last. Cf. *infra* 105.

τοὺς ὠχρίωντας, τοὺς ἀνυποδῆτους λέγεις·

certain from an admission made by one of the speakers in Xenophon's Symposium, a work certainly written many years after the exhibition of "the Clouds." This speaker, who had known what it was to be both in adversity and prosperity, observes, "When I was a man of wealth, it was made a matter of reproach to me, that I consorted with Socrates; but now that I am become poor, no one troubles himself in the least degree about the matter." (Ἀλλὰ καὶ Σωκράτει, ὅτε μὲν πλούσιος ἦν, ἐλοιδοροῦν με, ὅτι συνῆν· νῦν δ', ἐπεὶ πένης γεγένημαι, οὐκέτι οὐδὲ μέλει οὐδενί. IV. 31.)

Ib. Lex. Tim. ἀλαζών, ψευδής. "Proprium autem Sophistarum erat epitheton, qui, quod nesciebant, se pulchre scire insolenti vanitate jactabant." Ruhnken. See also Heindorf. ad Plat. Lys. §. 34. Lucian VI. 294. Ἄλεκ. οἶσθα ἄρα τὸν Πυθάγοραν Μητσαρχίδην Σάμιον; Μικ. τὸν σοφιστὴν λέγεις; τὸν ἀλαζόνα, ὃς κ. τ. λ. Xenophon, with his eye as usual on our present drama, observes of his great master, Mem. I. 1. 5. καίτοι τις οὐκ ἂν ὁμολογήσειεν αὐτὸν βούλεσθαι μίτ' ἡλίθιον μίτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἂν ἀμφοτέρω ταῦτα, εἰ προαγορεύων ὡς ὑπὸ Θεοῦ φαινόμενα, καὶ ψευδόμενος ἐφαίνετο. It is much to be regretted that Simon's dialogue περὶ ἀλαζονείας (Laert. II. 123.) has not reached us, as from his intimate connexion with Socrates, we might there have learned the exact difference between the ἀλαζών of Theophrastus, and the ἀλαζών of the Socratic age. For further illustrations of the word, see Xen. Mem. I. 2. 5. 7. 5. Lucian II. 130. III. 138.

104. ὠχρίωντας. By this word Thiersch (ad Plut. 418.) understands that *ashen paleness*, which the cheeks assume in men not well fed. But this is surely to mistake the poet, who throughout the play wishes to bring into disrepute that pale hue, which usually belongs to men too much given to scientific pursuits, (Lucian VI. 223. ὠχρὸς, πεοιπατῶν, φιλοσόφου τὸ χρῶμ' ἔχων,) and which in such stirring times as those in which he wrote, the poet further wished to stigmatize as savouring of an unwarlike disposition. To seize fully the poet's objections to the unsandalled feet and general costume of the Socratic school, we must represent to ourselves some such violent innovation in dress, as that of the Quakers among ourselves, when that sect first made its appearance. For verbal illustrations of the word ὠχρίων, derived from philosophers, see Laert. II. 132. IV. 17. Brucker I. 586.

Ib. ἀνυποδῆτους. Antiphon ap. Xenoph. Memor. I. 6. 2. Ὁ Σώκραται, ἐγὼ μὲν ἔμην τοὺς φιλοσοφοῦντας εὐδαιμονιστέρους χρεῖναι γίγνεσθαι· σὺ δέ μοι δοκεῖς τάναντία τῆς σοφίας ἀπολελυκέναι. Ζῆς γοῦν οὕτως, ὡς οὐδ' ἂν εἰς δούλος ὑπὸ δεσπότη διατῶμενος μείνεια· σιτία τε σιτῇ καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ἱμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνοι· ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. Are we to go to a more distant scene than Sparta for the origin of this practice in the Socratic school? The following quotations would serve to indi-

ὦν ὁ κακοδαίμων Σωκράτης καὶ Χαιρεφῶν.

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cate as much. Symbol. Pythag. ap. Iambl. XXIII. 105. ἀνυπόδητος θύε καὶ προσκύνει. Theoc. Id. 14. 5.

τοιοῦτος πρῶαν τις ἀφίκετο Πυθαγορίκτας,
ὥχρὸς, κἀνυπόδατος· Ἀθηναῖος δ' ἔφατ' ἡμεν.

For further illustrations of the word, see Plato's Protag. 321, c. Phædr. 229, a. Conviv. 173, b. 203, c. 2 Rep. 372, a. Phædon. 64, d. (where see Wyttienbach's note.) Athen. IV. 163, e. Di. La. de Diogene VI. 31. Lucian VII. 44. Alciphron. lib. I. ep. 73.

105. κακοδαίμων. To a reader of "the Clouds" several questions will here naturally occur. Had the famous dæmon of Socrates yet manifested itself? What was its nature? Did it harmonize with Pythagorean doctrines on the subject of intermediate beings between gods and men? Are we to recognise any allusion to it in the frequent use of the word κακοδαίμων in this play, or did it owe its birth to this very drama, and was it framed to meet those charges of impiety, which the philosopher foresaw might some day be brought against him in a more serious place than the public theatre? As an answer to these questions lies far beyond the compass of a mere note, that answer, if given at all, must be reserved for another place. At present I must content myself with an extract from the Memorabilia, which probably had its rise in the epithet here attached to Socrates. Antiphon, continuing his discourse with Socrates, which has been referred to in the note preceding, observes, καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἀ καὶ κτωμένους εὐφραίνει, καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἥδιον ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. Mem. I. 6. 3. Perhaps the best version for the word κακοδαίμων in the present case, is that which Thiersch assigns to it, ad Plut. 411. *mente captus*.

Ib. Χαιρεφῶν. Xen. Mem. I. 2. 48. Ἀλλὰ Κρίτων τε Σωκράτους ἦν ὁμίλητης, καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ Σιμμίας, καὶ Κέβης, καὶ Φαίδων δέ, καὶ ἄλλοι, οἱ ἐκείνῳ συνῆσαν, οὐχ ἵνα δημηγορικοὶ καὶ δικανικοὶ γένοιτο, ἀλλ' ἵνα καλοὶ τε ἀγαθοὶ γενόμενοι κ. τ. λ. Plat. Apol. 20, c. Χαιρεφῶντα γὰρ ἴστε πον. οὗτος ἐμὸς ἐταῖρος ἦν ἐκ νέου . . . καὶ ἴστε δὴ οἷος ἦν Χαιρεφῶν, ὥς σφοδρὸς ἐφ' ὃ τι ὀρμήσει. For further insight into Chærephon's character, (who, however, considering his early and close intimacy with Socrates, makes somewhat less appearance in the writings of Xenophon and Plato than might have been expected,) see Memorab. II. 3. Plat. Charm. 153, b. et sq. Georg. 447, a. et sq. Aristoph. Av. 1296. 1564. Vesp. 1408. 1413. Dind. Aristoph. (Oxf. ed.) II. 505. 509. 668. Diog. Laert. 2 tom. 363. (Much agitation

It is easy to see whence the commencement of another epistle of the same writer is concocted: Εἰ πατρίεις, ὃ παῖ, καὶ τὰμὰ φρονεῖς, χαλεπὸν τοὺς ἀλαζόνες ἐκείνους τοὺς ἀνυπόδητους καὶ ὥχριοντας, οἱ περὶ τὴν Ἀκαδημίαν ἀλινδούνται, βιωφελὲς μὲν οὐδὲν οὐδὲ πράττειν δυνάμενοι, οὐδὲ εἰδότες, τὰ μετέωρα δὲ πολυπραγμονεῖν ἐκνηθεύοντες ἔδασας, κ. τ. λ. Lib. III. ep. 14.

ΣΤ. ἡ ἡ, σιώπα· μηδὲν εἴπης νήπιον.
 ἀλλ' εἴ τι κήδει τῶν πατρῶων ἀλφίτων, *βατίνων*.
 τούτων γενοῦ μοι, σχασάμενος τὴν ἵππικὴν.
 ΦΕ. οὐκ ἂν μὰ τὸν Διόνυσον, εἰ δόλης γέ μοι
 τοὺς φασιανούς οὓς τρέφει Λεωγόρας. 110
 ΣΩ. ἴθ', ἀντιβολῶ σ', ὃ φίλτατ' ἀνθρώπων ἐμοὶ,
 ἐλθὼν διδάσκου. ΦΕ. καὶ τί σοι μαθήσομαι ;
 ΣΤ. εἶναι παρ' αὐτοῖς φασιν ἄμφω τὸ λόγῳ,

among the Socratic associates, as this verse is pronounced ; Chærophon particularly disconcerted. Socrates himself gaily rubs his hands, as much as to say, " Hitherto we have had but general skirmishing ; let us now prepare for the personal conflict.")

106. Strepsiades, who in his impatience has been continually applying his hands to his son's lips, allowing the epithets, " boastful fibers," " pale-faced," " bare-feet" to slip out as it were by stealth, here absolutely sews up the filial lips by the application of both his hands.

Ib. ἡ, ἡ, *eh! ho there!* Cf. Ran. 271. and see Thiersch on the passage.

Ib. νήπιον (νή-ἔπος) Gl. μωρόν.

107. κήδει . . . ἀλφίτων. Cf. nos in Ach. 938. and Thiersch ad Plut. 623.

108. τούτων (i. e. ἐκ τούτων. Cf. notam 292 in Eurip. Suppl. Mul.) γένου μοι. The personal pronoun is here redundant, as it is in many other places through this play. Cf. infr. 112. 117. 204. 218. 649. 663. 1062. 1092. 1181-4.

Ib. σχασάμενος (*having given up, discontinued*) τὴν ἵππικὴν, (*horseman-ship*). Plat. in Lach. 182, a. καὶ ἅμα προσήκει μάλιστ' ἐλευθέρῳ τοῦτό τε τὸ γυμνάσιον καὶ ἡ ἵππική.

109. οὐκ ἂν (γενοίμην) κ. τ. λ. Cf. Thiersch ad Plut. 921.

110. Φασιάνος (Φάσις, a river in Colchi, or Pontus). The commentators are divided in opinion, as to whether we are to understand by this word a *pheasant* or a *horse*. Bentley, Brunck, and Schutz maintain the former, Wieland and Hermann the latter opinion. There is one argument unnoticed by these learned men, which should incline us, I think, to the *pheasant*. By supposing a taste for these (at that time) rare and costly birds in the young knight, we shall be able to add another item to those debts which press upon his father, and induce a disposition, not absolutely bad by nature, to take the courses which he does. For illustrations of the word φασιάνος, drawn from philosophical sources, see Laert. I. 51. II. 30.

113. παρ' αὐτοῖς=French *chez eux*. Cf. Pl. 393. Lysist. 174. Lysias 142, 4. παῖς μὲν παρ' Ἀρχεδίμῳ.

Ib. ἄμφω τὸ λόγῳ. The philosophic part of our drama has not advanced many lines, and three things have been already advanced

‘τὸν κρείττον’, ὅστις ἐστὶ, καὶ τὸν ἥττονα.
ταύτῳ τὸν ἕτερον τοῦ λόγου, τὸν ἥττονα,

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respecting the person who plays the principal character in it, which do not in truth apply to him—for Socrates kept no school, he demanded no payment for his instructions, and the doctrine of the *πνιγὺς*, as we have seen, belonged to Hippo of Rhegium, not to the son of Sophroniscus. What is the inference drawn from all this by the Scholiast and others? It is, that in the Socrates of the Clouds we are not so much to look for an individual character, as the representative of some of the philosophical opinions then prevalent at Athens. To the most important and dangerous of these opinions our attention is now directed by the text, and our first duty is to fix upon its author. “To Protagoras of Abdera is ascribed the pernicious proclamation, which announced, that with him might be acquired, for a proper compensation, that species of knowledge which was able to confound right and wrong, and make the worse appear the better cause. Bred in that school of philosophy, which taught that there was nothing fixed in nature, this sophist carried the uncertain and dangerous language of physics into the business of human life, and thus poisoned the stream of truth in its very fountain and source. This physical language taught, that all things being in a state of continual motion, nothing certainly *is*, and every thing is in a state of *becoming*: that an object therefore, considered in itself, is not one thing more than another; but that through motion, mixture, and the relation of one thing to another, the same object both *was* and *appeared* one thing to one person, and another thing to another. What was called heat and cold, changed their situations, it was said, even in the time of pronouncing the words; and before the enunciation was completed, heat ceased to be heat, and cold ceased to be cold—nothing, therefore, it was inferred, can be affirmed or even seen with certainty: heat is no more heat than cold, white is no more white than its opposite, knowledge is nothing more than sensation, man is the measure of all things, of things existing as they are, and of things non-existing as they are not, and all thoughts are true. For every one thinks according to the impression made upon him, impressions are made by what is in motion, motion is created by agency, agency can proceed only from the things which are, and the things which are must be true. From these sentiments came the still more fatal doctrine, that not only what is wholesome and useful had no actual substance in themselves; but that honour and virtue, being the beginning and aim of what is useful, existed only in the opinions and habits of men.” Quart. Rev. Vol. XXI. p. 282.

114. ὅστις ἐστὶ. The tone of the speaker’s voice and a shrug of the shoulders convert into a sneer words which in the Agamemnon of Æschylus are characteristic of the deepest reverence. (Cf. Blomf. Gloss. in Ag. v. 155.)

|νικᾶν λέγοντά φασι τὰδικώτερα. -
 ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον,
 ἃ νῦν ὀφείλω διὰ σέ, τούτων τῶν χρεῶν
 οὐκ ἂν ἀποδοίμην οὐδ' ἂν ὀβολὸν οὐδενί.
 ΦΕ. οὐκ ἂν πιθοίμην· οὐ γὰρ ἂν τλαίην ἰδεῖν
 τοὺς ἱππέας τὸ χρῶμα διακεκναισμένους.
 ΣΤ. οὐκ ἄρα μὰ τὴν Δήμητρα τῶν γ' ἐμῶν ἔδει,
 οὐτ' αὐτὸς οὐθ' ὁ ζύγιος οὐθ' ὁ σαμφόρας·

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116. λέγοντα τὰδικώτερα=τὰδικώτατα.

117. The reader will easily imagine to himself the coaxing way in which this entreaty is made.

118. ὀφείλω. Plutarch. *de ære alieno vitando*, §. 5. καίτοι Πέρσαι γε τὸ ψεῦδεσθαι δεύτερον ἡγοῦνται τῶν ἀμαρτημάτων, πρῶτον δὲ τὸ ὀφείλειν· ὅτι καὶ τὸ ψεῦδεσθαι τοῖς ὀφείλουσι συμβαίνει πολλάκις. Can there be a better comment on this Persian mode of thinking, than the present portion of our text?

121. διακεκναισμένος (διακναίω) τὸ χρῶμα, *abgeschabt am Farbe, unnatürlich bleich*. Pass. *with my colour scraped off, unnaturally pale*. (Cf. *infr.* 260. 1124.) The judges of unconscious evidence will again ask themselves, whether such a declaration as this could have broken from the young man in the text, had the philosophy of the Socratic school made much progress among the higher classes of society in Athens, and more particularly had the intercourse of Socrates with Alcibiades been of such a nature as to give it vogue among young men like Phidippides, who would have been too happy to follow such an example?—(Eccl. 957. διακναίσας. Ran. 1228. διακναίση. Pac. 251. διακναισθήσεται. See also Blomf. in *Prom. Vinc.* p. 116. *Agam.* p. 166.)

Ib. χρῶμα. Averse as the young man in the text is *at present* to philosophy, let us at least elicit the philosophy of *colour* out of him.

χρῶμα, ἐστὶ ποιότης σώματος ὁρατή.

Οἱ Πυθαγορικοὶ χροίαν ἐκάλουν τὴν ἐπιφάνειαν τοῦ σώματος.

Ἐμπεδοκλῆς τὸ τοῖς πόροις τῆς ὀψεως ἐναρμόττον.

Πλάτων φλόγα ἀπὸ τῶν σωμάτων, σύμμετρα μέρη ἔχουσιν πρὸς τὴν ὄψιν.

Ζήνων ὁ Στωϊκὸς τὰ χρώματα πρώτους εἶναι σχηματισμοὺς τῆς ὕλης.

Οἱ ἀπὸ Πυθαγόρου τὰ γένη χρωμάτων, λευκόν τε καὶ μέλαν, ἐρυθρόν, ὠχρόν.

Plut. *Plac. Phil.* I. 15.

122. ἔδει, second person of the Attic future of ν. ἔδομαι. Cf. *Phrynich.* ν. βρώσομαι. HABL.

Ib. μὰ τὴν Δήμητρα . . . γε. Cf. nos in *Ach.* 505.

123. ζύγιος (ζυγόν). Of the four horses belonging to a Greek

ἀλλ' ἐξελῶ σ' ἐς κόρακας ἐκ τῆς οἰκίας.

ΦΕ. ἀλλ' οὐ περιόψεται μ' ὁ θεῖος Μεγακλῆς 125

ἄνιππον· ἀλλ' εἴσειμι, σοῦ δ' οὐ φροντιῶ.

ΣΤ. ἀλλ' οὐδ' ἐγὼ μέντοι πεσὼν γε κείσομαι·

ἀλλ' εὐξάμενος τοῖσιν θεοῖς διδάξομαι

αὐτὸς βαδίζων ἐς τὸ φροντιστήριον.

πῶς οὖν γέρων ὦν κἀπιλήσμων καὶ βραδὺς 130

λόγων ἀκριβῶν σχινδαλάμους μαθήσομαι;

chariot, the two middle ones attached to the yoke were called ζύγιοι, the two outside horses σειραφόροι. Cf. Eurip. Iph. in Aul. 220.

Ib. *σαμφόρας* (φέρω), a horse, which as a proof of his race has the letter σάν or σίγμα (Herodot. I. 139. γράμμα, τὸ Δωρίεις μὲν Σάν καλέουσι, Ἴωνες δὲ σίγμα) burnt into him. See Boeckh (Germ. edit.) II. 386. and cf. nos in Equit. 585.

124. ἐξελῶ, Attic fut. for ἐξελάσω. Cf. infr. 772. et nos in Eq. 141.

126. εἴσειμι. "Nempe ad avunculum Megaclem," says Schutz. But is it not a simpler view of the matter to suppose the young man merely reentering the encyclema?

Ib. σοῦ . . φροντιῶ. Eurip. Troad. 1046. τῆσδε δ' οὐκ ἐφρόντισα. 1234. φροντιεῖ πατὴρ σέθεν. Cycl. 163. ὀλίγον φροντίσας γε δεσποτῶν. gen. cum re. Plutarch. ad Princ. inerudit. 3. ὁ μὲν γὰρ Περσῶν βασιλεὺς ἓνα τῶν κατευναστῶν εἶχε πρὸς τοῦτο τεταγμένον, ὥστε ἔωθεν εἰσιόντα λέγειν πρὸς αὐτὸν, "Ἀνάστα, ὦ βασιλεῦ, καὶ φρόντιζε πραγμάτων ὧν σε φροντίζειν ὁ Μεσορομάσσης ἠθέλησε." Cf. Xen. Mem. II. 1, 34. III. 11. 10. IV. 8, 5. On the future φροντιῶ, see Mus. Crit. II. 286.

127. After a pause: "I am thrown to the earth, but I will not lie there." The language is obviously derived from that of the wrestling-schools. Plat. Lach. 181, b. οὐκ ἂν ἔπεσε τὸ τοιοῦτον πτώμα. Protag. 344, d. ὥς περ οὖν οὐ τὸν κείμενόν τις ἂν καταβάλῃ, ἀλλὰ τὸν μὲν ἐστῶτά ποτε καταβάλῃ ἂν τις ὥστε κείμενον ποιῆσαι κ. τ. λ. Theoc. Idyl. 3. 53. κεισεῦμαι δὲ πεσών.

128. εὐξάμενος τοῖσιν θεοῖς. Bitter sarcasm, shall we say, on the human race generally, or on the ancient religions more particularly? Here is a man on the way to learn how to defraud his creditors, and his preliminary proceeding is to put up his orisons to heaven—of course for success in his attempts.

Ib. διδάξομαι, *ipse me docendum alteri praebebo*. Kust. Cf. infr. 1289.

130. Another pause on the part of Strepsiades.

131. *σχινδαλάμος*, Att. for *σκινδαλάμος*. prop. a piece of wood, split and sharpened at the end; metaph. sharp, subtle inventions. Ran. 818. *σχινδαλάμων παραξόνια*, (where see Thiersch). Alciph. III. 64. Ὁ μὲν Κρίτων ὑπ' ἀνοίας καὶ ἀρχαίουτρος τρόπου τὸν υἱὸν εἰς φιλοσόφου φοι-

ιτητέον. τί ταῦτ' ἔχων στραγγεύομαι,
 ἀλλ' οὐχὶ κόπτω τὴν θύραν ; παῖ, παιδίον.

ΜΑ. βάλλ' ἐς κόρακας· τίς ἐσθ' ὁ κόψας τὴν θύραν ;

ΣΤ. Φείδωνος υἱὸς Στρεψιάδης Κικυννόθεν.

135

τῶν ἐπέτρεψε· τὸν αὐστηρὸν πρεσβύτην καὶ ἀμειδῆ τὸν ἐκ τῆς Ποικίλης ἐξ ἀπάντων τῶν φιλοσόφων καθηγεῖσθαι τοῦ παιδὸς ἀξιώτερον ἡγησάμενος, ὥς ἂν παρ' αὐτῷ λόγων τινας σκινδαλοὺς ἐκμαθῶν, ἐριστικὸς καὶ ἀγκύλος τὴν γλώσσαν γένηται. Welcker compares Plato Hip. Maj. 304, a. κνίσματα καὶ περιμήματα τῶν λόγων κατὰ βραχὺ διηρημένα.

132. A third pause; after which Strepsiades "screws his courage to the sticking point," and pronounces the resolute word *ιτητέον*.

Ib. τί ταῦτ' ἔχων στραγγεύομαι ; *why then do I loiter?* This idiom is more easily illustrated by examples, than explained. Infr. 490. τί κυπτάσεις ἔχων περὶ τὴν θύραν ; Eccl. 853. οὐκοῦν βαδιῶμαι δῆτα. τί γὰρ ἔστηκ' ἔχων | ἐνταῦθ' ; Ib. 1151. τί δῆτα διατρίβεις ἔχων ; Thes. 473. τί ταῦτ' ἔχουσαι κείνον αἰτιώμεθα ; Dindorf refers to Weisk. de pleon. Gr. p. 106. for an explanation of this idiom. See also Timæi Lexic. in τί δῆτα ἔχων στρέφῃ ;

Ib. στραγγεύομαι, Gl. ἀναβάλλω καὶ διατρίβω, βραδύνω.

133. κόπτειν and κρούειν, said of the noise made by those who wish to enter a house ; (Cf. Ran. 461. Pl. 1101. Av. 56. 59.) ψοφεῖν, of the noise made by those about to come out of a house. As the doors of the ancients opened into the streets, this latter noise it was necessary to make, that passers-by might not be hurt by being taken unawares.

Ib. παῖ, παιδίον. Strepsiades, says Schutz, here calls to the lad, whom he supposes to have charge of the gate, and at the same time like a clown, kicks vehemently at it. But the learned commentator should have remembered, that Strepsiades is not a *clown*, but rather a *country-gentleman*, and that he approaches the door of Socrates with too deep a feeling of reverence, to allow of any act of discourtesy on his part. The learned writer has apparently been misled by the language of the Socratic scholar, who, disturbed in a most important cogitation, would naturally speak in the strongest terms of any noise which caused the interruption. Instead of kicking vehemently at the door, Strepsiades would naturally tap in the lightest manner possible ; and instead of his usual potent voice, the words παῖ, παιδίον would drop from him "as it were any nightingale" that spoke.

134 Wieland supposes these words to be uttered by the scholar with the door half open.

135. Φείδωνος. The political meaning of this word has been explained in a former note (65.). If any one thinks the editor fanciful in the application of the word, let him read one of the most brilliant chapters in Plato's Republic, (viz. the eighth,) in which he traces the changes of governments from the manners of individuals,

ΜΑ. ἀμαθὴς γε νὴ Δῖ', ὅστις οὕτωςι σφόδρα

and in one of which changes he evidently draws his reflections from the father and son of the present drama.

Ib. *Στρεψιάδης*. The origin of this name seems to be traceable in the words *στρεψοδικεῖν* (infr. 422.), and the denunciation of the Chorus (infr. 1400.) against its owner, (*στρέψας σεαυτὸν ἐς πονηρὰ πράγματα*.)

Ib. *Κικυννόθεν*. In this selection of a deme or borough for Strepsiades, there is no doubt some latent meaning, though the Scholiasts have not-recorded what it is. Etymology will hardly admit of its reference to the *κίκυνοι*, or tasteful locks of his aristocratic son; yet *ὁ κόμην ἔχων* is the phrase by which Strepsiades first characterises that son in the present play, and in the *Dædaleis*,—the hero of which, as will be hereafter shewn, is the counterpart of Phidippides—a fragment (25) speaks of some one, as

λέως ὥσπερ ἔγγελος, χρυσοῦς ἔχων κικίνους.

(In a similar strain of playful allusion to names and demes, Socrates begins his speech to the beautiful but effeminate Phædrus in the Platonic dialogue of that name. See the dialogue 244, a.)

136. The first specimen of the Socratic school here makes his appearance, and every art would naturally be employed to make that appearance as ridiculous as possible. Pale he would be of course—barefooted—and in place of the broad *himation* with its graceful folds, clad in the scanty *tribon* (infr. 837.) of the school. With the brawny proportions of Strepsiades, his tall, lank, slender figure would stand in the highest contrast—but his face!—his mask! Doubtless it would have resembled none but that of Falstaff's man scraped out of a radish, or that of Rabelais's "Queen la Quinte," whose face, as all the world knows, was that of one who ate nothing at dinner but "categories, abstractions, antitheses, second intentions, transcendent prolepsies, and other such light food." (V. 20.) Strepsiades, accustomed in his rural retreats only to ruddy hinds and well-fed slaves, gazes with astonishment on the apparition before him, and feels inclined to beat a retreat; but the worse apparitions of Pasiass's "Trifle"—and Amynias's "Small Account"—face him, and his voice and demeanour presently drop into that courteous form by which even the humblest of a great man's retainers is to be conciliated. The scholar, chagrined as he had been by his *intellectual mis-carriage*, gradually softens at this submission, and becomes sociable and communicative.

Ib. *ἀμαθὴς*. (Cf. nos in Eq. 191.) The word *ἀμαθὴς*, says Dindorf, in this place implies not so much an *unlearned* person, as a *clownish*, *rude* one. Is this interpretation correct? Among the leading dogmata of the Pythagorean and Socratic schools, one was, that the only blessing in life was *knowledge*, the only evil *ignorance*. (Hence such

ἀπεριμερίμνως την θύραν λελάκτικας
καὶ φροντίδ' ἐξήμβλωκας ἐξευρημένην.

declarations as the following. Vit. Pyth. ap. Porph. 22. φυγαδεντίον πάση μηχανῇ, καὶ περικοπτόεν πυρὶ καὶ σιδήρῳ καὶ μηχαναῖς παντοίαις ἀπὸ μὲν σώματος νόσον, ἀπὸ δὲ ψυχῆς ἀμαθίαν. Iambl. Adhort. p. 70. μόνη τοῖ-
νυν ἡ μὲν σοφία ἀγαθὸν ἐστίν, ἡ δὲ ἀμαθία κακόν. Plat. Epist. VII. 336, b. ἀμαθίας, ἐξ ἧς πάντα ^z κακὰ πᾶσιν ἐρρίζωται καὶ βλαστάνει καὶ εἰς ὕστερον ἀποτελεῖ καρπὸν τοῖς γεννήσασιν πικρότατον κ. τ. λ. Xen. Mem. I. 2. 50. Σωκράτης δὲ τὸν μὲν ἀμαθίας ἐνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν φέτο δεδέσθαι ὑπὸ τῶν ἐπισταμένων ἂ μὴ αὐτὸς ἐπίσταται κ. τ. λ.) The epithet launched at Strepsiades relates therefore more to *mind* than *manners*, and brings the intruder at once under the most contemptuous designation of the Phrontisterium.

Ib. οὕτως σφόδρα. Bergler compares Plut. 1101. σὺ τὴν θύραν ἔκοπτες οὕτως σφόδρα ;

137. ἀπεριμερίμνως, in a manner so utterly void of thought, so without *ANXIOUS* thought of any kind. (Cf. infr. 408. 919. 1349.) As the pale-faced scholar utters this term of the school, he measures the bluff, ruddy-faced Strepsiades from head to foot, much in the same way as the despondent poet may be supposed to have viewed the village post-boy :—

Light-hearted *wretch* ! he whistles as he goes
For want of *thought* !

138. φροντίς (φρῆν, φρονέω), a (deep) *thought*. The words φροντίς, φροντίζειν, φροντιστής, φροντιστήριον, occupy too frequent and prominent a place in the present drama, not to have drawn to them the earnest attention of commentators. Wieland, in a note of great length, has subjected the whole four to a close examination for the purpose of seeing, first, what sense they bore in common parlance at the time the *Clouds* was written, and, second, whether to any or all of them a new, and that a ridiculous sense, was attached in consequence of that drama. Of the first word, φροντίς, Wieland instances three examples to be found in the Aristophanic writings :—Eq. 612. (ὅσην ἅπῶν παρέσχες ἡμῖν φροντίδα,) where he says the word bears its commonest acceptance, that of *care* or *concern* about a person or thing ; Eccl. 571. (πυκνὴν φρένα καὶ φιλόσοφον ἐγείρειν φροντίδα,) where he observes that it seems to imply a mode of thinking which has both sharpness and tension, or ^a strain in it, and the present in-

^z The language of Euripides naturally corresponded with that of his fellow-pupil, Socrates :

σοφὸν γὰρ ἐν βούλευμα τὰς πολλὰς χέρας
νικᾷ· σὺν ὅλῳ δ' ἀμαθία μείζον κακόν.

Antiop. fr. 31.

^a When it is considered that the *Ecclesiazusæ* is almost throughout a satire upon some strange and revolting opinions put forth by Socrates in Plato's Republic, we shall have little reason to doubt, that the word φροντίς is used in that play much in the same sense as it is in the present.

stance, where it signifies, he says, a *thought*, or, as the progress of the text shews, the *solution of a problem*. As the feeling of *care and concern* appears to have been the commonest meaning attached to the word *φρονις*, so in the word *φροντίζειν* he says we are to look generally for a similar sense. As a proof of this, besides a passage from the writings of Aristophanes (Lysist. 914.), he adduces an instance from the Memorabilia (I. 1. 11.) : *ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἐπεδείκνυε*. A less common sense of the word he finds in a passage of the same work, where Socrates, conversing with the beautiful Theodotē (III. 11.), terms her lovers, *τοὺς φροντίζοντας σοῦ*, or, as Ernesti translates, *qui tui studiosi sunt* : but its least common sense he thinks to be that which the Aristophanic Socrates gives it in the scene with Strepsiades, where it is more than once used for *to meditate, to think with effect and exertion*. In this toilsome and troubled mode of thinking, Wieland appears to see a new and ridiculous use of the word *φροντίζειν*, such a mode of thinking about things as, he observes, suited neither the light and frivolous character of the lively and sensual Athenians themselves, nor our author's own way of looking at things ; and the Socratic *φροντίζειν* is accordingly considered as the act of a man, who has his head full of nothing but crotchets, freaks, fancies, and whims.—The learned writer next pursues the words *φροντιστής* and *φροντιστήριον* through the lexicographers ; but it would far exceed our limits to follow him in his researches. The result of his inquiries is, that so pedantic a term as the former was never applied to the philosophers of the Ionian, the Italian, or the Eleatic school, or to any of the sophists, whose names and reputation then filled Greece. He accordingly considers both *φροντιστής* and *φροντιστήριον*, as terms coined by the poet for the purpose of fixing ridicule on the Socratic school ; and as a proof that he succeeded in his purpose, he instances the passage in the Xenophontic Banquet, which will be found in a following note (infr. 264.). Some of these positions of Wieland have been combated by Welcker, who admits only of the word *φροντιστήριον* as a probable coinage of the poet, the other words, as he shews, occurring in ^b contemporary or other authors, too much in the same sense as that in which they are found in “ the Clouds,” to admit of the idea of a new, and that a ridiculous one being there attached to them. “ What effect indeed,” says the learned writer, “ could have been produced by words of an arbitrary termination and by nicknames,

^b Welcker quotes from contemporary, or nearly contemporary writers, the following instances ; which, however, might be much enlarged. *Æsch. Agam.* 1541. *ἀμικρῶ φροντίδων στερηθεὶς | εὐπλάμον μέμνηται.* | *Chœph.* 193. *ἀφροντίς. σοο. ἐπεπτεροῖς φροντίσιν δαίσις.* *Pers.* 140. *φροντίδα βαθύβουλον.* *Xen. Cyrop.* I. 6. 42. *ἐαφροντίζειν ἀφροντίστως.* *Xen. Mem.* I. 4. 17. *τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἰκανὴν εἶναι.* *III.* 10. 4. *οἱ φροντίζοντες.* *IV.* 8. 5. *φροντίσαι τῆς ἀπολογίας.* *Ejused. Apol.* 15. *φροντίζω, πότῃρα θεὸν σε εἶπω ἢ ἄνθρωπον.* *Xen. Mem.* *IV.* 7. 6. *ὅπως δὲ τῶν οὐρανίων φροντιστὴν γίγνεσθαι ἀπέτρεκεν.* *Æschin. Socrat. φροντιστής καὶ ὑπὲρ ἡμῶν τοὺς πολλοὺς τῷ νῦν διαφέρων.* *Eurip. Med.* 1223. *μεμνηταὶ λόγων.* *Xen. Mem.* *μεμνητῶν εἶδεν.*

of which it could hardly be known what their author meant by them?"—The ridicule, according to Welcker, lies not so much in any new sense given to the words here spoken of, as in the perpetual use made of them by the Socratic school, and the general feelings of a light audience, who caring for nothing but amusement, idleness, the agora, and war, considered all philosophy as folly, and deemed it the height of the ridiculous in any man to give himself up to study, and a close application of the thinking faculties.

Ib. *ἐξαμβλοῦν*, to cause a miscarriage. On this word alone, even were other evidence wanting, the editor thinks he might rest his justification for an opinion laid down in his prefatory remarks, that Plato did not wholly interpolate the Socratic discourses with Pythagorean doctrines, but that such doctrines were more or less familiar to Socrates, at the time "the Clouds" was written;—in other words, when Plato had not many years left his cradle. For what is the principal feature of the Socratic school selected for ridicule throughout the present drama? It is evidently that, which in the Platonic dialogues (cf. *infr.* 707.) develops itself as the fundamental doctrine of the same school: viz. the spontaneous production of ideas. But the doctrine of spontaneous origination of ideas once admitted, what followed as necessary consequences? That knowledge was merely reminiscence (cf. *infr.* 402. 464. 759.), and that the soul had consequently had a previous existence,—two doctrines which bring us at once into the very bosom of the Pythagorean philosophy, and the Philosophy of Emanations. As to the word in the text, it arose out of a playful addition grafted on these doctrines by Socrates himself, by which, in humorous allusion to his mother's occupation, he professed himself to be a sort of intellectual accoucheur, whose office it was not so much to impart ideas to his scholars, as by a skilful course of questions to give birth to those ideas with which the scholar's mind was already impregnated. (Plato in *Theætet.* 148—152. 160. sq. in *Menone* 82. sq.) Is it asked what is the point selected for bringing into play this peculiar feature of the Socratic school in the present drama? I answer, it is in the production of some *γνώμη ἀποσπέρητική*, (cf. *infr.* 699. et sq.) or universal maxim, which shall free Strepsiades from the debts he has incurred. Scarcely has the latter become a member of the Socratic school, but the course of the text makes it obvious, that for some such talismanic device, he had earnestly solicited his master's inventive powers: but does Socrates listen to the prayer of this request? No: the production of such a device must originate from Strepsiades himself. Throughout that rich scene, where the sacred *σκήμπους* is brought forward, and the *mind* of Strepsiades, if my view of the scene be correct, is fairly *put to bed* upon the stage, all the pains and pangs of mental parturition are left to the scholar himself, the master merely standing by to assist in the extraction of the fœtus. Even when the brain of Strepsiades proves to be a dry and barren soil, incompetent to the task required of it, does or can Socrates consistently take his place? No: the system requires that the transfer should be made to some other brain, and whose so fit as that of the incompetent person's son? He—

ΣΤ. σύγγνωθί μοι· “τηλοῦ γὰρ οἰκῶ τῶν ἀγρῶν.”
ἀλλ’ εἶπέ μοι τὸ πρᾶγμα τοῦ ξημβλωμένον. 140

ΜΑ. ἀλλ’ οὐ θέμις πλὴν τοῖς μαθηταῖσιν λέγειν.

ΣΤ. λέγε νυν ἐμοὶ θαρρῶν· ἐγὼ γὰρ οὐτοσί
ἦκω μαθητῆς εἰς τὸ φροντιστήριον.

ΜΑ. λέξω. νομίσαι δὲ ταῦτα χρὴ μυστήρια.

ἀνήρετ’ ἄρτι Χαιρεφῶντα Σωκράτης 145

ψύλλαν ὁπόσους ἄλλοιτο τοὺς αὐτῆς πόδας·

δακούσα γὰρ τοῦ Χαιρεφώντος τὴν ὄφρυν

ἐπὶ τὴν κεφαλὴν τὴν Σωκράτους ἀφήλατο.

ΣΤ. πῶς δῆτα τοῦτ’ ἐμέτρησε; ΜΑ. δεξιότατα.

the Sisyphus, it may be, of some prior state of existence—presently gives birth to the progeny required—(whether under the skilful management of Socrates, or some congenial spirit, we shall not now stop to inquire;)—and the long-sought-for maxim thus brought to light, the heart of Strepsiades overflows with joy, his debts for the moment vanish into thin air, and his creditors are scattered to the wind.

139. “τηλοῦ τῶν ἀγρῶν,” *far a-field*. Plat. Protag. 342, a. σοφισταὶ πλείστοι γῆς ἐκεῖ εἰσιν. Xen. Mem. IV. 3. 8. ἐνταῦθα τοῦ οὐρανοῦ. Testam. Theophrasti ap. Laert. V. 53. θάψαι δὲ καὶ ἡμᾶς ὅπου ἂν δοκῇ . . . τοῦ κήπου. Add Plat. 177, d. 279, c. Plut. in Per. §. 17. Thucyd. VII. 73. Lucian IV. 97. Max. Tyr. Dissert. XIV. 2. (Strepsiades borrows from a verse of Euripides, τηλοῦ γὰρ οἴκων βίον ἐξιδρύσάμεν. Dind. fr. 134.)

141. μαθηταῖσιν, (draws himself up with great dignity. Cf. *infr.* 184.)

144. μυστήριον (μύστις, μνέω, μύω, μύ). In the closing monosyllable of this etymologic process, the reader will find a clue to the action which accompanies the scholar’s enunciation of this important word—the finger laid across the lips—the contracted brow and solemn shake of the head, which enjoins that none of the secrets about to be communicated shall go forth to the profane.

145. The scholar begins his narrative slowly, putting his finger occasionally to his forehead, like a person endeavouring to recover a deep thought, or a link in a chain of thoughts, which has for the time escaped him.

1b. ἀνήρετ’ (ἀνέρομαι) . . Χαιρεφῶντα . . ψύλλαν. The construction may be explained two ways; as of ἀνέρομαι with a double acc. (II. III. 177. τοῦτο δέ τοι ἐρέω, ὃ μ’ ἀνείρειαι), or as an example of a well-known Attic construction. Plut. 56. σὺ πρότερον σαυτὸν, ὅστις εἶ, φράσας. Ran. 431. ἔχουσ’ ἂν οὖν φράσαι νῶν | Πλούτων’, ὅπου ’νθάδ’ οἰκεῖ. For an allusion to the text, see Lucian I. 24.

κηρὸν διατήξας, εἶτα τὴν ψύλλαν λαβὼν . 150
 ἐνέβαψεν εἰς τὸν κηρὸν αὐτῆς τὸ πόδε,
 κᾶτα ψυγείῃ περιέφυσαν Περσικαί.
 ταύτας ὑπολύσας ἀνεμέτρει τὸ χωρίον.
 ΣΤ. ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν.
 ΜΑ. τί δῆτ' ἂν, ἕτερον εἰ πύθιοι Σωκράτους 155
 φρόντισμα ; ΣΤ. ποῖον ; ἀντιβολῶ, κάτειπέ μοι.
 ΜΑ. [ἀνῆρετ' αὐτὸν Χαιρεφῶν ὁ Σφήγγιος
 ὁπότερα τὴν γνώμην ἔχοι, τὰς ἐμπίδας
 κατὰ τὸ στόμ' ᾄδων, ἢ κατὰ τοῦρροπύγιον ;

150. διατήκειν (τήκω), *to let loose by melting*. Lucian V. 84. τὸ ὑπὸ τὴν σφραγίδα μέρος τοῦ κηροῦ διατήκων.

152. ψυγείῃ (ψύχω, *to cool*), *sc. κατὰ τοὺς πόδας*.

Ib. περιέφυσαν, (Od. XIX. 416. μήτηρ περιφύσ' Ὀδυσῆϊ.)

Ib. Περσικαί, *shoes*, or *slippers* of the finer kind. Cf. Eccl. 319. Thes. 734. Lysist. 230. For some experiments made on the feet of animals by a modern philosopher, not with wax, but with clay, and unbaked pie-crust, or paste, see Quart. Rev. No. CXI. p. 53.

154. Strepsiades lifts up his hands in astonishment, and gazes with avidity on the Socratic scholar. The heads of the two speakers get closer together.

157. The student will consult his own taste as to reading the next eighteen verses inclosed in brackets: the modern reader will find an excellent equivalent for them in the writings of the French Aristophanes. Lib. V. c. 22.

Ib. ὁ Σφήγγιος. Sphettus, a deme of the tribe Acamantis. See Kruse's Hellas, II. 227.

158. ὁπότερα for ὁποτέρως. See Heind. in Plat. Gorg. §. 54.

Ib. γνώμην ἔχειν, *to have an opinion*. Ran. 1422. Lysist. 1125.

159. ᾄδων. In the philosophic language of antiquity, this is a word of some importance, to the illustration of which (as the state of the text leaves much leisure on our hands) a few words may be devoted. In Laertius's life of Anaximander, (the first philosophic schoolmaster on record,) we find the following passage (II. 2.): *τούτου φασὶν ᾄδοντος καταγέλασαι τὰ παιδάρια. τὸν δὲ μαθόντα, φάναι, Βέλτιον οὐκ ἡμῖν φσιόν δια τὰ παιδάρια*. Are we to understand the word ᾄδων here in its common musical acceptance? Surely not. The word is to be referred to the practice of the times, in which it was usual for philosophers as well as others to write their lucubrations in verse, and to recite (ᾄδων) them in that form. (Bruck. I. 478.) Hence such expressions as the following in the philosophic biographies of Laertius. De Thalete I. 34. *τῶν δὲ ἀδομένων αὐτοῦ τάδε εἶναι*

ΣΤ. τί δῆτ' ἐκεῖνος εἶπε περὶ τῆς ἐμπίδος ; 160

ΜΑ. ἔφασκεν εἶναι τοῦντερον τῆς ἐμπίδος
στενόν· διὰ λεπτοῦ δ' ὄντος αὐτοῦ τὴν πνοὴν
βία βαδίζειν εὐθὺ τοῦρροπυγίου
ἔπειτα κοῖλον πρὸς στενῷ προσκείμενον
τὸν πρωκτὸν ἡχεῖν ὑπὸ βίας τοῦ πνεύματος. 165

ΣΤ. σάλπιγξ ὁ πρωκτός ἐστιν ἄρα τῶν ἐμπίδων.

ὦ τρισμακάριος τοῦ διεντερεύματος.

ἡ ῥαδίως φεύγων ἂν ἀποφύγοι δίκην

ὅστις δίοιδε τοῦντερον τῆς ἐμπίδος.

ΜΑ. πρώην δέ γε γνώμην μεγάλην ἀφηρέθη 170

κ. τ. λ. De Chilone I. 71. τῶν δὲ φδομένων αὐτοῦ μάλιστα εὐδοκίμησεν
κ. τ. λ. De Cleobulo I. 89. αὐτός ἐποίησεν ἄσματα καὶ γρίφους εἰς ἐπη
τριωχίλια. In the case of Anaximander, the learned Heumann con-
jectures, that a laugh had been raised against him on account of
some obscurity in the philosophical opinions which he had thus me-
trically propounded, an obscurity which for the sake of his young
audience, the good-humoured teacher proposed in future to get
rid of.

165. *πρωκτόν*. As the mass of the audience for whom Aristophanes wrote were any thing but philosophers, he must not be expected to be always very choice in his terms. Minds truly philosophical, however, can advert even to the grossest objects without giving offence to others, and with great moral benefit to themselves. "Atque ut in ædificiis architecti avertunt ab oculis et naribus minorum ea, quæ profluentia necessario tetri essent aliquid habitura, sic natura res similes procul amandavit a sensibus." Cicero de Nat. Deor. II. 56. Cf. Xen. Mem. I. 4. 6.

167. *διεντέρευμα* (*έντερον*). Schol. τοῦ ἐρωτήματος τοῦ περὶ τοῦ ἐντέ-
ρου. Schneid. Pass. "a comic word, as if we were to say *Darmsich-
tigkeit*, instead of *Scharfsichtigkeit*."

168-9. Strepsiades utters these two verses (the key-note of his dramatic character) to himself.

168. *φεύγων, reus, ἀποφύγοι δίκην, absolvetur*.

170. *γνώμη*, in poetry, a great moral sentiment ; in politics, a state-
proposition : in philosophy, as here, an axiom or maxim. Plutarch.
in Solone, ὅστερον καὶ γνώμας ἐνέτεινε (in *versus reduxit*) φιλοσόφους.
Cf. infr. 309. 420. 714. 917. 919. 1035. 1349. (The two friends
are now cheek to cheek, jowl to jowl ; the scholar too happy to
tell ; Strepsiades most happy to swallow.)

Ib. *γνώμην ἀφηρέθη*. infr. 603. τὸν στεφανὸν ἀφηρέθη.

ὑπ' ἀσκαλαβώτου. ΣΤ. τίνα τρόπον ; κάτεπέ μοι.
ΜΑ. ζητοῦντος αὐτοῦ τῆς σελήνης τὰς ὁδοὺς

171. ἀσκαλαβώτης, a sort of lizard with adhesive feet, which can hold to any thing.

Ib. τίνα τρόπον. Cf. Thiersch ad Ran. 25.

172. τῆς σελήνης τὰς ὁδοὺς. Though the researches of Meton (cf. infr. 585—604.) had brought the moon and its concerns much before the Athenian public at the time "the Clouds" was acted, we are not to suppose that preceding philosophers had been altogether remiss in their inquiries concerning that bright luminary. Her courses, as well as those of the sun, had been a subject of investigation and comment to Linus, who is described as a son of Hermes and the muse Urania. (Laert. Proem. 4.) To Orpheus we are indebted for the information, that the moon not only contained hills, valleys, and mountains, (to which some later philosophers (Laert. de Anaxag. II. 8. Bruck. de Eleat. I. 1194.) seem to have restricted its capabilities,) but that it possessed cities, houses, and inhabitants. (Proclus in Tim. IV. 283.) Of what nature these latter were, the world was informed by the philosopher of Samos, who was himself supposed by some to have come from that luminary. (Iam. Vit. Pyth. VI. 30.) According to Pythagoras, the lunar people were just fifty times larger than the inhabitants of this globe, and as superior to the latter in beauty as in size. What was the food of this distinguished people, the philosopher did not specify; but that it was of a highly ethereal nature, may be collected from his assertion, that no excrementitious matter fell from those who dieted upon it. (Plutarch. de Plac. Phil. II. 30.) But this difference as to diet, size, and beauty, is not the only mortifying comparison which we of this world have to suffer in regard to the lunarians. A dictum of Pythagoras decided that to this favoured region extended the operations of a complete Providence, all things below that luminary being left to the direction of four causes, the Deity, fate, our own wisdom, and fortune. (Porph. Vit. Pyth. p. 110.) We pass hastily over a few other philosophical opinions, which had been promulgated on the subject of the moon, previously to the exhibition of the present drama. That this beneficent luminary, once born, never meant to die, and that consequently she will continue for ever, is the consolatory doctrine of the philosophic Alcmaeon. (Laert. VIII. 83.) That she will last at all events as long as this earth does, cannot be doubted from the doctrines taught by the heads of the Eleatic school, those sages having determined the moon to be nothing more than a constipation of vapours, derived from the earth, of which the lighter gave it brightness, while the more compact passed into its denser substance. As many moons were, upon this understanding, as easily made as one, the philosopher Xenophanes was not sparing of lunar creations, but multiplied them at will, giving to different nations different suns and moons, according to circumstances of soil and cli-

καὶ τὰς περιφορὰς, εἴτ' ἄνω κεχηνότος
 ἀπὸ τῆς ὀροφῆς νύκτωρ γαλεώτης κατέχεσεν.
 ΣΤ. ἦσθην γαλεώτῃ καταχέσαντι Σωκράτους.] 175
 ΜΑ. ἐχθὲς δέ γ' ἡμῖν δεῖπνον οὐκ ἦν ἐσπέρας.
 [ΣΤ. εἶεν· τί οὖν πρὸς τάλφιτ' ἐπαλαμήσατο ;
 ΜΑ. κατὰ τῆς τραπέζης καταπάσας λεπτὴν τέφραν,
 κάμψας ὀβελίσκον, εἶτα διαβήτην λαβὼν,

mate. (Bruck. I. 1155.) Parmenides satisfied himself that the moon's form was that of a disc; Empedocles, that its distance from the sun was twice that of its distance from the earth. (Plut. Plac. Phil. II. 72. 31.) Philolaus asserted a double destruction of the world, one by fire falling from heaven, the other by an effusion of lunar water, caused by a revolution of the air. (Ib. II. 5.) Whatever might be the moon's feelings of gratitude for these and other observations made upon her, we have no record of her having honoured the propounders of them as she did in later periods the philosopher Carneades, viz. by undergoing eclipse as a proof of sympathy at his death. (Laert. IV. 64.) But not to lose sight of our philosopher in the text. It will be seen in the course of the present drama, that the attention of Socrates himself to the moon went little beyond a sort of philosophic flirtation, the real energies of his masculine mind being rather addressed to the sun. (infr. 233.)

174. ὀροφῆς. Thucyd. I. 134. ὀροφον. (" apud nostrum alibi ὀροφή, Herodoto στέγη placuit. ὀροφος habes in Aristoph. Lysist. 229. ὀροφή Vesp. 1210. Nub. 173." Wass.)

175. ἦσθην γαλεώτῃ κ. τ. λ. The ambiguity of the expression may be preserved by translating, *a pleasant thing truly, for a man like Socrates to be defiled by a brown lizard!* Cf. nos in Eq. 678.

176. The excitement and dignity of science are now over, and the voice of the scholar changes, as he bethinks him of the nearly superfluous yesterday. The tones of the sympathetic Strepsiades of course correspond with those of the scholar.

Ib. ἐσπέρας. Cf. nos in Ach. 560.

177. " εἶεν hic properantis est, qui quam celerrime cognoscere cupit, quo pacto cœnam paraverit Socrates." HERM.

Ib. πρὸς τάλφιτα. infr. 626. τί δέ μ' ὠφελήσουσ' οἱ ῥυθμοὶ πρὸς τάλφιτα ;

Ib. παλαᾶσθαι, *moliri, excogitare aliquid*. DIND. Cf. Pac. 94.

178. τέφρα, *ashes*. II. XVIII. 25. XXIII. 251. Here the fine dust, used by geometricians for drawing their figures upon.

Ib. κατὰ τῆς τραπέζης καταπάσας. Cf. nos in Vesp. 7.

179. εἶτα διαβήτην λαβὼν. " ubi ὤς, optime gl. Harlei. 5. quum sensus sit, διαβήτην χρώμενος. Anaxandrides Stobæi 39=40. ὅστις λόγους παρακαταθήκην γὰρ λαβὼν." PORR. (Cm. 1. 2. 3. 4.)

Ib. ὀβελίσκος, *a small spit*. Diog. Laert. IX. 68. φασὶ γὰρ ὤς

ἐκ τῆς παλαίστρας θοιμάτιον ὑφείλετο.

180

οὕτω παρωξύνθη ποτὲ (Eurylochus sc.), ὥστε τὸν ὀβελίσκον ἔρας μετὰ τῶν κρεῶν, ἕως τῆς ἀγορᾶς ἐδίωκε τὸν μάγειρον.

Ib. διαβήτης (διαβαίνω), a pair of compasses, because of the legs standing one from another. Av. 1004. ἐνθεὶς διαβήτην. Plutarch. Polit. Præcept. §. 6. σοφιστικῆς περιεργίας (δζειν) ἐνθυμήμασι πικροῖς καὶ περιόδοις πρὸς κανόνα καὶ διαβήτην ἀπηκριβωμέναις. In Plato (Phileb. 56, b.) διαβήτης is not, as Spanheim supposes, a pair of compasses, but that part of a carpenter's level called the *gnomon*.

180. παλαίστρας. The fondness of Socrates for these places of resort is evinced in the beautiful introduction to Plato's Charmides, where his master is thus made to speak of himself. Ἦκον μὲν τῇ προτεραίᾳ ἑσπέρας ἐκ Ποτιδαίας ἀπὸ τοῦ στρατοπέδου, οἷον δὲ διὰ χρόνον ἀφειγμένος ἀσμένος ἢ ἐπὶ τὰς ξυνήθεις διατριβάς. καὶ δὴ καὶ εἰς τὴν Ταυρέου παλαίστραν τὴν καταντικρὺ τοῦ τῆς βασιλικῆς ἱεροῦ εἰσῆλθον, καὶ αὐτόθι κατέλαβον πάννυ πολλοὺς, τοὺς μὲν καὶ ἀγνώτας ἐμοί, τοὺς δὲ πλείστους γνωρίμους.

Ib. θοιμάτιον. The *himation*, it is hardly necessary to say, was laid aside in the palæstra for the purposes of wrestling. (Alciph. III. ep. 59. γυμνὸς πάσης ἐσθῆτος, οἷα πρὸς λουτρὸν ἢ παλαίστραν ἡτρεπισμένος.) Brunck ad Plut. 985. proposes ἱμάτιον without the article. Hermann's Nub. reads θ' ἱμάτιον. Rav. Dind. θοιμάτιον. "Si θοιμάτιον scripsit Aristophanes, intelligendum, 'quod ibi erat repositum.'" Schutz. If an opinion, which will presently be given respecting these three difficult verses, should be thought correct, it may be suggested, that the article is inserted, as implying that the scholar concludes his piece of banter by suiting the action to the word, and pretending to twitch the *himation* of Strepsiades from him.

Ib. ὑφείλετο. (Brunck ad Plut. 1139. ὑφαίρειν, *subtrahere*, *subruere*; ὑφαιρείσθαι, *surripere*, *suffurari*.) That some stories of this sort were afloat respecting Socrates, seems evident from a fragment of Eupolis, quoted by the Scholiast:

δεξάμενος δὲ Σωκράτης
τὴν ἐπίδειξιν. . .
Στησίχθρου πρὸς τὴν λύραν
ὀλοχόην ἔαλεψεν.

Hermann's Nubes, p. 280.

That Chærephon was involved in similar charges, see Oxford edit. of Aristoph. II. 505.

Ib. The three verses preceding appear upon the whole to be little more than a piece of mere *persiflage*, (and so thinks Wieland,) in which we are not to look for any very connected sense. The scholar, who has hitherto been on the high ropes about his master, seeing by this time whom he has to deal with, plays off a little wit upon his rustic hearer. His narrative accordingly commences as if Socrates were

about to draw upon his abacus, or table (previously strewed with dust) some geometrical figure. Instead of a pair of compasses, however, the philosopher takes a small spit, which he works into something like a pair of compasses—but instead of drawing a diagram with this instrument, the scholar's narration suddenly shifts his master into the palaestra, where he is described as filching a cloak, the scholar at the same time exemplifying the act by affecting to twitch the cloak from his auditor. Strepsiades, who has been following the speaker open-mouthed, expecting some almost magical proceeding on the part of Socrates to procure his scholars a supper, and looking *ham! ha! indeed! prodigious!* sees nothing of the fallacy practised upon his understanding, but breaks out into a strain of admiration at the dexterity of Socrates. "And to think of Thales as a prodigy after *ε* this!"

181. Θαλῆς. Of this founder of philosophy, in its scientific sense, a brief but animated account has recently been given by the author of "the Rise and Fall of Athens." Some of the more important parts of that sketch are here submitted to the reader. "Although an ardent republican, Thales alone, of the seven sages, appears to have led a private and studious life. He travelled into Crete, Asia, and at a later period into Egypt. According to Laertius, Egypt taught him geometry. He is supposed to have derived his astrological notions from Phœnicia. —He maintained that water, or rather humidity, was the origin of *ε* all things, though he allowed mind, or intellect

ε The learned Stüvern, in his "Essay on the Clouds," takes a different view of the matter. After acknowledging the great difficulty connected with these three verses, and after entering into some philological remarks on the wording of them, Mr. S. comes to the following conclusion as to their sense: "This providing of a meal the teacher treats as a problem to be solved on mathematical principles: his first step is to take up some ashes—not sand or dust, and strew them, not upon the earth, but upon the hearth; he then takes a roasting-spit, but instead of sticking thrushes, or other eatables upon it, as Diceopolis does in 'the Acharnians,' he bends it into a circular form, and brings out an unexpected solution of his problem, not by producing a roasted joint, but a cloak which might be bartered for one, catching hold of it by the spit, and filching it out of the palaestra. We have thus a double contrivance for getting a dinner, and for a display of mathematical knowledge; and as the result has no immediate connexion with either, and is at the same time totally unexpected, we have an instance of that comic turn, which so frequently occurs in Aristophanes, and which is designated by the term *κατ' ἀπόνοιαν*, coupled, as it is here, likewise with another, called *κατὰ προσδοκίαν* The practical use to which the schoolmaster had, according to the scholar's account, with such surprising agility, turned the roasting-spit, as soon as he had bent it into the shape of a geometrical instrument, would naturally give to Strepsiades the fullest conviction of the value of the studies pursued in the school of Sophistry; and it makes such a strong impression on him, that he exclaims with astonishment, 'This is, indeed, a cut above Thales!' " p. 21.

δ This is not in accordance with the account of Laertius, from which it is clear that public matters claimed some of the attention of Thales, as well as scientific pursuits. Thus (I. 23.) *μετὰ δὲ τὰ πολιτικά τῆς φυσικῆς ἐγένετο θεωρίας*. I. 25. *δοκεῖ δὲ καὶ ἐν τοῖς πολιτικοῖς ἄριστα βεβουλευῆσθαι*.

ε This mode of expression may lead to error. One difference between the philosophy of Thales and that of his predecessors, was, that while they were apt to confound their reasonings on the universe with their reasonings on the origin of this world, the Ionian sage discriminated carefully between both. Water, or humidity, (meaning thereby, no doubt, that turbid and slimy matter which the an-

ΣΤ. τί δῆτ' ἐκείνον τὸν Θαλῆν θαυμάζομεν ;
 ἄνοιγ' ἄνοιγ' ἀνύσας τὸ φροντιστήριον,
 καὶ δεῖξον ὡς τάχιστα μοι τὸν Σωκράτη.
 μαθητιῶ γάρ· ἀλλ' ἄνοιγε τὴν θύραν.

(*νοῦς*) to be the impelling *ε* principle. . . He maintained the stars and sun to be earthly, and the moon of the same nature as the sun, but illuminated by it. . . He is asserted to have measured the Pyramids by their shadows. He cultivated astronomy and astrology; and Laertius declares him to have been the first Greek that foretold eclipses. The yet higher distinction has been claimed for Thales, of having introduced amongst his countrymen the doctrine of the immortality of the soul." After a few more observations, the learned writer asks, "What did Thales effect for philosophy? chiefly this, he gave *reasons* for *opinions*—he aroused the dormant spirit of inquiry. . . How far he created philosophy may be doubtful, but he created philosophers. From the prolific intelligence which his fame and researches called into being, sprang a new race of thoughts, which continued in unbroken succession, until they begat descendants illustrious and immortal. Without the hardy errors of Thales, Socrates might have spent his life in spoiling marble, Plato might have been only a tenth-rate poet, and Aristotle an intriguing pedagogue." I. 305.

184. *μαθητιῶ, ὦ. I am eager to become a scholar.* This word bears strong marks of being a coinage of the poet's, and leads to a suspicion that the term *μαθητής*, if not originated by the Socraticians, was one of frequent use and high dignity among them. In the Italian school it designated the pupil, who, having dispatched the more ordinary parts of erudition, was preparing himself by the abstract studies of Geometry and Astronomy (*infr.* 200-1.) for the higher doctrine of the school, viz. the contemplation of things in their eternal essences. (Cf. Bruck. I. 1032-3. 1042-4. 1074. 720-1-4. and Rittershuis's notes on Porphyry's *Life of Pythagoras*, 209. 211. 245.) For an account of the *μαθήτριάι*, or female disciples of Pythagoras, see Menage's Dissertation. Laert. tom. 2. p. 487.

Ib. *ἄνοιγε τὴν θύραν.* The gate here opens, and the encyclema discovers the Socratic school. Strepsiades starts back with astonishment, as well he might. Every ludicrous situation and attitude, in which a number of young persons could be presented as pursuing their studies, is here to be imagined. This pupil has his head, as it were, in the heavens: he is contemplating divine entities, and seeing how far Socratic *ideas* correspond with Pythagorean *numbers*. That

cients called *chaos*.) Thales asserted to be the material out of which this world was formed, not the universe. See Brucker I. 466-7. 987.

ε In what sense and under what limitations this may be said, the reader will consult a writer infinitely more versed in the philosophy of antiquity than Mr. Bulwer, viz. the very learned Brucker, I. 467-471. It is much beyond the limits of such a work as this to enter into the subject.

ὦ Ἡράκλεις, ταυτὶ ποδαπὰ τὰ θηρία ;

185

ΜΑ. τί ἐθαύμασας ; τῷ σοι δοκοῦσιν εἶκέναι ;

has his head buried in the earth, his heels being uppermost ; doubtless he is searching for fossil^f remains. A third party content themselves with tracing various diagrams on their *abaci*, or philosophic tables. All are deadly pale—without shoes—having the hair long and matted—and instead of the flowing *himation*, wearing the short philosophic *tribon*. (infr. 837.) Various articles of science, globes, charts, maps, compasses, &c. are strewn about. In the centre of the room, and evidently set apart for some unusual purpose, stands a small litter or portable couch. (infr. 253. 611. 669, &c.) The scene is completed by two female figures. The one bears a sphere in her hand ; by way of belt, she has part of the zodiac round her waist, and her robe-maker has evidently been instructed not to be sparing of suns, moons, and stars in her drapery. As this figure was meant to represent Astronomy, so that with the compasses in her hand, her robe plentifully figured with diagrams, and the mystic Nilometer on her head, is evidently intended for Geometry. Must our description end here ? Considering the class of females, to whom alone in Athens the pursuits of science, as well as those of general literature, were \S accessible, we must, I think, say, no. The masks of the two females would, under such circumstances, represent the faces—if not of Aspasia and one of her train—at all events those of two hetærae of the day ; and the spectators of course would not be sparing of their comments on the occasion. “ Give you joy, CYNNA,” says one, “ of your situation : it is the first time, I ween, that your Dionysiac festival was passed after that sober fashion.” “ Much good may it do you, SALABACCHA,” says another ; “ that hot blood had need to be brought to a lower temperature ; and you’ll come out of the Phrontisterium as cool as a salad : but edge away, girl, from that fellow with the Bat’s^b wings ; for, by the gods, if your cheeks take their hue from his, you’ll be little better hereafter than a walking corpse.” Cf. infr. 485.

185. *θηρία*. Translate, *animals, strange cattle*. The word, as applied to men, occurs continually in the ancient writings.

186. *τί ἐθαύμασας* ; The scholar speaks not without some show of philosophic contempt for the astonishment exhibited by Strepsiades. Plutarch. Comment. *περὶ τοῦ Ἀκούειν*. Ἐκείνος μὲν γὰρ (ὁ Πυθαγόρας) ἐκ φιλοσοφίας ἔφησεν αὐτῷ περιγεγονέναι τὸ, Μηδὲν θαυμάζειν. Ὁ γὰρ φιλόσοφος λόγος τὸ μὲν ἐξ ἀπορίας καὶ ἀγνοίας θαῦμα ἐξαίρει γνώσει καὶ ἰστορίᾳ τῆς περὶ ἕκαστον εὐπορίας.

^f That these had attracted the attention of the ancients, see Bruck. I. —. Lyell’s Geol. I. 9.

[§] See Quart. Rev. Vol. XXII. Art. 9. On the state of Female Society in Greece.

^b In Athens, where nicknames abounded, Chærephon had been named “ the Bat,” in allusion to his swarthy complexion. He has here been invested with wings, to give him a little preeminence over the rest of the Socratic school.

ΣΤ. τοῖς ἐκ Πύλου ληφθεῖσι, τοῖς Λακωνικοῖς.

ἀτὰρ τί ποτ' ἐς τὴν γῆν βλέπουσιν οὕτοί ;

ΜΑ. ζητοῦσιν οὗτοι τὰ κατὰ γῆς. ΣΤ. βολβούς ἄρα ζητοῦσι. μή νυν τουτογὶ φροντίζετε· 190

ἐγὼ γὰρ οἶδ' ὧν εἰσὶ μεγάλοι καὶ καλοί.

τί γὰρ οἶδε δρῶσιν οἱ σφόδρ' ἐγκεκυφότες ;

ΜΑ. οὗτοι δ' ἐρεβοδιφῶσιν ὑπὸ τὸν Τάρταρον.

ἀλλ' εἰσὶθ, ἵνα μὴ κείνος ἡμῶν ἐπιτύχη.

187. Cf. nos in Eq. 378.

189. βολβούς, *truffles*. If the text makes us merry at the expense of the philosophers, let the following illustration of the word now before us, remind us also of the deep obligations under which their precepts so often lay us. Καθάπερ ἐν^h λιμένι, τοῦ πλοίου καθορμισθέντος, ἂν ἐξέλθῃς ὑδρευσασθαι, ὁδοῦ μὲν πάρεργόν ἐστι, καὶ κοχλίδιον ἀναλέξασθαι, ἢ βολβάριον· τετασθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον, καὶ συνεχῶς ἐπιστρέφεισθαι, μήτοι σε ὁ κυβερνήτης καλέσῃ· κἂν καλέσῃ, πάντα ἐκεῖνα ἀφίεναι, ἵνα μὴ δεδεμένος ἐμβληθῇς, ὥς τὰ πρόβατα· οὕτω καὶ ἐν τῷ βίῳ, εἰς διδόναι ἀπὲρ βολβαρίου καὶ κοχλιδίου γυναικάριον καὶ παιδίον, οὐδὲν¹ κωλύσει. Ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχει ἐπὶ τὸ πλοῖον, ἀφίει ἐκεῖνα πάντα, μηδὲν ἐπιστρέφόμενος· εἰς δὲ γέροντος ἢ, μηδὲ ἀπαλλαγῇς ποτε τοῦ πλοίου μακρὰν, μήποτε καλοῦντος ἑλλήτης. Epicteti Encheir. 12.

190. μὴ τουτογὶ φροντίζετε. Instances of φροντίζεω with a genitive have been given, sup. 125. To examples in the present play of φροντίζεω followed by an accus. (213. 695.) add Eccl. 263. ἐκεῖνο δ' οὐ πεφροντίκαμεν. (Strepsiades addresses the earth-explorers in a tender tone, and at 192. turns again to his more particular companion.) τουτογὶ Rav. Dind. τοῦτό γε Bek. τοῦτ' ἐτι Br. Ib. ζητοῦσι. Cf. Thiersch ad Plut. 540.

192. ἐγκεκυφότες. Thucyd. IV. 4. καὶ τὸν πηλὸν, εἴ που δέος χρησθαι, ἀγγείων ἀπορία ἐπὶ τοῦ νότου ἔφερον, ἐγκεκυφότες τε, ὥς μάλιστα μάλλοι ἐπιμένειν, καὶ τὰ χεῖρε ἐς τοῦπίσω ξυμπλέκοντες, ὅπως μὴ ἀποπίπτοι.

193. ἐρεβοδιφᾶν (ἐρεβος, διφᾶω), *pry into the darkness*. Gl. ἐρευνῶσι τὰ ὑπὸ—Bergler compares Theophyl. ep. 22. οὔτε φλέβας χρυσοῦ μεταλλουργοὶ ἀνιχνεύοντες, οὔτε φρεωρύχοι τὰ τῆς γῆς ἐρεβοδιφῶντες ἀπύρρητα ὀφθαλμοῦς ὑδάτων ἀναζητοῦντες θεάσασθαι, οὕτω περὶ τὴν αὐτῶν ἐσπουδάκασι τέχνην, ὥς ἐγὼ ἐσκινδαλάβιζον ἅπασαν εἰ πῶ τὸν Ἀγρησιῶνα ἦν με θεάσασθαι.

194. εἰσὶθ—addressed to some of the Socratic scholars, who take

^h Navem, sive philosophiam, sive vitæ institutum esse intelligo : gubernatorem vero, Deum : cui qui vocanti non pareat, aut pro mancipio tractetur, aut plane deseratur. Simpson.

¹ οὐδὲν κωλύσει, *supp. χρῆσθαι αὐτῷ*.

ΣΤ. μήπω γε, μήπω γ'· ἀλλ' ἐπιμεινάντων, ἵνα 195
αὐτοῖσι κοινώσω τι πραγμάτιον ἐμόν.

ΜΑ: ἀλλ' οὐχ οἶόν τ' αὐτοῖσι πρὸς τὸν αἴρα
ἔξω διατρίβειν πολὺν ἄγαν ἐστὶν χρόνον.

ΣΤ. πρὸς τῶν θεῶν, τί γὰρ τάδ' ἐστίν; εἰπέ μοι.

advantage of their master's absence to quit their studies and crowd about the new-comer.

Ib. ἐκείνος, ΗΞ, i. e. the master of the school. Iamb. Vit. Pyth. XVIII. 88. εἶναι δὲ πάντα ἐκείνου [τοῦ ἀνδρός]: προσαγορεύουσι γὰρ οὕτω τὸν Πυθαγόραν, καὶ οὐ καλοῦσιν ὀνόματι. Ib. XXXV. 255. ἐπὶ μὲν γὰρ τῷ μηδεὶα τῶν Πυθαγορείων ὀνομάζειν Πυθαγόραν, ἀλλὰ ζῶντα μὲν ὁπότε βοῦλοιστο δηλῶσαι, καλεῖν αὐτὸν θεῖον—ἐπεὶ δὲ ἐτελεύτησεν, ἐκείνον τὸν ἄνδρα.

Ib. ἐπιτύχη. The commentators hesitate between this reading and that of Dorville's MS. περιτύχη. "Melius vulgatum ἐπιτύχη, quam Dorvilliani περιτύχη, quum dicatur ἐπιτυχεῖν homini, περιτυχεῖν rei. Hoc me olim monuit Porsonus." Dobree. Reisig, referring to Plat. Symp. p. 221, a. prefers περιτύχη. Rav. Bekker. Dind. ἐπιτύχη.

198-9. Solitude, seclusion, abstraction from the fresh air, and the glorious light of day! Can we wonder at the pallid hue of the Socratic school, or at the endeavours of Aristophanes to stop the progress of a system calculated to do so much mischief, at a period when his country's necessities called for men of a far different hue and colour?

199. πρὸς τῶν θεῶν. Cf. nos in Ach. 361.

¹ So the French Aristophanes, when speaking of another important personage. "As soon as the natives came alongside the ship, they all cried out with one voice—'Have you seen HIM, strangers, have you seen HIM?' 'Seen whom,' answered Pantagruel? 'HIM,' replied they. . . . 'Gentlemen,' replied Epistemon, 'we do not understand you: have the goodness to explain yourselves, and we will answer you fairly, and without equivocation. Who is it that you ask for?' 'He that is,' replied they: 'have you seen HIM?' 'He that is,' rejoined Pantagruel, 'according to our creed, is God. In truth, we never saw him, nor can he be seen of mortal eyes.' 'Tut, tut!' cried they, 'we do not speak of the God who rules in heaven, but of the god that reigns on earth; have you ever seen HIM?' 'Upon my honour,' interrupted Carpelim, 'they mean the Pope.' 'Yes, yes,' exclaimed Panurge, 'yes, in truth, gentlemen, I have seen him often; by the same token, that I never reaped much benefit from the sight.'" Quat. Rev. XIV. 445.

¹ As there is scarcely one attack made upon Socrates in this play which is not openly or covertly referred to in the writings of Plato and Xenophon, particularly the latter, we shall not perhaps much err in deriving from the present text the following observations put into the mouth of Socrates in the Memorabilia with regard to *hyporhēthal* occupations. Τὸ δὲ εἶναι μὲν ἀναγκασιότατος πλείστας πράξει τοῖς ἀνθρώποις ἐν ὑπαίθρῳ (οἷον τὰς τε πολεμικὰς, καὶ τὰς γεωργικὰς, καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας) τοὺς δὲ πολλοὺς ἀγυμνάστας ἔχειν πρὸς τε ψύχῃ καὶ πρὸς θάλαττῃ, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἔρχεαι ἀσκεῖν δεῖν καὶ ταῦτα εὐπετῶς φέρειν; πᾶν μὲν οὖν, ἔφη. Mem. II. l. 6.

ΜΑ. Ἀστρονομία μὲν αὕτη. ΣΤ. τουτὶ δὲ τί ; 100

ΜΑ. Γεωμετρία. ΣΤ. τοῦτ' οὖν τί ἐστὶ χρήσιμον ;

200. Ἀστρονομία. Xenophon, having detailed some of the simpler objects of astronomy, which Socrates recommended for study, proceeds to observe ; Τὸ δὲ μέχρι τούτου Ἀστρονομίαν μαθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα, καὶ τοὺς πλανήτας τε καὶ ἀσταθμήτους ἀστέρας γνῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς ἀπέτρεπεν. Ὀφίλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις ἔφη ὄρᾶν (καίτοι οὐδὲ τοῦτων γε ἀνήκοος ἦν)· ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώπου βίον, καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν. Mem. IV. 7. 5. That this account was meant to meet the statement in the text, there can be little doubt; and the cautious parenthesis must not pass unobserved. But was Plato equally parsimonious in his account of the astronomical pursuits of his master? The reader is referred for a contrary opinion to his Republic (I. VII.) to his Laws (I. VII.) and to Brucker's account of the indignation which the master of the Academy was wont to exhibit towards those, who thought that such pursuits were to be allowed only as far as mere utility went. (I. 720.)

201. Γεωμετρία. Here again, if we endeavour to ascertain from the writings of Plato and Xenophon, how far an addiction to geometrical pursuits formed a characteristic feature of the Socratic school, we shall find ourselves as usually puzzled. Over Plato's school in the Academy, stood the following well-known inscription : οὐδεὶς ἄγεωμέτρητος εἰσίστω. But whether this passion for geometry arose from the instructions of Socrates, as the language put into the latter's mouth in the Platonic dialogues of Menon, Theætetus, and elsewhere, would entitle us to conclude, or from subsequent communications with Theodorus, and others, it is now impossible to say. The declarations of Xenophon, (though the suspicious parenthesis again occurs,) are more in accordance with that practical philosophy, which in his later years at all events, was the distinguishing characteristic of his great master. Xen. Mem. IV. 7. 2. Γεωμετρίαν μέχρι μὲν τούτου ἔφη δεῖν μαθάνειν, ἕως ἱκανός τις γένοιτο, εἴ ποτε δεήσειε, γῆν μέτρον ὀρθῶς ἢ παραλαβεῖν, ἢ παραδοῦναι, ἢ διανείμειν, ἢ ἔργον ἀποδείξασθαι . . . τὸ δὲ μέχρι τῶν δυσξυνέτων διαγραμμάτων Γεωμετρίαν μαθάνειν ἀπεδοκίμαζεν. Ὅτι μὲν γὰρ ὠφελοῖται ταῦτα, οὐκ ἔφη ὄρᾶν (καίτοι οὐκ ἀπειρός γε αὐτῶν ἦν) κ. τ. λ. Iamb. de Pyth. (XXIX. 158.) λέγουσι δὲ γεωμετρίας αὐτὸν ἐπὶ πλεῖον ἐπιμεληθῆναι. παρ' Αἰγυπτίοις γὰρ πολλὰ προβλήματα γεωμετρίας εἰσὶν· ἐπεὶ περ ἐκ παλαιῶν ἐτι καὶ ἀπὸ θεῶν διὰ τὰς Νείλου προσθέσεις τε

¹⁰⁰ In the same spirit spoke Xenocrates, the next but one to Plato in the Academic chair : Πρὸς δὲ τὸν μῆτε μουσικὴν, μῆτε γεωμετρίαν, μῆτε ἀστρονομίαν μεμαθηκότα, βουλούμενον δὲ παρ' αὐτὸν φοιτᾶν Πορεύου, ἔφη λαβὰς γὰρ οὐκ ἔχει φιλοσοφίας. Laert. IV. 10. Much in the same manner was Justin Martyr treated by the Pythagorean philosopher, to whom he applied for instruction : τί δαί ; ὠμίλησας, ἔφη, μουσικῇ, καὶ ἀστρονομίᾳ, καὶ γεωμετρίᾳ ; ἢ δοκεῖς κατόψεσθαι τι τῶν εἰς εὐδαιμονίαν συντελούντων, εἰ μὴ ταῦτα πρῶτον διδασχέθης, ἃ τὴν ψυχὴν κ. τ. λ. Dial. cum Tryph. p. 169.

ΜΑ. γῆν ἀναμετρεῖσθαι. ΣΤ. πότερα τὴν κληρου-
χικὴν ;

καὶ ἀφαίρεσεις ἀνάγκην ἔχουσι πᾶσαν ἐπιμετρεῖν ἣν ἐνέμοντο γῆν Αἰγυπτίων οἱ λόγοι· διὸ καὶ γεωμετρία ὠνόμασται. Laert. de eodem, VIII. 11. τοῦ-
τον καὶ γεωμετρίαν ἐπὶ πέρας ἀγαγεῖν, Μοῖριδος πρῶτον εὐρόντος τὰς ἀρχὰς
τῶν στοιχείων αὐτῆς.

202. ἀναμετρεῖσθαι. Schol. Eurip. Orest. v. 14. p. 283. ed. Matth.
Ἀναμετρήσασθαι : “ ἀναμέτρει τὸ χωρίον ” παρὰ Ἀριστοφάνει ἀντὶ τοῦ
διαμέτρει. Hermann cites Eurip. Ion 1271. ἀνεμετρησάμην φρένας τὰς
σάς. Elect. 52. γνώμης ποτηροῖς κανόνσιν ἀναμετρούμενος | τὸ σῶφρον
ἵστω.

Ib. κληρουχικὴν (κλήρον, ἔχω), *land belonging to a cleruchy*. Boeckh
has entered with his usual learning into the subject of the ancient
Cleruchies. A portion only of his remarks can be inserted here.
“ It was always considered as a right of conquest to divide the
lands of the conquered people into lots of freehold estates (κλήροι) ;
in this manner the Grecians peopled many cities and countries which
had previously been in the possession of barbarians ; thus, for ex-
ample, Athens colonized Amphipolis, which she took from the Edoni.
.... The distribution of the land was employed as a caution against,
and penalty for, revolt ; and the Athenians perceived that there was
no cheaper or better method of maintaining the supremacy, as
Machiavelli has most justly remarked, than the establishment of
colonies, which would be compelled to exert themselves for their
own interest to retain possession of the conquered countries : but in
this calculation they were so blinded by passion and avarice, as to
fail to perceive that their measures excited a lasting hatred against
the oppressors, from the consequences of which oversight Athens
severely suffered. Are we to call it disinterestedness, when
one state endows its poor citizens with lands at the cost of another ?
Now it was of this class of persons that the settlers were chiefly
composed, and the state provided them with arms, and defrayed the
expenses of their journey. It is nevertheless true, that the lands
were distributed by lot among a fixed number of citizens : the prin-
ciple of division doubtless was, that all who wished to partake in the
adventure applied voluntarily, and it was then determined by lot
who should, and who should not receive a share. If any wealthy
person wished to go out as a fellow-speculator, full liberty must ne-
cessarily have been granted to him. The profitableness of the con-
cern forbids us to imagine that all the citizens cast lots, and that
those upon whom the chance fell were compelled to become Cleru-
chi. ... The distribution of lands was of most frequent occurrence
after the administration of Pericles. Pericles himself, and his suc-
cessors, Alcibiades, Cleon, and other statesmen, employed it as a
means of appeasing the needy citizens ; and the fondness of the
common Athenians for this measure may be seen from the example
of Strepsiades in the Clouds of Aristophanes, who, on the mention

ΜΑ. οὐκ, ἀλλὰ τὴν σύμπασαν. ΣΤ. ἀστεῖον λέγεις.
τὸ γὰρ σόφισμα δημοτικὸν καὶ χρήσιμον.

ΜΑ. αὕτη δὲ σοι γῆς περίοδος πάσης. ὁρᾷς; 205
αἶδε μὲν Ἀθῆναι. ΣΤ. τί συ λέγεις; οὐ πείβομαι,
ἐπεὶ δικαστὰς οὐχ ὁρῶ καθημένους.

of the word Geometry, is instantly reminded of measuring out the lands of Cleruchi." Boeckh's Public Economy, vol. II. pp. 168—179. See also Mitford III. 11. 415. Müller's Dorians, I. 134. Laert. X. 1. Plutarch in Pericle XI.

203. τὴν ἐμπασαν. The reader has been prepared for this trait by the preface prefixed to our Knights, and the accounts there given of the ambitious designs of Athens, who was now looking to universal dominion. The following graphic description from Plutarch must suffice for the present place. Ἀλκιβιάδης δὲ Καρχηδόνα καὶ Διβύην ὀνειροπολῶν, ἐκ δὲ τούτων προσγενομένων, Ἰταλίαν καὶ Πελοπόννησον ἤδη περιβαλλόμενος, ὀλίγον δὲ ἐφόδια τοῦ πολέμου Σικελίαν ἐποιεῖτο. Καὶ τοὺς μὲν νέους αὐτόθεν εἶχεν ἤδη ταῖς ἐλπίσιν ἐπηρμένους· τῶν δὲ πρεσβυτέρων ἠκροῶντο πολλὰ θαυμάσια περὶ τῆς στρατείας περαινόντων, ὥστε πολλοὺς ἐν ταῖς παλαιστοῖς καὶ τοῖς ἡμικυκλίοις καθέζεσθαι, τῆς τε νῆσου τὸ σχῆμα καὶ θέσιν Διβύης καὶ Καρχηδόνας ὑπογράφοντας. Alcib. 17.

Ib. ἀστεῖον λέγεις. "You funny fellow," intimates Strepsiades, at the same time poking his finger into the scholar's ribs, "but you talk as the *whole town* is doing just now." This seems, looking to the quotation from Plutarch just made, no unfair explanation of the passage; but the reader will probably be better satisfied with that of Schutz. "Fatuitas videtur hominis rustici, qui totum orbem terrarum divisum iri pauperibus putat. Idemque *pulcrum* hoc dicit et *lepidum* inventum, quod sit populare et ad ditandos cives utilissimum."

205. περίοδος (*points to a large map*). Herodot. V. 49. Ἀπικνέεται δ' ὦν ὁ Ἀρισταγόρης ὁ Μιλήτου τύραννος ἐς τὴν Σπάρτην, Κλεομένεος ἔχοντος τὴν ἀρχήν. τῇ δὲ ἐς λόγους ἦε, ὥς Λακεδαιμόνιοι λέγουσι, ἔχων χαλκεον πῖνακα, ἐν τῇ γῆς ἀπάσης περίοδος ἐνετέμνητο, καὶ θάλασσά τε πᾶσα, καὶ πόταμοι πάντες. Id. IV. 36. γελῶ δὲ ὁρέων γῆς περιόδους γράψαντας πολλοὺς ἤδη κ. τ. λ. Aelian. III. 28. Ὅρων ὁ Σακράτης τὸν Ἀλκιβιάδην τετυφωμένον ἐπὶ τῇ πλούτῃ, καὶ μέγα φρονούντα ἐπὶ τοῖς ἀγροῖς, ἤγαγεν αὐτὸν ἐπὶ τινα τόπον, ἔνθα ἀνέκειτο πινάκιον ἔχον γῆς περίοδον, καὶ προσέταξε τὴν Ἀττικὴν ἐνταῦθα ἀναζητεῖν. Ὡς δὲ εἶρε, προσέταξε τοὺς ἀγροὺς τοὺς ἰδίους διαθῆσαι. Τοῦ δὲ εἰπόντος, ἀλλ' οὐδαμῶς γεγραμμένοι εἰσίν. Ἐπὶ τούτοις, εἶπε, μέγα φρονεῖς, οἷον οὐδὲν μέρος τῆς γῆς εἰσίν; Theophrast. ap. Laert. V. 52. Anaximander ap. eund. II. 2. Ib. σοι redundant.

206. αἶδε—Ἀθῆναι, *here is Athens* (pointing to it on the map). Compare Aristagoras (Herodot. V. 49.) pointing out to Cleomenes the several parts of the world on *his* map. Ἀνδῶν δὲ . . οἷδε ἔχονται Φρύγες οἱ πρὸς τὴν ἡῶ κ. τ. λ.

207. The reader of the Wasps needs no explanation of this verse.

ΜΑ. ὥς τοῦτ' ἀληθῶς Ἀττικὸν τὸ χωρίον.

ΣΤ. καὶ ποῦ Κικυννῆς εἰσὶν οὔμοι δημόται ;

ΜΑ. ἐνταυθ' ἔνευσιν. ἡ δέ γ' Εὐβοί, ὥς ὀρᾷς, 210
ἥδὲ παρατέταται μακρὰ πόρρω πάνυ.

ΣΤ. οἶδ'· ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους.

ἀλλ' ἡ Λακεδαίμων ποῦ ἔστιν ; ΜΑ. ὅπου ἔστιν ;
αὐτή.

ΣΤ. ὥς ἐγγὺς ἡμῶν. τοῦτο πάνυ φροντίζετε,

ταύτην ἀφ' ἡμῶν ἀπαγαγεῖν πόρρω πάνυ. 215

ΜΑ. ἀλλ' οὐχ οἶόν τε νῆ Δί. ΣΤ. οἰμώξεσθ' ἄρα.

φέρε τίς γάρ οὗτος οὐπὶ τῆς κρεμάθρας ἀνῆρ ;

208. ὥς ἀληθῶς in very truth. "ὥς eodem sensu usurpatur, Ach. 335. Lysist. 32. 499. auget et confirmat, quæ prius dicta sunt." Elms.

211. παρατέταμαι (παρτείνω). The scholar with his finger traces the island *stretching* along to a great length, from which it acquired the name of Μακρίς. Herodot. II. 8. τῇ μὲν γὰρ, τῆς Ἀραβίης ὁρος παρατέταται. I. 203. καὶ τὰ μὲν πρὸς τὴν ἐσπέρην φέροντα τῆς θαλάσσης ταύτης ὁ Καύκασος παρτείνει.

212. παρετάθη, has been stretched, i. e. on the rack. For examples from Plato, Xenophon, Plutarch, and others, see Ruhnken ad Lex. Timæi in v. παρτενείς. The allusion is to the severe tributes imposed by the Athenians on the Eubœans. See Wachsmuth II. 76.

214. πάνυ Rav. Dind. μέγα Br. Herm.

215. ταύτην. "This is the state, and not Eubœa, which it requires every exertion of thought to remove πόρρω πάνυ from us. And the worse for you" (οἰμώξεσθ' ἄρα), continues Strepsiades, with a shrug of the shoulders, "if you tell me that that cannot be effected."

216. Strepsiades, after gazing a little longer on the map, casts his eyes upwards, and betrays a look of extreme astonishment.

217. κρεμάθρα (κρεμάννυμι), a machine, (and judging from that in which the Genius of Pantomime makes his or her descent in the present day, no doubt a very gorgeous one,) in which the Tragic poets ^a suspended their gods, when descending from heaven, for

^a The practice is thus playfully alluded to in the "Lebes" of Alexis :

Οὐ γέγονε μετὰ Σόλωνα κρείττων οὐδὲ εἰς
Ἀριστονίκου νομοθέτης. τὰ τ' ἄλλα γὰρ
νενομοθέτηκε πολλά καὶ παντοῖα δὲ,
νυκτὶ τε καινὴν εἰσφέρει νόμον τινα
χρυσούν· τὸ μὴ πᾶλαιν ἔτι καθημένους
τοὺς ἰχθυοπᾶλας, διὰ τέλους δ' ἐστηκότας.

ΜΑ. αὐτός. ΣΤ. τίς αὐτός; ΜΑ. Σωκράτης. ΣΤ.
ὦ Σώκρατες.

ἴθ' οὗτος, ἀναβόησον "αὐτόν" μοι μέγα.

the purpose of *cutting* those scenic knots, which the dramatist found himself unable to untie. On the present occasion, I imagine the *κρεμάθρα* to have been as yet out of sight of the spectators, and the first words of Socrates (infr. 223.) to be literally "a voice from the air." For the aerial residences which Philostratus found the Indian gymnosophists occupying, see that most mendacious of biographers Vit. Apollon. III. c. 13.

218. αὐτός, *himself*, (said in a whisper). The αὐτός ἔφη of the Pythagorean school, whether used by the scholars of their master, or by their master of the god, to whom he wished all his proceedings to be ascribed, (see Rittershuis's notes in Porphyry's Life of Pythagoras, p. 254.) will instantly occur to the reader's mind. The term was frequent in the philosophic schools, as well as on other occasions. Thus in the Protagoras of Plato, when Socrates and a companion seek an interview with that celebrated sophist on his first arrival in Athens, the porter after opening the door and giving a cautious glance at the new comers, ἔα, ἔφη, σοφισταί τινες· οὐ σχολή αὐτῷ. Aristoph. Fr. 261. ἀνοιγέτω τις δώματ'· αὐτὸς ἔρχεται. Theophr. περὶ κολακείας. καὶ τοὺς ἀπαντῶντας ἐπιστῆναι κελεύσαι, ὥς ἂν αὐτὸς παρέλθῃ.

Ib. Σωκράτης. At this intimation, Strepsiades stands as if shot. His arms drop lifeless by his side, his feet seem scarcely able to support him, his mouth opens like that of an absolute idiot, and his eyes gaze upon the *παρῶς* in a state of fatuity.

Ib. ὦ Σώκρατες. If the description above given be correct, it is obvious that this reading, though supported by such authorities as Bekker and Dindorf, is incorrect. To suppose Strepsiades immediately calling upon Socrates, is obviously inconsistent with the feelings of awe and reverence, with which his first approach to the *great man* must have been attended. Instead of ὦ Σώκρατες, should we not therefore read with the great Bentley, τί; Σωκράτης; i. e. "What! Socrates, the absolute, veritable Socrates!"

219. Three things are, I think, to be noticed in this verse: the half-whisper in which Strepsiades speaks—the repetition of the word "αὐτός" instead of Socrates, and the word μέγα, implying the loud tone in which the scholar's call is to be made. The reverential feel-

εἴτ' εἰς νέωτά φησι γράψαι, κρεμαμένους·
καὶ θάττον ἀποπέμψουσι τοὺς ἄνουμένους,
ἀπὸ μηχανῆς παλοῦντες, ὥσπερ οἱ θεοί.

Alexis ap. Athen. VI. 226, b.

° In this former sense Cicero evidently understood the expression: "nec vero probare soleo id, quod de Pythagoreis accepimus; quos ferunt, siquid affirmarent in disputando, cum ex iis quaereretur, quare ita esset, respondere solitos, *Ipsæ dirit.* Ipsæ autem erat Pythagoras." De Nat. Deor. I. 5.

ΜΑ. αὐτὸς μὲν οὖν σὺ κάλεσον· οὐ γάρ μοι σχολή.

ΣΤ. ὦ Σώκρατες,

221

ὦ Σωκρατίδιον. ΣΩ. τί με καλεῖς, ὠφήμερε;

ings of Strepsiades are implied in the whisper—the repetition of αὐτός, besides its sly humour, saves us the necessity of a *quasi-accusative* after the intransitive verb ἀναβόησον, and the word μέγα confirms that supposed altitude of Socrates in the air, which in a former verse had been intimated to the spectators by the angle at which the head of Strepsiades was thrown back. These, it may be said, are minute observations; but on what but such minutiae does the enjoyment of a comic drama often depend?

Ib. ἴθ' οὕτως. "vim excitandi habet οὗτος et αὐτή, ut interjectiones." Thiersch ad Plut. 434. Cf. nos in Vesp. 903.

Ib. μέγα, *loudly*. (Plat. Lys. 211, α. σμικρὸν, *softly*.) Lucian VI. 288. διάτορόν τι καὶ γεγωνὸς ἀναβοήσας. III. 58. ἀναβοήσας παμμέγας. See also Ast's note Plat. 5 Rep. §. 1. Ib. μοι redundant.

220. σὺ μοι σχολή. If we did not know how many years the exhibition of the Clouds took place before the principles of the Socratic school were fully developed, we should say that the scholar is here dismissed in language, which does not indicate the author's usual tact. An entire command of their time, or, in other words, absolute leisure, was among the most prized possessions of the Socratic school. (The scholar here enters the encyclema, and Strepsiades is left to himself. That the situation was one of no small embarrassment, is shewn from the agitated way in which he now paces the stage, now stops, now frames his lips to pronounce the word Socrates, and again desists.)

221—2. ὦ Σώκρατες, Σωκρατίδιον. In what mode these two words are at last pronounced, we shall not take upon ourselves to say. It may be observed, however, that at all the evening-repasts, it was admitted that Callistratus, in his mode of managing them, had made a prodigious hit. Even ὁ Θρασυμάχος, stroking his chin over his fifth goblet, was heard to say, "I hooted that wearisome drama in the morning, and any other that comes before me, written contrary to those canons which I have laid down for the composition of a Dionysiac comedy, shall share the same fate. But I must allow that on one or two occasions Callistratus surpassed himself, and it is clear that he had been well tutored."

222. ὠφήμερε, i. e. ὠφέμμερε. The philosopher's epithet accords with that dignity which philosophers always assume in comparison with their humbler fellow-creatures. (Cf. Plat. in Theæt. 172, d.

† Hence the language of Autisthenes in Xenophon's Banquet: Καὶ μὴν καὶ τὸ ἐβρότατόν γε κτήμα, τὴν Σχολὴν ἀεὶ δρᾷτέ μοι παρούσαν, ὥστε καὶ θεάσασθαι τὰ ἐξιοθέατα, καὶ ἀκοῦειν τὰ ἀξιόκουστα· καὶ (ὃ πλείστον ἐγὼ τιμῶμαι) Σωκράτει σχολάζων συνδημερεύειν. IV. 44. See also Plat. in Theæt. 172, c.

‡ Cf. nos in Preface to Knights, and the theatrical Colloquies at the end of this play.

ΣΤ. πρῶτον μὲν ὃ τι δρᾷς, ἀντιβολῶ, κάτειπε μοι.

ΣΩ. ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον.

176, a.) To Bergler's illustrations of the word, (*Æsch. Prom. 82. θεῶν γέρα συλῶν ἐφημέριοις προστίθει. Also vv. 253, 944. Eurip. Orest. 973. v. note ad Avv. 688.*) add *Æsch. Fr. Inc. 282. τὸ γὰρ βρότειον σπέρμ' ἐφήμερα φρονεῖ.* and compare the word *ἐπιχρόνιοι* as used in Heraclitus's letter to the king of Persia. (*Laert. IX. 14.*)

224. The pauses and rhythm of this verse, *ἄερόβατῶ | καὶ πέρ- φρονῶ | τὸν ἥλιον*, seem to shew that no ordinary comic effect was meant to be produced by its enunciation. But this was not its only difficulty to the actor: for, if our interpretation be correct, he had to utter it from a great elevation, and yet make every word distinctly audible to an immense body of spectators. Whatever was the tone given to the verse on this its first enunciation, would of course be mimicked by Strepsiades in his future retort, (*infr. 1448.*) in the highest possible spirit of burlesque and contrast.

Ib. ἀεροβατῶ (βαίνω). This term throws us back upon one of those philosophical impostors, who preceded the exhibition of "the Clouds," who, according to Porphyry, had all derived their knowledge from Pythagoras (*Vit. Pyth. 29.*) and whom the corresponding language of the poet justifies us in supposing that he had in his eye, when composing this 9 drama. *ὦν μεταλαβόντας Ἐμπεδοκλέα τε καὶ Ἐπιμενίδην, καὶ Ἀβαριν, πολλαχῇ ἐπιτετελεκέναι τοιαῦτα. . . . ἄλλως τε καὶ "ἀλεξάνεμος" μὲν ἦν τὸ ἐπώνυμον Ἐμπεδοκλείους. "καθαρ- τής" δὲ τὸ Ἐπιμενίδου. "αἰθροβάτης" δὲ τὸ Ἀβάριδος. ὅτι ἄρα οἷσιν τοῦ ἐν Ὑπερβορείοις Ἀπόλλωνος δωρηθέντι αὐτῷ ἐποχούμενος, ποταμούς τε καὶ πελάγη, καὶ τὰ ἄβαρα δίσβαιναν, ἀεροβατῶν τρόπον τινά.* (*Cf. Jamb. Vit. Pyth. XIX. 91. XXVIII. 136. Herodot. IV. 36.*) A compound like this was not likely to escape the Aristophanic Lucian. *I. 24. ἄρτι μὲν ἀεροβατοῦντας δεικνύουσα καὶ νεφέλαις ξυνόντας. VII. 20. καὶ νῦν ἐν τῇ σελήνῃ κατοικῶ ἀεροβατῶν τὰ πολλά.*

Ib. περιφρονῶ (φρονῶ), to examine on all sides, to consider attentively. "And is that your object?" says a little knot of young philosophers and theatrical critics among themselves. "Then prepare for a host of inquiries as the result of your observations. And first, how find you the great luminary as to shape? Is it flat like a leaf, as Anaximenes opined; or curved and boat-fashioned, as Heraclitus main- tains? Is it precisely of the same size that it appears to the eye, or as Anaxagoras imagined, a little larger than the Peloponnesus; and further, was the illustrious Thales correct in his calculation, when he made it just 720 times larger than the moon?" "And when you have answered all these queries of our learned friend," said another, "let me step in with a brace more. Is the heaven really paved with stones, and is the sun only a stone more ignited than the rest;

9 To the word in the text, add the remarkable expressions which he applies to himself as the author of "the Clouds," in his drama of the succeeding year. *Vesp. 1042. τοῖνδ' ἐρόντες ἀλεξίκακον τῆς χάρας τῆσδε καθαρτῆν.*

or instead of that solid mass which Anaxagoras supposed him to be, is he not rather a mere cloud, which forms itself day by day from the exhalations rising from the earth, and which then goes out like a rush-light, after the matter on which he fed has been expended?" "And in the questions which I shall put to you," said a third, "remember that the credit of your friend Euripides, and the philosophical books in which he is for ever rummaging, is at stake. Is the sun a mere clod (βῆλος) which acquires its heat by a ceaseless round of contortions and convolutions, and was Tantalus a mere physiologist, the stone over his head being neither more nor less than that hot stone which the poet's preceptor in philosophy was pleased to consider as the great luminary?" (Eurip. in Orest. V. 971.) "Psha, psha," said a dark-eyed Samiote, "you men of Athens must for ever go to the shores of Asia Minor for your philosophy: had you dropped anchor previously at my native isle, as you sun-gazer to my knowledge did, (Laert. II. 23.) you would have known that he is now contemplating that blessed luminary for the purpose of ascertaining what portion of the mundane fire, or emanative principle is resident in it. If I do not dilate further on the subject, it is because I am anxious to see how a man looks after being occupied in so interesting an inquiry. Lower your work a little, O best of mechanists, and bring your machinery, if not down to the stage, at least to a point accessible to the eye. (The machinery is here lowered, but still remains suspended in the air.) Ah! it is as I might have suspected from the inveterate malice of those comic writers. Instead of the gorgeous *cremathra*, our sun-gazer is consigned to a wicker-basket (*rappos*), little better than a hen-coop. And the gazer's face! By the holy Tetractys, it is of that fiery colour which a furnace assumes after it has been seven times heated: and matters are not mended by his carrying the dog-star on the tip of his nose, which the impudence of the mask-maker has made the snubbest of the snub. And the cheeks puff, and the eye-balls glare, and the hair stands on end, and the nostrils dilate, as if a column of fiery air went up from each of them, while the philosophic cloak, instead of its usual modest construction, is blown into such dimensions, as might comport with some mighty gonfalon or flag. Well, well, let the rude rabble laugh as they will! there's credit and comfort yet for philosophy in the carriage and bearing of him who is the object of their vulgar merriment;

Though storms of laughter round about him break,
He unconcern'd doth hear the mighty 'r crack."

* And the real Socrates meantime? If any man in the theatre laughed louder than the rest at all this buffoonery, it was the son of Sophroniscus himself. The cleverness of the mask more particularly excited his admiration. "And where," said he, "is that handsome young monkey Critobulus, who pretended to dispute with me the other evening the prize of beauty? (Xenoph. Conviv. V. 1-10.) Will he look at that ample wide-spread nostril, so admirably calculated for taking in all the fragrances of earth and heaven, and pretend to put his own small but finely-chiseled nose in comparison with it? But," continued he, "it is time that the numerous strangers should have an opportunity of seeing to what perfec-

ΣΤ. ἔπειτ' ἀπὸ ταρροῦ τοὺς θεοὺς ὑπερφρονεῖς, 225
 ἀλλ' οὐκ ἀπὸ τῆς γῆς, εἶπερ. ΣΩ. οὐ γὰρ ἂν ποτε
 ἐξεῦρον ὀρθῶς τὰ μετέωρα πράγματα,

225. This verse and part of the succeeding must, if I understand and interpret them correctly, again have tasked the actor's utmost skill; for—the lips move, and a voice is heard; but it is a dreamer unconsciously giving vent to thoughts, which the waking man would have kept to himself. Some accounts of the Socratic atheism have evidently reached Strepsiades; but an awful reverence for Socrates leads him to intimate that knowledge, as we shall presently see, in terms of the utmost delicacy, as well as in a tone of perfect abstraction: and even with both these precautions, so much are his more reverential feelings broken in upon, that an *if indeed* (εἶπερ) is found necessary at the end to qualify the painful allusions which have unconsciously been made. That the words, uttered by Strepsiades, were necessarily to be heard by the audience, is clear enough; that they were not meant to reach the philosopher's ear in the basket (which indeed they could not without great dramatic inconsistency) may be gathered from the text, which admits of Socrates' continuing his answer as if no interruption had taken place. And thus much for the actor's general difficulties: but in pronouncing the word *ὑπερφρονεῖν*, he would have to refer to the *περιφρονεῖν* of the preceding speaker, and make such a difference between the two prepositions, as would forcibly express the distinction between thinking deeply *about* the sun, and carrying the thoughts *beyond*; i. e. despising those who ought to have been the objects of his reverence, the delicate phrase by which Strepsiades alludes to the Socratic impiety. To those who may consider this interpretation as somewhat far-fetched, I subjoin the simpler explanation of the Scholiast—*ὑπερφρονεῖν ἀπὸ τοῦ εἰπεῖν, περιωσεῖν καὶ περισκοπεῖν ἵνα διαβάλῃ τὸν Σωκράτη ὑπερφρονούντα τῶν θεῶν*.

226. εἶπερ (sc. *ὑπερφρονεῖς*). Instances of this ellipse are frequent in Plato and Aristotle. Plat. Parmen. 150, a. Ἐν μὲν ὅλῳ ἄρα τῷ ἐνὶ οὐκ ἂν εἷη συμκρότης, ἀλλ' εἶπερ (sc. εἷη), ἐν μέρει. Euthyd. 296, a. ἀλλ' ὅπως μὴ τι ἡμᾶς σφῆλῃ τὸ δεῖ τοῦτο. Οὐκ οὐν ἡμᾶς γε, ἔφη, ἀλλ' εἶπερ (sc. σφαλεῖ), σέ. 2 Legg. 667, a. οὐκ, ὃ γὰρ, προσέχων τούτῳ τὸν νοῦν δρῶ τοῦτο, εἶπερ. Add 10 Legg. 900, e. 6 Rep. 497, e. Parmen. 138, d. Aristot. Polit. II. 7. p. 106. V. 11. p. 375. Eth. Nicom. V. 9. VIII. 2. IX. 7.

Ib. οὐ γὰρ ἂν ἐξεῦρον, et v. 230. οὐκ ἂν εἶδον, vertendum est: *nam quatenus possem indagare*. HARL.

227. τὰ μετέωρα (ἐώρα, αἰώρα, that which is in a state of suspension) *πράγματα*, *things above the earth*, as sun, moon, stars,

tion our artists carry these matters; and how can that so well be done as by my standing up, and thus giving them the means of comparing the Socrates of real life with the Socrates upon the stage?" And the cheerful, noble-minded man rose accordingly from his seat, and stood a conspicuous object till nearly the drama's close. (Ælian. Var. Hist. II. 13.)

εἰ μὴ κρεμάσας τὸ νόημα καὶ τὴν φροντίδα
λεπτὴν καταμίξας εἰς τὸν ὅμοιον ἀέρα.

εἰ δ' ὦν χαμαὶ τᾶνω κάτωθεν ἐσκόπουν, 230
οὐκ ἂν ποθ' εὗρον· οὐ γὰρ ἀλλ' ἡ γῆ βία
ἔλκει πρὸς αὐτὴν τὴν ἱκμάδα τῆς φροντίδος.

Noctivagæque faces cœli, flammæque volantes,
Nubila, ros, imbres, nix, venti, fulmina, grando,
Et rapidi fremitus, et murmura magna minarum.

Lucret. V. 1190.

Plat. Protag. 315, c. ἐφαίνοντο δὲ περὶ φύσεώς τε καὶ τῶν μετεώρων
ἀστρονομίᾳ ἅττα διερωτᾶν τὸν Ἰππίαν. Amat. 132, c. ἀδολεσχοῦσι μὲν
οὖν οὗτοι περὶ τῶν μετεώρων καὶ φλυαροῦσι φιλοσοφοῦντες. Eupol. ap.
Diog. Laert. — ἐνδόθει μὲν ἐστι Πρωταγόρας ὁ Τῆιος, | δε ἀλαζονεύεται
μὲν ἀλιτήριος | περὶ τῶν μετεώρων. Epicurus ap. Laert. X. 142. εἰ τὰ
πομπικὰ τῶν περὶ τοὺς ἀσώτους ἡδονῶν ἔλκε τοὺς φόβους τῆς δια-
νοίας, τοὺς τε περὶ μετεώρων, καὶ θανάτου καὶ ἀλγηδόνων· ἔτι τε τὸ πέρας
τῶν ἐπιθυμιῶν ἐδίδασκεν ἂν, καὶ οὐκ ἂν ποτε εἴχομεν ὁ τι μεμφαίμεθα αὐ-
τοῖς, πανταχόθεν εἰσπληρουμένοις τῶν ἡδονῶν, ὥς οὐδαμόθεν οὔτε τὸ ἀλ-
γοῦν, οὔτε τὸ λυπούμενον, ἔχουσιν, ὅπερ ἐστὶ τὸ κακόν. Id. ap. eund.
ibid. εἰ μὴθὲν ἡμᾶς αἱ περὶ τῶν μετεώρων ὑποψίαι ἠνώχλουν, καὶ αἱ περὶ
θανάτου, μήποτε πρὸς ἡμᾶς (εἴ τι ἔτι τετόλμηκα νοεῖν τοὺς δρους τῶν
ἀλγηδόνων καὶ τῶν ἐπιθυμιῶν) οὐκ ἂν προσεδεόμεθα φυσιολογίας. Cf. infr.
1425. For references of Xenophon and Plato to this portion of the
Clouds, see Mem. IV. 7. 6. Apol. Soc. §. 2. The following miscel-
laneous references are added for those who wish to pursue the sub-
ject further, either in the way of writers on the subject, verbal illus-
trations, or otherwise. Laert. VII. 135. 174. VIII. 85. 89. IX.
12. X. 7. 29. 76. 78. 82. 84. 87. 96, 97. Plut. Peric. 32. Arist. Av.
690. 1447. Pac. 92. Plat. Phædr. 246, d. 270, b. Cratyl. 396, d.
Tim. 91, d. Lucian I. 27, 31, 43. Alciph. I. Ep. 3, 10.

228. νόημα, the thinking power. Il. XIX. 218. Od. XX. 346.
Cf. Brucker de Secta Eclect. II. 235.

229. " τὸν ὅμοιον (congenial) ἀέρα pertinet ad opinionem Ionico-
rum de anima, quam inde ab Anaximene dicebant ἀεροειδῆ, auctore
Plut. de Plac. Phil. IV. 3." EARN. " Imo pertinet eo, quod ita sub-
tilis et tenuis sit meditatio, ut aeri similis habeatur." DIND. A third
opinion, and one more agreeable to the general theory maintained
throughout these notes, may be derived from Aristotle. εἶκοι δὲ καὶ
τὸ παρὰ τῶν Πυθαγορείων λεγόμενον τὴν αὐτὴν ἔχειν διάνοιαν· ἔφασαν γάρ
τινες αὐτῶν, ψυχὴν εἶναι τὰ ἐν τῷ ἀέρι ξύσματα. De Cælo. See also
Brucker I. 513. 517.

231. οὐ γὰρ ἀλλ', for. The idiom has been explained in a former
play, Eq. 1168. See also Thiersch. Ran. p. 23. Notæ in Eurip.
Suppl. v. 569.

232. ἱκμάς, moisture. Lucian VII. 10. ἔπειτα δὲ κάκεινο πῶς οὐκ

πάσχει δὲ ταὐτὸ τοῦτο καὶ τὰ κάρδαμα.

ΣΤ. τί φῆς;

ἡ φροντίς ἔλκει τὴν ἱκμάδ' εἰς τὰ κάρδαμα;

235

ἴθι νυν, κατάρβηθ', ὦ Σωκρατίδιον, ὡς ἐμέ,

ἵνα με διδάξης ὥνπερ οὔνεκ' ἐλήλυθα.

ἄγνωμον αὐτῶν (philosophorum sc.) καὶ παντελῶς τετυφωμένον, τὸ περὶ τῶν οὕτως ἀδήλων λέγοντας . . . μύδρον μὲν εἶναι τὸν ἥλιον, κατοικεῖσθαι δὲ τὴν σελήνην, ὑδατοποιεῖν δὲ τοὺς ἀστέρας, τοῦ ἡλίου καθάπερ ἱμονίῃ τι τὴν ἱκμάδα ἐκ τῆς θαλάσσης ἀνασπώντος.

Ib. τῆς φροντίδος. That Socrates was versed in the writings of Heraclitus, is well known; and to some opinions of that school, as that a dry soul is the best—that the death of intelligent souls rises from moisture, &c., reference is here probably made. See Brucker de secta Heracl. §. 41, 42.

233. "The very same thing (ταὐτὸ τοῦτο, cf. nos in Vesp. 499.) is the case with water-cresses." Cf. Thiersch ad Plut. 547. The philosopher here suddenly descends from his stilts, and illustrates his position by a very humble comparison. That these sudden transitions were not unusual with Socrates, is well known: for one specimen of the kind, not the most delicate, see his Sophista 227, b. See also Xen. Mem. III. 8. 6. and Plat. Hip. Maj. throughout.

Ib. ταὐτὸ τοῦτο. See Elmsley's Review of Hermann's Supplices, Classical Journal XVI. 437.

Ib. κάρδαμα. Here again some philosophical allusion is probably meant, which it is now impossible to explain. That the Italian school, and more particularly Empedocles, had looked deeply into the virtues and quality of plants, is well known, (Brucker I. 1114. cf. Iambl. Adhort. pp. 82. 96. 376.) and each philosopher had perhaps his favourite plant. The mallow, for example, was in high estimation with Pythagoras, who in its perpetual turn towards the sun, saw a proof of that sympathy between things celestial and terrestrial, (Iamb. Vit. XXIV. 109. cf. Adhort. c. 5. p. 82.) which he held in common with the Chaldeans. (Br. I. 138.) Socrates appears to have fixed on the water-cress, as the expositor of some of his philosophical^s opinions.

237. με διδάξης, Rav. Dind. μ' ἐκδιδάξης Br. Herm.

Ib. The τὰρρὸς is here let down, and Socrates steps upon the stage, a magic wand in one hand, and a small bag in the other. Strepsiades, after gazing with profound admiration on the arbiter of his destinies, fixes his eyes on the mysterious bag, on which an in-

^s The origin of most such eccentric opinions is put by the acute Lucian into the mouth of his Pythagoras, when speaking as a cock: ἑώραν ὅτι εἰ μὲν τὰ συνήθη, καὶ ταῦτα τοῖς πολλοῖς νομίζοιμι, ἥκιστα ἐπισπασόμεναι τοὺς ἀνθρώπους ἐς τὸ θαῦμα· δοῦν δὲ ἂν ξενίζοιμι, τοσοῦτον καυνότερος ὦμην αὐτοῖς ἔσεσθαι. διὰ τοῦτο καινοποιεῖν εἰλόμην, ἀπόρητον ποιησάμενος τὴν αἰτίαν, ὡς εἰκάζοντες ἄλλοι ἄλλως, ἀπαντες ἐκπλήττουνται, καθάπερ ἐν τοῖς ἀσαφεί τῶν χρησμῶν. VI. 317.

ΣΩ. ἦλθες δὲ κατὰ τί ; ΣΤ. βουλόμενος μαθεῖν λέγειν.

ὑπὸ γὰρ τόκων χρήστων τε δυσκολωτάτων

ἄγομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

240

ΣΩ. πόθεν δ' ὑπόχρεως σαυτὸν ἔλαβες γενόμενος ;

ward feeling tells him that something connected with his future fortunes depends. Proper salutations and reverences having passed between the school and their master, the encyclema is withdrawn, and Socrates and Strepsiades are left alone together.

238. κατὰ τί, *wherefore* ? Cf. Av. 916. Eccl. 559. 565. 604. Pac. 192.

Ib. 'λέγειν. For the same purpose Xenophon's Critias and Alcibiades make their application to the son of Sophroniscus. νομίσαντε εἰ ὁμιλησαίτην ἐκεῖνον, γενέσθαι αὖν ἱκανωτάτω λέγειν. (Mem. I. 2. 15.) Plat. Protag. 311, a. πάντες τὸν ἄνδρα ἐπαινοῦσι καὶ φασὶ σοφώτατον εἶναι λέγειν. Ib. 312, d. Mem. III. 3. 11.

240. ἄγομαι, φέρομαι, *bona mea diripiuntur*.

Ib. τὰ χρήματ' ἐνεχυράζομαι, for χρήματά μου ἐνεχυράζεται (Matth. Gr. Gr. §. 422.) *bona mea pignori capiuntur a creditoribus*.

241. " *Whence have you become in debt (ὑπόχρεως) without knowing how ?*" It is not merely for the purpose of illustrating a well-known formula, that the following instances of it are here subjoined. Plat. Protag. 321, c. Ἐπιμηθεὺς ἔλαβεν αὐτὸν καταναλώσας τὰς δυνάμεις. Xen. Econ. XVIII. 9. ταῦτα τοίνυν ἐλελήθειν ἐμαυτὸν ἐπιστάμενος καὶ πάλα. Laert. Proem. 3. λανθάνουσι δ' αὐτοὺς τὰ τῶν Ἑλλήνων κατορθώματα, ἀφ' ὧν μὴ ὅτι γε φιλοσοφία, ἀλλὰ καὶ γένος ἀνθρώπων ἥρξε, βαρβάρους προσάπτουτες. Marinus in vita Procli : τοσοῦτον ἐλάνθανεν, ὅσον οὐδὲ οἱ Πυθαγόρειοι, τὸ Δάθε βίωσας τοῦ καθηγεμόνος ἀσάλευτον φυλάττοντες. Lucian de Sectis, IV. 90. δεήσει τοίνυν σέ, εἰ μέλλεις Στωϊκῶν τὸν ἀριστον εἶσεσθαι, εἰ καὶ μὴ ἐπὶ πάντας, ἀλλ' οὖν ἐπὶ τοὺς πλείστους αὐτῶν ἐλθεῖν, καὶ πειραθῆναι, καὶ τὸν ἀμείνω προστήσασθαι διδάσκαλον, γυμνασμένον γε πρότερον, καὶ κριτικὴν τῶν τοιούτων δύναμιν πορισάμενον, ὥς μὴ σε λάθῃ ὁ χεῖρων προκριθεῖς.

† Our worthy landowner appears to have considered a communication of the whole art of oratory, as a thing as easily done as the reaping his wheat and barley, and converting them into meal or money. The following extract, while it furnishes a further illustration of the term λέγειν, may serve as a hint to those, whose opinions on the subject of oratory may perhaps be of nearly the same easy nature as those of Strepsiades. Laert. III. 94. de Platone. τὸ ὀρθῶς λέγειν διαιρεῖται εἰς τέτταρα· ἐν μὲν, ἃ δεῖ λέγειν· ἐν δὲ ὅσα δεῖ λέγειν· τρίτον, πρὸς οὓς δεῖ λέγειν· τέταρτον δὲ, πηνίκα λέγειν δεῖ. ἃ μὲν οὖν δεῖ λέγειν, ἃ μέλλει συμφέρειν τῷ λέγοντι καὶ ἀκούοντι· τὸ δὲ ὅσα δεῖ λέγειν, μὴ πλείω μὴδὲ ἐλάττω τῶν ἱκανῶν τὸ δὲ πρὸς οὓς δεῖ λέγειν, αὖν τε πρὸς πρεσβυτέρους ἀμαρτάνοντας διαλέγεται, ἀρμόττοντας δὲ τοὺς λόγους διαλέγεσθαι ὡς πρεσβυτέροις. αὖν τε πρὸς νεωτέρους, ἀρμόττοντας δὲ λέγεσθαι ὡς νεωτέροις· πηνίκα δὲ λέγειν ἐστὶ, μήτε πρότερον μήτε ὑστέρον· εἰ δὲ μὴ, διαμαρτήσεσθαι καὶ κακῶς εἶρεῖν. Cf. Cicero de Nat. Deor. II. 59.

ΣΤ. νόσος μ' ἐπέτριψεν ἱππικὴν, δεινὴ φαγεῖν.
 ἀλλὰ με δίδαζον τὸν ἕτερον τοῖν σοῖν λόγῳ,
 τὸν μηδὲν ἀποδίδοντα. μισθὸν δ' ὄντιν' ἂν
 πράττη μ' ὁμοῦμαι σοι καταθήσειν τοὺς θεοὺς. 245
 ΣΩ. ποίους θεοὺς ὁμεί σύ; πρῶτον γὰρ θεοὶ
 ἡμῖν νόμισμ' οὐκ ἔστι. ΣΤ. τῷ γὰρ ὄμνυτ'; ἡ

242. δεινὴ φαγεῖν, (and a huge consumer it is.) The voice of Strepsades, which at first commenced in a sort of whine, here assumes its natural strong tone. On such expressions as δεινὸς φαγεῖν, &c. see Kidd's Dawes p. 87. The chief wit of the passage, according to Wakefield, lies in an allusion to the words γαγγραινας and φαγεδαίνας. On the word δεινὴ itself, see Plat. in Protag. 341, a.

243. τὸν ἕτερον = τὸν ἥττω apparently; nearly equivalent therefore to βάτερον in the following instances: Plat. Euthyd. 280, e. πλείων γάρ που, οἶμαι, βάτερόν (malum Heind.) ἔστιν, ἔάν τις χρῆται ὀφθῶν ἐλ ὀρθῶς πράγματι ἢ ἔάν ἐᾷ. 297, d. ὁ δ' ἐμὸς Ἰδλεὺς Πατρακλῆς εἰ ἔλθοι, πλεόν ἂν βάτερον ποιήσειεν (rem magis etiam perditurus est). Dem. 597, 4. ὅσα . . . τῇ πόλει . . . νῦν ἔστιν ἀγαθὰ ἢ βάτερα. Cf. Plat. in Phædon. 114, e. Sophist. 227, e. Isoc. 389, c. Xen. Cyrop. V. p. 310.

244, 5. ὄντιν' (μισθὸν) ἂν πράττη (demand, exact) μ'. Bergler compares Xen. Mem. I. 6. 11. οὐδένα γοῦν τῆς συνοουσίας ἀργύριον πράττη. I. 2. 5. τοὺς δ' ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπρίττετο χρήματα. See also Blomfield's Persæ, p. 157.

245. ὁμοῦμαι . . . τοὺς θεοὺς. So infr. 792. ὁμοσας νυνὶ Δία. Vesp. 1046. ὁμνῶσιν τὸν Διόνυσον. Thes. 274. Av. 520. Ran. 1469. Herodot. IV. 172. ὁμνύουσι τοὺς παρὰ σφίσι ἄνδρας δικαιοτάτους. Plat. Phædr. 236, e. ὁμνυμι γάρ σοι—τίνα μέντοι, τίνα θεῶν; Xen. Econ. 4. 24. ὁμνυμί σοι τὸν Μίθρην. Laert. de Zenone VII. 32. ὁμνυε δὲ (φασὶ) καὶ κάππαριν, καθάπερ Σωκράτης τὸν κύνα. Hierocles in αὐρεῖντ Κατμ. p. 225. ἔπειτα καὶ ὁ ὄρκος αὐτῷ (Pythagoreo sc.) γίνεται δόγμα, ὅτι τὸν διδάσκαλον τῆς ἀληθείας οὕτω δέοι τιμᾶν, ὥς καὶ ὁμνύειν αὐτόν.

247. νόμισμα. To catch the equivocal between νόμισμα (an established usage) and νόμισμα^u (a coin), translate, *the usual gods do not pass current with us*. To which Strepsades, after a pause of the utmost astonishment: *by what coin then do you swear?* τῷ γὰρ ὄμνυτ', Rav. Dind.; τῷ δ' ἄρ' ὄμνυτ', Br.

^u Something like the same sort of equivocal occurs in the Frogs, where Dionysus addresses Euripides, previously to the contest between the latter and Æschylus.

Διον. Ἰθὶ νυν ἐπιθὲς δὴ καὶ σὺ λιβανωτόν. Εὐρ. καλῶς.

ἕτεροι γὰρ εἰσιν ὁσὶν εὐχόμεαι θεοῖς.

Διον. Ἰθὶοί τινές σοι, κόμμα καινόν; Εὐρ. καὶ μάλα.

Διον. Ἰθὶ νυν προσεύχου τοῖσιν ἰδιόταις θεοῖς. 887.

See also Süvern on the καὶοι θεοὶ of the Birds, p. 68.

σιδαρέουσιν, ὥσπερ ἐν Βυζαντίῳ ;

ΣΩ. βούλει τὰ θεῖα πράγματ' εἶδέναι σαφῶς

ἅττ' ἐστὶν ὀρθῶς ; ΣΤ. νῆ Δί', εἴπερ ἔστι γε. 250

ΣΩ. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,

ταῖς ἡμετέραισι δαίμοσιν ; ΣΤ. μάλιστά γε.

ΣΩ. κάθιζε τοῖνυν ἐπὶ τὸν ἱερὸν σκίμποδα.

ΣΤ. ἰδοὺ κάθημαι. ΣΩ. τουτονὶ τοῖνυν λαβὲ

τὸν στέφανον. ΣΤ. ἐπὶ τί στέφανον ; οἴμοι, Σώ-

κρατες,

255

248. *σιδαρεοῖσιν*. "Byzantium, notwithstanding its favourable situation for commerce, and the fertility of its territory, was for the most part in unprosperous circumstances. Among the means resorted to in early times for relieving the financial distresses of the state, was the introduction of iron money for the home circulation, that the silver might be used for foreign trade and the purposes of war. It was current in the times of the Peloponnesian war, and bore the Doric name *Sidareos* ; as the small copper coin of the Athenians was called *Chalcus*. As it is stated that it was light and worthless, it appears to have been only a plate of iron, stamped or pressed in upon one side." Boeckh's *Econ. of Athens*, vol. II. p. 387.

The Scholiast quotes the following illustration from Plato's *Periander* :

χαλεπῶς ὃν οἰκήσαιμεν ἐν Βυζαντίοις,
ὅπου σιδαρέοισι τοῖς νομίμασιν
χρῶνται.

250. *ἅττ' ἐστὶν ὀρθῶς*. Cf. *infr.* 634. Eq. 1027. ἐμοὶ γάρ ἐστ' ὀρθῶς περὶ τούτου τοῦ κυνός. Plat. *Euthyp.* 2, d. ὀρθῶς γάρ ἐστι τῶν νέων πρῶτον ἐπιμελεῖσθαι (where see *Stalbaum*).

Ib. *εἴπερ ἔστι*, if it is possible.

251. *ξυγγενέσθαι ταῖς Νεφέλαις ἐς λόγους*. Cf. *infr.* 267. 454. et nos in *Vesp.* 490. Eq. 785.

253. *σκίμπον, ποδος (σκιμπῶ, πούς)*, like the *ὀκλαδίας* (Eq. 1384.), a folding stool, also a reposing bed for travellers, (who as they lay on it could be carried as on a litter,) also for invalids and students. *PASS.* That Socrates had a couch of this kind, we have his own admission in the *Protagoras* of Plato. 310, c. καὶ ἅμα ἐπιψηλαφήσας τοῦ σκίμποδος ἐκαθέζετο παρὰ τοὺς πόδας μου. *Lucian IX.* 55. *γυναῖκίον λέγεις, καὶ μαλθακόν, ἐπὶ θρόνον καθέζεσθαι ἢ σκίμποδος*. *Brucker de Tauro* : "Vixit docuitque Athenis, idque non tantum inter *subsellia discipulorum*, sed et inter *accumbentium lectulos*." II. 170.

255. *ἐπὶ τί, to what end, wherefore?* *Matth. Gr. Gr.* 586, c. The

ὥσπερ μέ τὸν Ἀθάμανθ' ὅπως μὲ θύσετε.

ΣΩ. οὐκ, ἀλλὰ ταῦτα πάντα τοὺς τελουμένους
ἡμεῖς ποιούμεν. ΣΤ. εἶτα δὴ τί κερδανῶ ;

| ΣΩ. λέγειν γενήσει τρίμμα, κρόταλον, παπᾶλη.

fears of Strepsiades, as the freemasonry of the school is about to be practised on him, become very strong, and the *victim* (for such he begins to feel himself) is particularly alarmed at the offer of a chaplet, for with these on their heads victims were usually slaughtered.

256. Construction : ὅπως μὴ με, ὥσπερ τ. Α. θύσετε. "The construction," says Ernesti, "is purposely involved, to shew the speaker's perturbation of mind." On the construction itself, cf. nos in Ach. 675.

Ib. Ἀθάμανθ. In the Athamas of Sophocles, the hero of the drama is represented as abandoning Nephele (i.e. a Cloud), by whom he had had two children, Phryxus and Helle, for a mortal. Nephele flees to heaven, and punishes her faithless lover by inflicting a drought upon his land. The Pythian oracle, brought over by the new wife of Athamas, declares that it is only by the sacrifice of Phrixus and Helle, that this plague can be averted. Athamas accordingly sends for his two children from the sheep-folds for the purpose of sacrificing them, when a ram warns them of their danger: the two children take flight with the ram. Nephele contrives that Athamas shall suffer for all this guilt: he is accordingly brought upon the stage, with a chaplet on his head, for the purpose of being sacrificed on the altar of Jupiter, when Hercules interposes and saves him. SCHOL.

257. ταῦτα πάντα. The commentators hesitate between this reading and πάντας ταῦτα. "It was not so proper," says Seager, one of the advocates for the last reading, "for the encouragement of Strepsiades, to say that *all* those ceremonies were performed upon novices, as that *all novices* were initiated in the same manner as himself." The masters of the great philosophic schools, it may be observed, thought less about *encouraging* aspirants for admission into their schools, than of subjecting them to a variety of trials, to see what mettle they were made of. Hermann supposes these words to allude to the *chaplet* and *sacred couch* just mentioned: a little further prosecution of the text will shew that something more was meant.

259. Here Socrates rattles his bag, and Strepsiades sits uneasily on the litter.

Ib. τρίμμα (τριβω), met. a man from whom all coarser particles have been rubbed off, a person ground and polished to the utmost fineness. infr. 435. περίτριμμα δικῶν. Av. 429. πυκνότατον κίναδος, | σόφισμα, κύρμα, τρίμμα, παπᾶλημ' ὄλον. Bergler compares Eurip.

ἴ' ἀλλ' ἔχ' ἀτρεμί. ΣΤ. μὰ τὸν Δι' οὐ ψεύσει γέ με· 260
καταπαττόμενος γὰρ παιπάλῃ γενήσομαι.

ΣΩ. εὐφήμεῖν χρὴ τὸν πρεσβύτεν καὶ τῆς εὐχῆς ὑπα-
κούειν.

Rhes. 625. τρίβων γὰρ εἰ τὰ κομψὰ καὶ νοεῖν σοφός. Synes. ep. 120. δριμύτατον μὲν ἀνθρώπιον ζοικας εἶναι καὶ ἐγκατατετριμμένον ἐν πράγμα-
σι.

Ib. κρόταλον (κρότος, κροτίω), prop. a rattle made of split reeds, a small bell, a tinned rattle. Hym. Hom. XIII. 3. metaph. a talkative fellow. Eurip. Cycl. 104. οἷδ' ἄνδρα κρόταλον, δριμὺ Σισύφου γένος. Rhesus 498. ἔστι δ' αἰμυλώτατον κρότημ' Ὀδυσσεύς. Juvenal. Sat. VI. 441. (de feminis loquacibus) Tot pariter pelves, tot tintinnabula dicas.

Ib. παιπάλῃ (πάλη redupl.) prop. finest meal; met. an orator of the subtlest kind, one up to the finest tricks. Æsch. 33. 24. ὅτι μὲν οὖν ἦν ποθ' ὁ κέρκωψ ἢ τὸ καλούμενον παιπάλημα ἢ τὸ παλίμβολον ἢ τὰ τοιαῦτα ῥήματα, οὐκ ἤδειν πρότερον. The poet's object is evidently to describe a thorough-going fellow in the law-courts, such as it is the evident ambition of Strepsiades to become. Cf. Soph. Aj. 381. 9. Phil. 950.

260. ἀλλ' ἔχ' ἀτρεμί. Cf. Thes. 230. Av. 1200. The bag being again rattled, and louder than before, Strepsiades shifts his position more than ever; whence the address of Socrates to him. The reply of Strepsiades is not so easy of explanation: but the editor, besides his own view of the passage, will set before the reader those of Brunck and the gloss-writer, which are in fact the same.

Ib. οὐ ψεύσει γέ με. The sense (depending on a secret anticipation of Strepsiades, which will be explained in the next verse) seems to be this: "You have promised that, as well as a γρίμμα, and a κρόταλον, I shall be fine meal (παιπάλῃ), and something assures me that you will keep your word."

261. καταπαττόμενος γάρ. The words are hardly out of the mouth of Strepsiades, when the whole contents of the bag (a mingled mass of fine pebble, tin, and meal) are dashed into his face. Strepsiades sputters and spits, and spits and sputters, till the intervening obstacles being at last removed, out comes the word παιπάλῃ, like a pellet from a pop-gun. But this is not all. Strepsiades turns to the spectators, and part of the freemasonry of the Socratic school is discovered; for the face of Strepsiades, hitherto of a ruddy colour, has now assumed the hue of deadly pale peculiar to that school. Such appears to me the meaning of this difficult passage; the gloss-writer and Brunck understand it as follows: Gl. καταπαττόμενος ὑπὸ σοῦ ταῖς πλεγαῖς διὰ τὰ μαθήματα, παιπάλῃ γενήσομαι.

262. The ceremony of initiation having taken place, it remains

ὦ δέσποτ' ἀναξ, ἀμέτρητ' Ἀήρ, ὃς ἔχεις τὴν γῆν με-
τέωρον,

for the novice to be introduced to the divinities of the new school, and this of course is done with all proper dramatic pomp and circumstance. The bronzed mask of Socrates has now been changed for one indicative of the highest exaltation and enthusiasm; and he paces the stage in solemn guise, waving the mystic rod, which is to bring the deities of the school into the magic circle. Strepsiades, after watching these movements for some time with intense interest, is about to open his mouth, but the magic wand is laid upon his lips, and a religious silence (*εὐφημία*) enjoined him. Cf. Thiersch ad Ran. 354.

263. Ἀήρ (*ἄω*, to blow, to wave, *ἄημι*), the dark and lower air, as opposed to the upper and bright * ether. Il. XIV. 288. *ἐλάτῃν . . ἣ τότ' ἐν Ἴδῃ μακροτάτῃ πεφυκῖα δι' ἡέρος αἰθέρ' ἔκασεν*. The epithet here attached, *ἀμέτρητος*, *without limit*, is that which Anaximander, the successor of Thales, ascribed to it. (Brucker I. 481-3-9.) To this want of limit in air, Anaximenes added that it was always in motion. (Cicero de Nat. Deor. I. 10.) Anaxagoras (if our remarks may be allowed a little further extension) declared the air to contain the seeds of all things in itself. Archelaus, the immediate tutor of Socrates, distinguished himself by observations on its density and rarity. (Justin Martyr's Cohort. ad Gentil. ap. Brucker III. 285.) The opinions of Thales on the subject of air are not recorded. Among the followers of Pythagoras, Heraclitus ascribed the generation of air to extinguished fire. (Br. I. 1219. 'Max. Tyr. Dissert. 15. §. 3.) What Hippo meant by his *τὸ ὑγρὸν* as the principle of all things, whether air or water, is doubtful. Diogenes Apolloniates considered it an element, which by its density and rarity produced worlds. (Laert. IX. 57.) The founder himself of the Italian school considered the air which surrounds the earth to be of a morbid nature, every thing within it being subject to mortality. Brucker I. 1088.

Ib. *μετέωρον*, *on high*. Laert. de Parmenide IX. 21. *πρῶτος δὲ οὗτος τὴν γῆν ἀπέφηνε σφαιροειδῆ, καὶ ἐν μέσφ' κείσθαι*. Pseudo-Origen de Anaxagora: *τὴν τε γῆν τῷ σχήματι πλατείαν εἶναι καὶ μένεν μετέωρον*. That the opinions of the great founder of the Italian school had on this subject anticipated those of Copernicus, see Brucker I. 1062. For opinions of other philosophers, *περὶ θέσεως γῆς*, see Plutarch's Plac. Phil. III. 11.

* Cicero de Nat. Deorum II. 36. Principio enim terra, sita in media parte mundi, circumfusa undique est hac animabili spirabilique natura, cui nomen est *aer*; Græcum illud quidem, sed receptum jam tamen usu a nostris: tritum est enim pro Latino. Hunc rursus amplectitur immensus æther, qui constat ex altissimis ignibus. Mutuemur hoc quoque verbum, dicaturque tam *æther* Latine, quam dicitur *aer*.

λαμπρός τ' Αἰθήρ, σεμναί τε θεαὶ Νεφέλαι βροντησικέραννοι,

264. λαμπρός Αἰθήρ. Eurip. Orest. 1085. Med. 825. Ion. 1445. and see Reviewer of Monk's Hippolytus in Quart. Rev. No. VIII.

Ib. αἰθήρ (αἶθω, to burn), ether, or air impregnated with divinity. (Cf. infr. v. 412.) It would be endless to trace all the opinions of the ancient philosophers on this subject. It will be sufficient to state those of Pythagoras, to subjoin such fragments of Euripides as shew how closely he had imbibed this doctrine, (and the opinions of Socrates are in the Aristophanic writings always the same as those of the tragic poet,) and then point to such passages in the comedies of Aristophanes, as are meant to throw ridicule on the tenet itself. While the founder of the Italian school maintained, as we have seen above, that the lower air was morbid, and the cause of mortality; the upper air he asserted to be for ever in motion, pure and wholesome, all that were contained in it being immortal, and consequently divine. "This upper air, says Hierocles, is called liber æther; æther quidem, quippe qui materiæ sit expers, ipseque corpus existat æternum, liber, quia perturbationibus materiæ non subjicitur." "A notable remark," observes Brucker, (I. 1088.) "for understanding the Pythagorean physiology, from which the nature of the Deity is clearly shewn to be the upper ether, or that fire of the world which is immaterial, stable, intellectual." By what links this principle of the emanative system came into the hands of Euripides, it would be a long, but not a difficult process to shew,* whether we traced him through the Ionic or the Italian school; that the poet had thoroughly embraced the principle itself, the following fragments will suffice to shew.

Κορυφή δὲ θεῶν, κατ' Εὐριπίδην, ὁ περὶ χθόν' ἔχων
φαινώδης αἰθήρ.

Phurnutus de nat. d. 20. p. 184. ed. Gale.

Ὅρας τὸν ὑψοῦ, τόνδ' ἀπειρον αἰθέρα,
καὶ γῆν πέριξ ἔχονθ' ἐν ἀγκάλαις;
τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγού' ἢ θεόν.

Eurip. in Excerpt. Stob. p. 115.

γαῖα μεγίστη καὶ Διὸς αἰθήρ,
ὁ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ,
ἢ δ' ὑγραβόλους σταγόνας νοτίους κ. τ. λ.

Eurip. ap. Sext. Empir. adv. Mathem. VI. 17. p. 360.

* In a similar spirit the comic poet Philemon :

Ὅν οὐδὲ εἰς λέληθεν οὐδὲν ποιῶν,
οὐδ' ἂν ποήσων, οὐδὲ πεποιτικῶς πάλαι,
οὔτε θεὸς οὔτ' ἄνθρωπος, οὐτός εἰμ' ἐγὼ,
Ἄηο, ὃν ἂν τις ὀνομάσεις καὶ Δία.

Phil. Reliq. p. 338.

ἄρθητε, φάνη', ὃ δέσποναι, τῷ φροντιστῇ μετέωροι.

ΣΤ. μήπω μήπω γε, πρὶν ἂν τοῦτὶ πτύξωμαι, μὴ κατα-
βρεχθῶ. 266

τὸ δὲ μηδὲ κυνὴν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον'
ἔχοντα.

Besides the allusions to and ridicule thrown on these opinions in the present drama, see our poet's Thesmoph. 272, and his Ranæ 892. The reader who wishes for further information on this subject will consult Brucker I. 387-8. (for the opinion of Orpheus), 986-7. (for those of Pherecydes, the tutor of Pythagoras); I. 1076. 7, 8, 9.—1084. 5-6. 1094. (for those of Pythagoras himself), I. 1113. 15, 16. (Empedocles). I. 1162. (Parmenides), I. 1211. 13. 14. 15. 17. 18. 25. (Heraclitus). I. 906. 923-4-7-9. 34-7-8. 941. (Zeno). I. 977. (Chrysippus). I. 853. (Critolaus). I. 1135. (Hippasus). II. 74. (Virgil). II. 77. (Ovid). II. 79. (Manilius).

Ib. βροντησικέρανος (κεραυνός) νεφέλη, a cloud, combining the sound of thunder and its bolt.

265. τῷ φροντιστῇ, i. e. Strepsiades, the newly-admitted member of the school. (Cf. 267.) That the popular voice subsequently fixed the term on Socrates himself, may be gathered from the language which Xenophon puts into the mouth of his Syracusan juggler, when offended at seeing the guests, whom he had been brought to amuse, paying more attention to the conversation of Socrates than his own sleight-of-hand tricks. *Τούτων δὲ λόγων ὄντων, ὡς ἑώρα ὁ Συρακόσιος τῶν μὲν αὐτοῦ ἀποδειγμάτων ἀμελούντας, ἀλλήλοις δὲ ἡδομένους, φθονῶν τῷ Σωκράτει, εἶπεν, Ἄρα σὺ, ὦ Σώκρατες, ὁ Φροντιστὴς ἐπικαλούμενος; Οὐκοῦν κάλλιον, ἔφη, ἢ εἰ Ἀφρόντιστος ἐκαλούμην. Εἰ μὴ γε ἐδόκεις τῶν μετεώρων φροντιστὴς εἶναι. Οἶσθα οὖν, ἔφη ὁ Σωκράτης, μετεωρότερόν τι τῶν Θεῶν; Ἄλλ' οὐ μὰ Δί', ἔφη, οὐ τούτων σε λέγουσιν ἐπιμελίσθαι, ἀλλὰ τῶν ἀνωφελεστάτων. Οὐκοῦν καὶ οὕτως ἂν, ἔφη, θεῶν ἐπιμελοίμην. Ἄνωθεν μὲν γε ὄντες ὠφελοῦσιν, ἄνωθεν δὲ φῶς παρέχουσιν. Εἰ δὲ ψυχρὰ λέγω, σὺ αἴτιος, ἔφη, πράγματά μοι παρέχων. Ταῦτα μὲν, ἔφη, ἔα' ἀλλ' εἰπέ μοι, Πόσους ψύλλα πόδας ἐμοῦ ἀπέχει (πόσους ψύλλης πόδας ἐμοῦ ἀπέχεις; Süvern). ταῦτα γάρ σε φασὶ γεωμετερεῖν. Xen. Sympos. VI. 6. In the Memorabilia it is observed of Socrates; ὅλως δὲ τῶν οὐρανίων, ἣ ἕκαστα ὁ Θεὸς μηχανᾶται, φροντιστὴν γενέσθαι ἀπέτρεπεν.*

266. τοῦτὶ (ἡμάτιον sc.).

Ib. πτύσσειν, to fold. Laert. de Antisth. VI. 6. Διογένης χετῶνα αἰ-
τοῦντι, πτύζει προσέταξε θημάτιον.

267. "*Ne pileum quidem*," inquit, "*me attulisse: id nimirum, puta, male factum.*" HERM. To the examples of this infinitive of admiration or indignation given by us in Vesp. 845, add Lucian II. 43. τὸ δὲ καὶ χαλὸν ὄντα Ἡφαιστον . . . τὰς καλλίστας γεγαμηκέαι. Cf. also infr. 786.

ΣΩ. ἔλθετε δῆτ', ὃ πολυτίμητοι Νεφέλαι, τῷδ' εἰς ἐπί-
δειξιν

εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι κά-
θησθε,

εἴτ' Ὀκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἴστατε Νύμ-
φαις,

270

εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσέαις ἀρύεσθε
πρόχουσιν,

Ib. *κυνῆν*. Soph. Œd. Col. 318. *κρατὶ δὲ ἡλιοστέρης κυνῆ*. (In what manner the Gymnosophists of Philostratus protected themselves from a similar disaster, see that romancer in his life of Apollonius.)

268. *ἔλθετε . . . τῷδ' εἰς ἐπίδειξιν*, *come and exhibit yourselves to this man*. (To examples of this formula given in a former play, add Plat. Lysis. 214, d. 2 Epist. 311, b.) The word *ἐπιδείξις* is to be taken in its ordinary sense, and not as Dr. Blomfield supposes (Thucyd. II. p. 71.), in its sense of *ostentation*, which I doubt whether it had acquired when "the Clouds" was written.

Ib. *πολυτίμητοι*. Cf. nos in Ach. 693. 717. et Thiersch ad Ran. 323.

269. *χιονόβλητος* (βάλλω), *snow-bespattered*.

270. *κήπος*. Thucyd. II. 62. *κήπιον καὶ ἐγκαλλώπισμα*.

Ib. *χορὸν ἴστατε*. On the phrase *χορὸν ἱστάναι*, *saltare in orbem*, see Kuster ad Pl. 761.

Ib. *νύμφαις*, *supp. σὺν Span.* See also Passow in vv. *χοροστάς* (*ἴστημι*), and *χοροστασία*. Porson proposes *ἴστατε*, *Νύμφαι*.

271. Ordo est: *εἴτ' ἄρα ἐν ταῖς προχοαῖς ὑδάτων Νείλου ἀρύεσθε χρυσέης* (sic Br.) *πρόχουσιν*. Brunck. "Intelligendum ante N. *προχ. esse ἐν s. ἐπὶ*, et ante *ὑδάτων*, *ἐξ*, monet Wakefield. ad Eurip. Ion. 446. quem locum Comico observatum esse putat." DIND.

Ib. *προχὴ* (*προχέω*), *the out-flowing, the mouth of a river*. II. XVII. 263. *ἐπὶ προχῇσι διῤπετέος ποταμοῖο*. Od. V. 453. XI. 241. XX. 65. h. Ap. 383. Hes. Opp. 759. Pass. Add Æsch. Supp. 1005. *Νείλου προχὰς σέβωμεν ὕμνοισ*. Fr. Pr. Sol. 3. 8. *ὑδατος μαλακῷ προχοαῖς*.

Ib. *ἀρύω* and *ἀρύτω*, *to draw*. Hes. Op. 548. *ὅς τε ἀρυσάμενος ποταμῶν ἀπὸ ἀεναόντων*. Eurip. Hippol. 208. *πῶς ἂν δροσεράς ἀπὸ κρηνίδος | καθαρῶν ὑδάτων πᾶμ' ἀρυσάμην*. Plat. Phædr. 253, a. *κἂν ἐκ Διὸς ἀρύνωσιν*, *ὥσπερ αἱ Βάκχαι*. Lucian II. 104. 195.

Ib. *πρόχοος*, ἡ (*προχέω*). Att. *πρόχους*, dat. pl. *πρόχουσι*, (as *βοῦς*, *βουσί*), *a vessel for drawing water*. Hes. Theog. 784. *Ζεὺς δέ τε Ἴριν ἔπεμψε θεῶν μέγαν ὄρκον ἐνείκαι | τηλόθεν ἐν χρυσῇ προχῷ πολυνύμον ὕδωρ*. Eurip. Ion 434. *ἀλλὰ χρυσέαις | προχόοισιν ἐλθὼν εἰς ἀπορραντή-*

ἡ Μαιῶτιν λίμνην ἔχει· ἡ σκόπελον νιφόεντα Μί-
μαντος·

ὑπακούσατε δεξάμεναι θυσίαν καὶ τοῖς ἱεροῖσι χαρεῖ-
σαι.

ΧΟ. αἶεσαι Νεφέλαι,

ἀρθῶμεν φανεραὶ δροσερὰν φύσιν εὐάγητον, 275

πατρὸς ἀπ' Ὀκεανοῦ βαρναχέος

ὑψηλῶν ὀρέων κορυφὰς ἐπὶ

δενδροκόμους, ἵνα

τηλεφανεῖς σκοπιὰς ἀφορῶμεθα,

καρπούς τ' ἀρδομέναν ἱερὰν χθόνα, 280

ρια | δρόσον καθήσω. Bergler compares Antim. ap. Athen. XI. 468. Philoxen. ap. eund. XV. 685.

272. Mimas, a mountain in Thrace.

274. Loud claps of thunder are here heard. These are succeeded by a solemn strain of music; after which a chorus of voices, apparently proceeding from a body of clouds, which float about on the side of mount Parnes. (infr. 316.) These clouds gradually assume the appearance of females of the most commanding aspect (307. 336.), and subsequently occupy, like other choruses, the orchestra or empty space between the stage and the spectators (319.).

Ib. αἶναος (αἶ, νάω), poet. (αἶνναος, Ion. et poet.) for αἶνναος, *ever-flowing*. Hes. Op. 547. 735. Herodot. I. 93. 145. Simon. XVI. 111. Lucian VI. 306. Pythag. Aur. Carm. 47. ναὶ μὰ τὸν ἀμετέρᾳ ψυχῇ παραδόντα^z τετρακτὺν, | παγὰν ἀενάου φύσεως. Iamb. Adhort. 20. εὐλογίαν αἶνναν καὶ αἶ ζῶσαν. Eurip. Pir. fr. 111, 1. περὶ ἀενάῳ βρύματι.

275. εὐάγητος = εὐᾶγης (ἄγω), *easily moved*.

276. Av. 1750. βαρναχέες .. βρονταί.

278. δενδροκόμος (κομέω), *tree-fostering*. Ordo constructionis : ἀρθῶμεν ... ἀπ' Ὀκεακῷ ἐπὶ κορυφὰς ὀρέων.

279. τηλεφανής (τῆλε, φαίνομαι), *seen afar off*. Od. XXIV. 83. Soph. Phil. 189.

Ib. σκοπιὰς, *speculas* Br. Vesp. 360. Herodot. II. 15.

280. ἀρδομένην, *nutrientem*. HERM. Plat. in Phædr. 251, b. d. δεξάμενος γὰρ τοῦ κάλλους τὴν ἀπορροήν διὰ τῶν ὀμμάτων, ἐθερμάνθη ἢ ἡ τοῦ πτεροῦ φύσις ἀρδεται. 255, d. ἀρδει τε καὶ ὥρμησε πτεροφυεῖν. Iamb. Vit. Pyth. XV. 66. ἀφ' ἧς ἀρδόμενος ὥσπερ καὶ τὸν τοῦ νοῦ λόγον εὐτακτούμενος. Ibycus ap. Athen. XIII 601, b. ἥρι μὲν αἶ τε Κυθῶναι μῆλι-

^z Ἐλεγον δὲ τὴν τετρακτὺν, πηγὴν ἀενάου φύσεως, διὰ τὰ τέσσαρα στοιχεῖα, ἐξ ὧν πᾶσα φύσις ἐγκόσμιος συνίσταται. Nicetas in paraph.

καὶ ποταμῶν ζαθέων κελαδήματα,
καὶ πόντον κελάδοντα βαρύβρομον
ὄμμα γὰρ αἰθέρος ἀκάματον σελαγεῖται
μαρμαρέαις ἐν αὐγαῖς.
ἀλλ' ἀποσεισάμεναι νέφος ὄμβριον

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δες ἀρδόμεναι ῥοὰν ἐκ ποταμῶν. For philosophical anecdotes connected with the verb ἀρδω, see Laert. VII. 169. X. 89. 100.

283. ὄμμα αἰθέρος, i. e. *the sun*. Schol. εἶκοι δὲ λέγειν τὸν ἥλιον, ἐπεὶ καὶ οἱ τραγικοὶ εἰώθασιν ὀφθαλμὸν ὀνομάζειν αὐτόν. The phrase is more particularly after the manner of Euripides. Hippol. 885. Ἰππόλυτος εὐνῆς τῆς ἐμῆς ἐτλη θιγεῖν | βίᾳ, τὸ σεμνὸν Ζηνὸς ὄμμ' ἀτιμάσας. Iph. T. 110. νυκτὸς ὄμμα = *the moon*.

Ib. ἀκάματον. So the epithet ἀκάμας in the following verses of Empedocles "de dæmonibus."

Αἰθέριον μὲν γὰρ σφε μένος πόντονδε διώκει,
Πάντος δὲ χθονὸς οὐδας ἀνέπτυσσε, γαῖα δ' ἐς αὐγὰς
Ἥελίου ἀκάμαντος, ὃδ' αἰθέρος ἔμβαλε δῖναις.

- ap. Plut. (Wytténb.) IV. 223.

Ib. σελαγεῖται, Schol. καταλάμπεται.

284. μαρμαρέαις ἐν αὐγαῖς. Ducker compares Plut. 765. ἀναδῆσαι βουλόμενός σ' ἐν κριβανωτῶν ὄρμαθῷ.

Ib. On a modern stage, the dip-lights, which have hitherto been in abeyance, would here suddenly rise, and an extraordinary infusion of gas supply all the appearances of a glorious sun-rise. It is not for me to say, whether antiquity managed worse or better on this point; but in point of fact, unless the audience, to gratify the poet, and keep the unities of time and place very exactly, had come to the theatre unusually^a early, there had been no want of day-light from the very commencement of the drama, all plays being acted at Athens in broad day, and the stage darkness being merely imaginary. From this portion of the play, however, the real and dramatic light coincide together; and if the reader chooses to throw over the audience as bright an atmosphere, and a sun as glorious as ever made the Attic regions one flood of dazzling light, there is nothing to prevent him.

285. "But having thrown off (ἀποσεισάμεναι, cf. Lysist. 670. Ran. 346.) from our immortal bodies (ἀθανάτας ἰδέας νέφ. ὄμ.), let us," &c.

Ib. νέφος. Ἀναξιμένης, νέφη μὲν γίνεσθαι παχυνθέντος ὑπὲρ πλείστον τοῦ αἶρος, μᾶλλον δ' ἐπισυναχθέντος ἐκθλίβεσθαι τοὺς ὄμβρους. Plut. de Pla-

^a That they did not come late at any time, may be inferred from the following remarks of Socrates to the young Critobulus, (Xen. Econ. III. 7.) νῦν δ' ἐγὼ σοὶ σύνουδα ἐπὶ μὲν κοιμηδῶν θέαν καὶ πᾶν πρῶτ' ἀνισταμένῃ, καὶ πᾶν μακρὰν ὁδὸν βαδίζοντι, καὶ ἐμὲ ἀναπεύθοντι προθύμως συνθεῖσθαι.

ἀθανάτας ιδέας ἐπιδώμεθα

τηλεσκόπῳ ὄμματι γαῖαν.

ΣΩ. ὦ μέγα σεμναὶ Νεφέλαι, φανερώς ἠκούσατέ μου
καλέσαντος.

ἦσθου φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοσέπ-
του ;

ΣΤ. καὶ σέβομαί γ', ὦ πολυτίμητοι, καὶ βούλομαι . . .

ΣΩ. (*interrupting*) οὐ μὴ σκώψει μηδὲ ποιήσεις ἅπερ οἱ
τρυγοδαίμονες οὗτοι, 291

cit. Philos. III. 4. Id. *ibid.* Μητρόδωρος, ἀπὸ τῆς ὑδατώδους ἀναφορᾶς
συνίστασθαι τὰ νέφη. Læert. IX. 19. φησὶ δὲ (Xenophanes) τὰ νέφη
συνίστασθαι τῆς ἀφ' ἡλίου ἀτμίδος ἀναφερομένης, καὶ αἰρούσης αὐτὰ εἰς τὸ
περιέχον.

286. ιδέα (ιδεῖν), *body*. Pl. 559. βελτίονες . . καὶ τὴν γνώμην καὶ
τὴν ιδίαν. Plat. Charm. 157, d. Χαρμίδης τῶν ἡλικιωτῶν οὐ μόνον τῇ
ιδέᾳ ἐδόκει διαφέρειν. 175, d. τοιοῦτος ὢν τὴν ιδίαν καὶ πρὸς τοῦτῃ τὴν
ψυχὴν σωφρονέστατος. Porph. de Pyth. 18. τὴν γὰρ ιδίαν εἶναι ἐλευθέ-
ριον. Br. ἀθανάταις ιδέαις.

287. A versus Paræmiacus closing a series of dactylic verses.

Ib. τηλεσκόπος. Hes. Theog. 566. 569.

289. Addresses Strepsiadæes.

Ib. βροντῆς μυκησαμένης. Spanheim compares Æsch. Prom. 1081.
βρονχία δ' ἡχὼ παραμυκᾶται | βροντῆς. See also Thiersch's *Ranæ* v 570.

Ib. θεόσεπτος (σέβομαι), *to be honoured as a god*.

290. σέβομαι. Xen. Hell. III. 4. 18. ὅπου γὰρ ἄνδρες θεοὺς μὲν σέ-
βοντο, τὰ δὲ πολεμικὰ ἀσκόειν, πειθαρχεῖν δὲ μελετῶν, πῶς οὐκ εἰκὸς, ἐν-
ταῦθα πάντα μεστὰ ἐλπίδων ἀγαθῶν εἶναι ;

Θεὸν νόμιζε καὶ σέβον, ζῆτει δὲ μή.

πλείον γὰρ οὐδὲν ἄλλο τοῦ ζητεῖν ἔχεις.

εἴ τ' ἐστίν, εἴ τ' οὐκ ἐστὶ μὴ βούλου μαθεῖν·

ὥς ὄντα τοῦτον καὶ παρόντ' αἰεὶ σέβον.

Philemon. Rel. p. 340.

291. οὐ μὴ σκώψει. Socrates, observing the extreme terror of
Strepsiadæes, and fearing from his gestures that some unseemly ex-
pression may escape him, fairly stops his mouth ; observing, *see that*
you play not the scoffer, like those lees-demons (τρυγοδαίμονες) of the
comic theatre. For the construction, see nos ad Ach. 152.

Ib. τρυγοδαίμονες (τρῦξ, δαίμονες). This ludicrous ^b compound,

^b “ Κοιλιδαῖμον dixit Eupolis Athen. III. 97, c. 100, b. νακοδαῖμον Straton-
ious Athen. VIII. 352, b. κρονοδ. Phrynich. Bekk. p. 46, 30. σοροδ. Plutarch. II.
13. B. Phryn. Bek. p. 63, 10.” Dobree.

ἀλλ' εὐφήμει· μέγα γάρ τι θεῶν κινεῖται σμήνος αἰ-
δαῖς.

ΧΟ. παρθένοι ὀμβροφόροι,

ἔλθωμεν λιπαρὰν χθόνα Παλλάδος, εὐάνδρον γὰν

Κέκροπος ὀψόμεναι πολυήρατον·

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οὐ σέβος ἀρρήτων ἱερῶν, ἵνα

μυστοδόκος δόμος

ἐν τελεταῖς ἀγίαις ἀναδείκνυται,

(which requires no explanation to those acquainted with the original effusions of the comic stage,) Welcker, if I recollect rightly, supposes to be here put into the mouth of Socrates, as a sort of pleasant compensation for the term *κακοδαίμων*, which had been unsparingly applied to him by Eupolis and others, as well as Aristophanes.

292. μέγα γ. τ. *Magnum enim dearum examen incipit moveri cum cantu*, Bz. denn der Göttingen Schwarm regt stark sich schon im Gesange, Welck. *since the swarm of goddesses is bestirring itself strongly in song.*

293. After a preluding strain of music, the voices of the Chorus are again heard, but they themselves are not yet visible.

294. λιπαρὰν, *bright, splendid.*

295. πολυήρατον (ἐράω), *much beloved.* Herodot. IV. 159. *Διθύην πολυήρατον.*

297. μυστοδόκος (μύστης, δέχομαι), δόμος, "sacellum templi Eleusini, in quo initiatio fiebat." Schutz.

298. τελετή (τελέω). Into the nature of these *τελεταί*, and the formulæ observed in them, considerable insight is afforded by the curious and entertaining account given by Lucian of that arch-deceiver, Alexander of Abonit-castrum. This person, like Apollonius of Tyana, had evidently formed himself on the model of Pythagoras, a man unquestionably of prodigious talents, and, it may be, of some virtues, but unquestionably also an egregious impostor. But to come to the basest of his imitators. Having narrated some of the earlier exploits of his hero, Lucian proceeds to observe: Καὶ πρὸς μὲν τὰς ἐν τῇ Ἰταλίᾳ, ταῦτα καὶ τὰ τοιαῦτα προσεμηχανάτο. τελετὴν τε γὰρ τινα συνίσταται, καὶ δαδουχίας, καὶ ἱεροφαντίας, τριῶν ἐξῆς αἰὲς τελουμένων ἡμερῶν. καὶ ἐν μὲν τῇ πρώτῃ, πρόρρησις ἦν, ὥσπερ Ἀθήνησι, τοιαύτη· "εἴ τις ἄθεος, ἢ Χριστιανός, ἢ Ἐπικούρειος, ἢ κατὰ σκοπὸς τῶν ὀργίων, φευγέτω· οἱ δὲ πιστεύοντες τῷ θεῷ, τελείσθωσαν τύχη τῇ ἀγαθῇ." εἰτ' εὐθύς ἐν ἀρχῇ ἐξέλασις ἐγίνετο. καὶ ὁ μὲν ἡγήετο, λέγων, "ἔξω Χριστιανούς." τὸ δὲ πλῆθος ἅπαν ἐπεφθέγγετο, "ἔξω Ἐπικουρείους." εἰτα Λητοῦς ἐγίνετο λοχεία, καὶ Ἀπόλλωνος γοναί, καὶ Κορωνίδος γάμος, καὶ Ἀσκληπίου ἐτίκτετο. ἐν δὲ τῇ δευτέρᾳ ὁ Γλύκωνος ἐπιφάνεια καὶ γένεσις τοῦ θεοῦ. Τρίτῃ δὲ

c Glycon, a new Æsculapius, fabricated by Alexander.

οὐρανίοις τε θεοῖς δωρήματα,
 νηοί θ' ὑψερεφεῖς καὶ ἀγάλματα,
 καὶ πρόσοδοι μακάρων ἱερώταται,
 εὐστέφανοί τε θεῶν θυσίαι θαλῖαι τε,
 παντοδαπαῖς ἐν ὥραις,

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ἡμέρα, Ποδαλειρίου τε καὶ τῆς μητρὸς Ἀλεξάνδρου γάμος. Δαδῖς δὲ ἑκα-
 λεῖτο, καὶ δᾶδες δὲ ἑκαίοντο. καὶ τελευταῖον, Σελήνης καὶ Ἀλεξάνδρου ἔρωσ,
 καὶ τικτομένη τοῦ Ἀ' Ρουτιλλιάνου ἡ γυνή. ἑδαδούχει δὲ καὶ ἱεροφάντει ὁ Ἐν-
 δυμίων Ἀλέξανδρος. καὶ ὁ μὲν καθεύδων δῆθεν, κατέκειτο ἐν τῷ μέσῳ. κατῆγε
 δὲ ἐπ' αὐτὸν ἐκ τῆς ὀροφῆς ὡς ἐξ οὐρανοῦ ἀντὶ τῆς Σελήνης, Ῥουτιλλία τις
 ὠραιωπάτη, τῶν Καίσαρος οἰκονόμων τινὸς γυνή, ὡς ἀληθῶς ἐρώσα τοῦ
 Ἀλεξάνδρου, καὶ ἀντερωμένη ὑπ' αὐτοῦ, καὶ ἐν ὀφθαλμοῖς τοῦ δλεθρίου ἐκεί-
 νης ἀνδρὸς, φιλήματά τε ἐγίνετο ἐν τῷ μέσῳ, καὶ περιπλοκαί, εἰ δὲ μὴ
 πολλὰ ἦσαν αἱ δᾶδες, . . . But we must not trespass further. Lucian V.
 98. Those who wish to pursue the subject of the ancient τελεταί,
 either in the way of verbal illustration or matter of fact, may con-
 sult Iambl. Vit. Pyth. III. 14. 18, 19. Plato Protag. 316, e. Phædr.
 244, e. 249, d. 2 Rep. 365, a. Laert. de Anach. I. 102. Lucian V.
 238. Brucker's Hist. Phil. I. 82. 362—367. 375. 378—9. 390. 400.
 420. See also nos in Vesp. 121.

Ib. ἀναδείκνται, *aufgeht, is thrown open*. WELCK.

299. θεοῖς δωρήματα. "Græci substantiva verbalia cum casu ver-
 borum suorum construunt. Æsch. Pers. 529. γῆ τε καὶ φθιτοῖς δωρή-
 ματα. 1042. δόσιν κακὰν κακῶν κακοῖς. Plut. Euthyph. 15, a. τὰ παρ'
 ἡμῶν δῶρα τοῖς θεοῖς." STALB.

300. ὑψερεφῆς (ἐρέφω), Gl. ὑψηλοί. Il. V. 213. ὑψερεφεῖς μέγα δῶμα.

Ib. ἀγάλματα (ἀγάλλειν), *deorum simulacra*.

301. πρόσοδοι=προσαγωγαὶ et πομπαί. Solemn processions to a
 temple, accompanied by music and song. Cf. Pac. 396. Av. 854.
 Lucian III. 66. ἃ μὲν γὰρ ἐν ταῖς θυσίαις οἱ μάταιοι πράττουσι, καὶ ταῖς
 ἑορταῖς, καὶ προσόδοις τῶν θεῶν. VI. —. προσόδοις καὶ θυσίαις γεραί-
 ροντες.

302. A learned writer in the Museum Criticum translates the
 following verses thus: *We have festivals and banquets at all sea-
 sons of the year; and on the approach of spring, the delights of the
 Dionysia, and the contests of harmonious Choruses, and the loud-re-
 sounding strains of the flutes.*

Ib. θυσίαι. See Xenophon de Rep. Athen. II. 9.

Ib. θαλία (θάλλω), *a banquet*. Pac. 780. Av. 733. Il. IX. 143.
 285. Od. XI. 602. Hes. Op. 115. Herodot. III. 27. Eurip. Med.
 192. Bacch. 383. Herc. 763. Xen. Hiero VI. 2.

* A superstitious Roman senator, who had been cajoled into a marriage with
 the daughter of Alexander, which daughter the latter (another Endymion) pre-
 tended to have been born to him from the Moon.

ἡρί τ' ἐπερχομένῳ Βρομία χάρις,
εὐκελάδων τε χορῶν ἐρεθίσματα, 305
καὶ Μοῦσα βαρύβρομος αὐλῶν.

ΣΤ. πρὸς τοῦ Διὸς ἀντιβολῶ σε, φράσον, τίνες εἶς, ὦ
Σώκρατες, αὐται

αἱ φθεγξάμεναι τοῦτο τὸ σεμνόν; μῶν ἡρῶναί τινές
εἰσιν;

ΣΩ. ἥκιστ', ἀλλ' οὐράνιαι Νεφέλαι, μεγάλαι θεαὶ ἀν-
δράσιν ἀργοῖς·

αἵπερ γνώμην καὶ διάλεξιν καὶ νοῦν ἡμῖν παρέχουσι

304. ἡρι ἐπερχομένῳ. Ranke observes that from these words it may be collected that the Clouds were brought out at the Dionysia κατ' ἄστυ.

Ib. Βρομία χάρις. *Bacchi festivitas.*

305. εὐκελάδος. Eurip. Bacch. 160. εὐκελάδος λῶτος. Orpian Cyneg. III. 283. τύμπανον εὐκέλαδον.

306. Eurip. Hel. 1351. βαρύβρομον αὐλόν. Bacch. 156. βαρύβρομα τύμπανα.

308. ἡρωῖνῃ contr. ἡρῶνῃ, a heroine, half-goddess.

309. ἀργοῖς. To the occurrence of this epithet here, and infr. 327. we are perhaps indebted for the following passage in the Memorabilia. I. 2. 57. Σωκράτης δ' ἐπειδὴ ὡμολογήσατο, τὸ μὲν ἐργάτην εἶναι, ὠφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἀργόν, βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δὲ ἀργεῖν κακόν· τοὺς μὲν ἀγαθόν τι ποιοῦντας ἐργάζεσθαι τε ἔφη καὶ ἐργάτας ἀγαθοὺς εἶναι, τοὺς δὲ κυβεύοντας ἢ τι ἄλλο ποιητὴν καὶ ἐπιζήμιον ποιοῦντας ἀργοὺς ἀπεκάλεσε.

310. The poet here opens a whole battery of scientific terms upon us, but a brief consideration of their contents will prepare the student for an easier perusal of those philosophic writings of antiquity, which if they sometimes shew the human mind in its weakness, far more frequently exhibit it in its strength and acuteness, and in its gigantic efforts to rid itself of error, and to arrive at truth.

Ib. γνώμην. Gl. ἐνθυμήματα. In this sense, its compound form is perhaps to be understood in the following quotation: Plat. in Phædr. 267, c. τὰ δὲ Πλάτων πῶς φράσμεν αὐ μουσεῖα λόγων; δε διπλασιολογίαν καὶ γνωμολογίαν καὶ εἰκονολογίαν, ὀνομάτων τε Δικυμνίων ἀ ἐκείνῳ ἐδωρήσατο πρὸς ποιήσιν εὐπειάς;

Ib. διάλεξις, Gl. εὐπορία εἰς τὸ διαλέγεσθαι, i. e. *disputing by question and answer.* (Plat. in Phædon. 75, c.) Laert. in Proem. 18. μέρη δὲ φιλοσοφίας τρία, φυσικόν, ἠθικόν, διαλεκτικόν· φυσικόν μὲν, τὸ περὶ κόσμον, καὶ τῶν ἐν αὐτῷ· ἠθικόν δὲ, τὸ περὶ βίου καὶ τῶν πρὸς ἡμᾶς· διαλεκτικόν δὲ, τὸ ἀμφοτέρων τοὺς λόγους πρὸςβεῦον. Of what this art

became susceptible in the hands of sophists and quibblers, may be imagined from the following divisions of it by the founder of the Stoic school. (Laert. VII. 43.) τὴν διαλεκτικὴν διαιρεῖσθαι, εἰς τε τὸν περὶ τῶν σημαινομένων καὶ τῆς φωνῆς τρόπον καὶ τὸν μὲν τῶν σημαινομένων, εἰς τε τὸν περὶ τῶν φαντασιῶν τρόπον, καὶ τῶν ἐκ τούτων ὑφισταμένων λεκτῶν ἀξιωματῶν, καὶ αὐτοτελῶν, καὶ κατηγορημάτων, καὶ τῶν ὁμοίων ὀρθῶν καὶ ὑπτίων, καὶ γένων καὶ εἰδῶν ὁμοίως δὲ καὶ λόγων καὶ τρόπων καὶ συλλογισμῶν, καὶ τῶν παρὰ τὴν φωνὴν καὶ τὰ πράγματα σοφισμάτων ὧν εἶναι εἰς ψευδομένους λόγους, καὶ ἀληθεύοντας, καὶ ἀποφάσκοντας, σωφείτας τε καὶ τοὺς ὁμοίους τούτοις, ἐλλιπεῖς καὶ ἀπόρους, καὶ περαίνοντας, καὶ ἐγκεκαλυμμένους, κερατίδας τε καὶ οὐτίδας, καὶ θερίζοντας· εἶναι δὲ τῆς διαλεκτικῆς ἴδιον τρόπον—It would be tedious to pursue the subject of dialectics further, except in the way of reference. Whether Plato or Zeno was the inventor of disputation by question and answer, see Laert. III. 24. 56. VIII. 57. IX. 25. Brucker de secta Eleatica I. 1168. 1169. 1170. For definitions of the term (by Plato), see Sophist. 253, c. sq. 7 Rep. 532, a. 534, e. (by Aristotle), see Topics I. I. c. 1. p. 110. sq. (by Zeno), Sext. Emp. adv. Math. 2, §. 7. Cicero de fin. II. 6. de Orat. c. 32. Quintil. II. 20. The most disputatious of the ancient philosophic sects were the Eleatic, the Stoic, and preëminently the Megaric or Eristic. (Brucker I. 610–616.) Of individual dialecticians, the most distinguished appears to have been Chrysippus, of whose system it was said, that had dialectics been in fashion with the gods, they would have adopted the system of Chrysippus. (Laert. VII. 180.) Among those who thought light of dialectics, may be mentioned Polemo, (Laert. IV. 18.) and Arcesilaus, the founder of the middle Academy. (Stob. Serm. 112. p. 713.) On the opinion, which endeavoured to rank the sacred writers, Job, and the author of the Pentateuch, among dialecticians, see Brucker I. 79. 97. For further remarks on the subject, see Brucker I. 51–4. 79. 675. 798. 805. 957–9. 969. 976. 1339. Plat. in Phædr. 266, c. 267, b.

Ib. νοῦς. It would be to write a volume, not a note, if we were to enter fully into the philosophic uses of this word. Contenting myself therefore with two extracts respecting it, one from the Italian, and the other from the Ionic school, I shall leave the reader to follow it up further from the numerous references which will be furnished to him. Porph. Vit. Pythagoræ 17. γνώσεως ὁκτῶ, φυσῖν, ἔργα· αἰσθησιν, φαντασίαν, τέχνην, δόξαν, φρόνησιν, ἐπιστήμην, σοφίαν, νοῦν. . . . σοφία δὲ, ἐπιστήμη τῶν πρώτων αἰτίων· νοῦς δὲ, ἀρχὴ καὶ πηγὴ πάντων τῶν καλῶν. Laert. de Anaxagora II. 6. οὗτος ἰδὲ πρῶτος τῇ ὕλης (materia) νοῦν ἐπέστησεν, ἀρξάμενος οὕτω τοῦ συγγράμματος, ὃ ἐστὶν ἡδέως καὶ μεγαλοφρόνως ἡρμηνευμένον. “ Πάντα χρήματα ἦν ὁμοῦ, εἶτα νοῦς ἐλθὼν αὐτὰ διεκόσμησε.” παρ’ ὃ (quatuobrem) καὶ νοῦς ἐπεκλήθη. Consult further Laert. de Euclide II. 106. de Platone III. 69. VI. 53. de Aristotele V. 29. de Pythagora VIII. 30. de Xenophane IX. 19.

e For an explanation of these terms, see infra 677.

f Whether this would not be more correctly said of Hermotimus of Clazomenæ, see Brucker I. 493.

καὶ τερατείαν καὶ περίλεξιν καὶ κροῦσιν καὶ κατά-
ληψιν. 311 *the end of chapter 311*

(cf. Bruck. I. 1156.) de Timone IX. 114. de Parmenide IX. 22. de Democrito IX. 35. Plutarch. Placit. Phil. IV. 4. Plato in Cratyl. 413, d. Phædon. 97, d. For opinions of the Eclectic school on this subject, see Brucker II. 400. As the great boast of the Ionic school was, in the person of Anaxagoras, to have untwisted mind from matter in the universe, so the great effort of the Italian school was to separate mind from matter in the human frame, and thus fit it for inspection and commerce with pure intelligibilities (οἱ νοητοὶ θεοί). See on this subject Porph. Vit. Pyth. p. 78. 108. Iamb. Vit. Pyth. XII. 59. XXXII. 228. Adhort. pp. 20. 60. 96. 138. 340.

311. τερατεία, the speaking and narrating of things out of the ordinary course of nature, things wonderful, monstrous, &c. the art of humbug. Laert. de Menedemo VI. 102. οὗτος εἰς τοσοῦτον τερατείας ἤλασεν, ὥστε ἐρινύος ἀναλαβὼν σχῆμα περιήει, λέγων κ τ. λ. Lucian II. 160. Ἑρμ. Ὁ σεμνὸς δὲ οὗτος ἀπὸ γε τοῦ σχήματος, καὶ βρενθόμενος, ὁ τὰς ὀφρὺς ἐπὶ ῥέως, ὁ ἐπὶ τῶν φροντίδων, τίς ἐστίν, ὁ τὸν βαθὺν πόντον καθείμενος; Μεν. φιλόσοφος τις, ὃ Ἑρμῇ μᾶλλον δὲ γόης καὶ τερατείας μεστός. Id. in Vit. Auct. de Pythagora (III. 82.). Ἄγο. τί δὲ μάλιστα οἶδεν; Ἑρμ. Ἀριθμητικὴν, ἀστρονομίαν, τερατείαν, γεωμετρίαν, μουσικὴν, γοητείαν. Id. de Alexandro (V. 88.) γόης ἄνθρωπος καὶ τερατεία φίλος, ἀληθεία δὲ ἔχθιστος. Alciph. Ep. III. 55. οἱ φιλόσοφοι δὲ, προῦντος τοῦ συμποσίου, καὶ τῆς φιλοτησίας συνεχῶς περισσομένης, ἄλλος ἄλλην τερατείαν ἐπεδείξατο. The reader who wishes to trace the meaning of the word in other forms, will find instruction or amusement in the following references: Aristoph. Ran. 834. Lucian II. 47. 136. Laert. X. 114. (τεραπεύεσθαι). Lucian I. 41. (τερατίσματα). II. 6. 67. 101. 195. V. 80. 94. (τεράστιον). V. 106. (τέρατα). Plat. Euthyd. 296, c. (τερατώδης). Laert. II. 46. (τερατοσκόπος). Athen. V. 215, f. (τερατολογία). Cf. nos in Eq. 610. et infr. 356.

Ib. περίλεξις (περιλέγω). Gl. εὐπορία καὶ περιττότης λόγων, talking about and about a thing; *periphrastic chattering*. This word, if not a coinage of the poet himself, has disappeared from the philosophic writings; but its spirit and meaning are fully developed in a speech which the sarcastic Plato puts into the mouth of the sophist Hippias. Ἐγὼ μὲν οὖν καὶ δέομαι καὶ συμβουλεύω, ὃ Πρωταγόρα τε καὶ Σώκρατες, συμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν συμβιβάζοντων εἰς τὸ μέσον, καὶ μήτε σὲ τὸ ἀκριβὲς τοῦτο εἶδος τῶν διαλόγων ζητεῖν τὸ κατὰ βραχὺ λίαν, εἰ μὴ ἤδὲ Πρωταγόρα, ἀλλ' ἐφείναι καὶ χαλάσαι τὰς ἡνίας τοῖς λόγοις, ἵνα μεγαλοπρεπέστεροι καὶ εὐσηχημονέστεροι ὑμῖν φαίνωνται, μήτ'

* For the change of meaning which words often assume, from whatever reasons, in the philosophic writings, the reader may instruct himself by consulting Brucker, I. 15. 19. 466. 481. 642. 657. 686. 802. 821. 822. 960. 1153. 1211. 1227.

αὐ Πρωταγόραν πάντα κάλων ἐκτείναντα, οὐρίᾳ ἐφέντα, φεύγειν εἰς τὸ πέλαγος τῶν λόγων, ἀποκρύψαντα γῆν, ἀλλὰ μέσον τι ἀμφοτέρους τεμεῖν. ὥς οὖν ποιήσετε, καὶ πείθεσθέ μοι ῥαβδούχον καὶ ἐπιστάτην καὶ πρύτανιν ἐλέσθαι, ὃς ὑμῖν φυλάξει τὸ μέτριον μήκος τῶν λόγων ἐκατέρου. Plat. in Protag. 337. e. 8q.

Ib. κρούσις, Gl. ποικιλία καὶ στροφαὶ λόγων, δι' ὧν τοὺς διαλεγομένους σοφίζόμεθα, καὶ ἀπατῶμεν. Hence opposed to κατάληψις, a strong hold, or grasp, (cf. nos in Eq. 1331.) both terms being probably derived from the wrestling-schools. (Plat. Theætet. 154. e. ξυνελθόντες σοφιστικῶς εἰς μάχην τοιαύτην, ἀλλήλων τοὺς λόγους τοῖς λόγοις ἐκρούομεν. Protag. 336. c. διαλεγέσθω ἐρωτῶν τε καὶ ἀποκρινόμενος, μὴ ἐφ' ἐκάστη ἐρωτήσει μακρὸν λόγον ἀποτείνων, ἐκκρούων τοὺς λόγους, καὶ οὐκ ἐθέλων διδόναι λόγον.) The only instances of the word κρούσις, in a simple or compound form, which I have met with in philosophic writings, are from Epicurus ap. Laert. X. 61. καὶ μὴν καὶ ἰστοχαεῖς ἀναγκαῖον τὰς ἀτόμους εἶναι, . . . ὅταν μὴθὲν μὴδὲ ἐκείναις ἀντικόπτῃ· οὐθ' ἡ ἄνω, οὐθ' ἡ εἰς τὸ πλάγιον διὰ τῶν κρούσεων (collisiones) φορὰ, οὐθ' ἡ κάτω διὰ τῶν ἰδίων βαρῶν. Id. ap. eund. 44. ἡ τε γὰρ τοῦ κενοῦ φύσις, ἡ διορίζουσα ἐκάστην ἄτομον, τοῦτο παρασκευάζει, τὴν ὑπέρεισιν (firmitatem) οὐχ οἷά τε οὕσα ποιεῖσθαι· ἡ τε στερεότης (soliditas) ἡ ὑπάρχουσα αὐταῖς κατὰ τὴν σύγκρουσιν (collisionem), τὸν ἀποπαλμὸν (agitationem) ποιεῖ, ἐφ' ὅσον ἂν ἡ περιπλοκὴ (complexio) τὴν ἀποκατάστασιν (restitutionem) ἐκ τῆς συγκρούσεως διδῷ.

Ib. κατάληψις, grasp, comprehension; also a criterium. (Laert. in Proem. 16. τῶν δὲ φιλοσόφων, οἱ μὲν γεγόνاسι δογματικοί· οἱ δὲ, ἐφεκτικοί. δογματικοὶ μὲν, ὅσοι περὶ τῶν πραγμάτων ἀποφαίνονται, ὥς καταληπτῶν· ἐφεκτικοὶ δὲ, ὅσοι ἐπέχουσι περὶ αὐτῶν, ὥς ἀκαταλήπτων.) If the separation of mind from matter in the external world caused difficulties among the ancient philosophers, that of grasping the internal operations of their own minds, and thence establishing a *criterium*, or organ of judging of truth, was equally surrounded with difficulties. Where shall we find this criterium? it was asked. "It lies in the senses," said the philosopher of the Porch. (Laert. VII. 52.) "The senses are deceptive," said the philosopher Heraclitus, "look for it in right reason. (Br. I. 1212.) "Trust neither to your senses nor your reason," said the founder of the Cyrenaic school: "knock at your hearts, and find in your affections the only sure guide by which you will be able to grasp and comprehend what is true and what is false." As philosophy advanced, it became still more difficult to find something at once new and true, which should satisfy philosophical students: opinion — phantasy — notion by anticipation (προληψις), each had their day — but whatever the fashionable definition, the philosopher maintaining it averred, "abide by my rule, and life will be nothing but a declining of the present tense of the verb καταλαμβάνω, I comprehend, thou comprehendest, he or she comprehends; we comprehend" — "Psha," said the Pyrrhonists and Sceptics, "we comprehend nothing at all; and the only thing comprehensible is, that there is no such thing as comprehension. A

ΣΤ. ταῦτ' ἄρ' ἀκούσας' αὐτῶν τὸ φθέγμ' ἡ ψυχὴ μου
πεπόνηται,
καὶ λεπτολογεῖν ἤδη ζητεῖ καὶ περὶ καπνοῦ στενολε-
σχεῖν,

few examples of the use of the word are here added, but a much larger number of references given for those who wish to pursue the subject. Anaxagoras ap. Sext. Emp. VII. 140. τῆς τῶν ἀδῆλων καταλήψεως τὰ φαινόμενα εἶναι κριτήριον. Zeno ap. Laert. VII. 23, ἔλεγε δὲ μὴδὲν εἶναι τῆς ποιήσεως ἀλλοτριώτερον πρὸς κατάληψιν τῶν ἐπιστημῶν. Lucian IV. 109. μελετᾷ πρὸς αὐτὸν ἕξεις τινὰς, καὶ σχέσεις, καὶ καταλήψεις, καὶ φαντασίας. Id. 111. καὶ ὅσα ἤδη ἀνέγνωκε βιβλία, περὶ ἀξιωματικῶν, περὶ συλλογισμῶν, περὶ καταλήψεως, περὶ καθηκόντων. Pyrrho ap. Laert. IX. 61. ὅθεν γενναϊότατα δοκεῖ φιλοσοφεῖναι, τὸ τῆς ἀκαταληψίας καὶ ἐποχῆς εἶδος εἰσαγαγόν. See also Laert. Proem. 21. VII. 46. 177. IX. 20. 22. 91. 95. Brucker I. 594. 672. 732. 749. 756. 765. 768. 888. 907. 1064. 1110. 1153-4. 1186. 1192. 1202. 3. 1212. 1256. 7. 1321. 1336-7-8. 1343-5. Lucian III. 104. VII. 105, &c. IX. 65. Cicero's Lucullus, 6. 9. 10. 11. de Nat. Deor. I. 5.

312. ταῦτ', i. e. διὰ ταῦτα, vel κατὰ ταῦτα, therefore. Cf. infr. 327. 345. Pac. 414; and for examples from Plato, see Ast ad 4 Legg. §. 6

Ib. ποτάομαι, Ep. and Att. for πέτομαι, to fly. Od. XI. 221. ψυχὴ δ', ἥτ' ὄνειρος, ἀποπταμένη πεπόνηται. Suid. πεπόνηται, ἀνέπτυη, ἀνεκούφισθη, καὶ μετέωρα ἤδη φρονεῖ. Strepsiades, in these observations so much above himself, is to be considered, as Wieland observes, as acting under a species of nympholepsy. Cf. Plat. in Phædro 238, d.

313. λεπτολογεῖν, to play the leptologist, to utter acute, subtle thoughts, to spin metaphysic cobwebs, as Süvern translates. Ran. 876. λεπτολόγοι ξυνεται φρένες ἀνδρῶν γνωμοτύπων. Av. 318. λεπτὰ λογιστά. Cf. Eurip. in Hippol. 927. Plat. in Polit. 262, b. 294, d. Lucian VI. 211. 256. Porson's Advv. p. 293. To the specimens of leptologism given in the present play, add the following fragment of Antiphon :

τὸ δὲ τυραννεῖν ἐστίν,
ἢ τί ποτε τὸ σπουδαῖον ἀκολουθεῖν ἔστι
ἐν τῷ Λυκίῳ μετὰ σοφιστῶν νῆ Δία
λεπτῶν, ἀσίστων, συκίνων, λέγονθ' ὅτι
τὸ πρᾶγμα τοῦτ' οὐκ ἔστιν, εἴπερ γίγνεται.
οὐδ' ἐστὶ γάρ πω γιγνόμενον δ γίγνεται,
οὔτ' εἰ πρότερον ἦν, ἔστιν ὅγε νῦν γίγνεται.
ἔστιν γάρ οὐκ ὄν οὐδέν. δ δὲ μὴ γέγονέ πω,
οὐκ ἔστιν, ὥσπερ γέγονεν ὃ γε μὴ γέγονέ πω.
ἐκ τοῦ γὰρ εἶναι γέγονεν' εἰ δ' οὐκ ἦν ὅθεν,
πῶς ἐγένετ' ἐξ οὐκ ὄντος; οὐχ οἷόν τε γάρ.
εἰ δ' αὐτόθεν ποί γέγονεν, οὐκ ἔσται

καὶ γνωμίδι γνῶμην νύξας' ἐτέρῳ λόγῳ ἀντιλογῆσαι·
ὥστ', εἴ πως ἔστιν, ἰδεῖν αὐτὰς ἤδη φανερώς ἐπιθυμῶ.

ΣΩ. βλέπε νὺν δευρὶ πρὸς τὴν Πάρνηθ'. ἤδη γὰρ ὁρῶ
κατιούσας 316

ἡσυχῇ αὐτάς. ΣΤ. φέρε, ποῦ; δείξον. ΣΩ. χωροῦσ'
αὐται πάνυ πολλαί,

διὰ τῶν κοίλων καὶ τῶν δασέων, αὐται πλάγαι. ΣΤ.
τί τὸ χρῆμα;

καί ποί διέ πω τις εἴη, πόθεν γενήσεται τὸ οὐκ ὄν,
εἰς οὐκ ὄν· εἰς οὐκ ὄν γὰρ οὐ δυνήσεται.
ταυτὶ δ' ὅ τι ἐστὶν οὐδ' ἂν ἀπολλων μάθοι.

Antiph. ap. Athen. (Dind.) III. 98, f.

Ib. καπνοῦ. Eurip. Hippol. 958. πολλῶν γραμμάτων τιμῶν καπνοῦς
(*res nihili, nugae*, ΜΟΝΚ), who compares Eupolis in Autolycus:
καπνοῦς ἀποφαίνει καὶ σκίας.

Ib. στενολεσχέιν, *subtiliter nugari*, λεπτῶς φιλοσοφεῖν, μικρολογεῖν.
Dind.

314. γνωμίδι γνῶμην νύξας'. Wieland has an ingenious little dis-
sertation on these words, which he supposes to have reference to the
Socratic irony, by the help of which that subtle disputant used to
oppose his own γνωμῖδια (dubitaciones, quæstiunculas, et sententiolas,
Dind.) to the γνώμαι of the sophists, and with the sharpness of which
he, as it were, *stuck* and confuted their opinions. As a specimen of
γνωμῖδια, Ernesti quotes the Stoic maxim: *si longus, levis; si gravis,*
brevis:—and, εἰ καλὴν, ἔξεις κοινὴν, ἢ αἰσχρὰν, ἔξεις ποίησιν. To ex-
amples of the word γνωμῖδια, given by the present editor in Eq. 98.
add Lucian VII. 133. γνωμῖδια καὶ προβουλευμάτια συντιθέντες.

Ib. νύσσειν, *to stick*. (Cic. de Dialect. *ipsi se compungunt acuminibus*). Among the most famous word-stickers of antiquity, may be
mentioned the philosopher Alexinus, who from his contentious dis-
position was nicknamed Elexinus ('Ελεγξίνος). Justice was finally
done him in his own way: ἔπειτα μέντοι νηχόμενον ἐν Ἀλφείῳ νυχθῆναι
καλάμῳ, καὶ οὕτω τελευτῆσαι. Laert. II. 109.

Ib. ἀντιλογεῖν ἐτέρῳ (ἐτέρου *nav*. Seager) λόγῳ. The time had not
yet arrived perhaps in philosophy, when Strepsiades would have
learnt to his astonishment, that there was no such thing as *contra-*
dictio. Cf. Plat. in Euthyd. 285, d. Laert. in Protag. IX. 53. On
the subject of ἀντιλογίαί, see also Plat. in Sophist. §. 22. 37. 38.

316. τὴν Πάρνηθ'. Mount Parnes, now called Casha. For the
gender given to this mountain, cf. Pausaniam I. 32. Alciph. Ep.
III. 63. For some other points connected with mount Parnes, see
Wordsworth's Attica, p. 58. Müller's Dorians, I. 268.

318. Socrates is here to be considered as pointing out to Strep-
siades the course which the Clouds are taking: *these* coming through

ὥς οὐ καθορῶ. ΣΩ. παρὰ τὴν εἴσοδον. ΣΤ. ἤδη
νυνὶ μόλις οὕτως.

ΣΩ. νῦν γέ τοι ἤδη καθορᾶς αὐτὰς, εἰ μὴ λημᾶς κολο-
κύνταις.

320

the hollows between two hills (κοῖλα), and shrubberies (δασεία); those proceeding *sideways* (πλάγαι), till he brings them to the εἴσοδος, or place where the Chorus entered the part of the theatre appropriated to them. As Strepsiades strains his eyes to catch a glimpse of these aerial beings, but cannot succeed, we conclude that they were meant to exist only in the mind's eye of the spectator.

319. εἴσοδον. Schol. Av. 297. Εἴσοδος δὲ λέγεται, ἣ ὁ χορός εἰσε-
σι εἰς τὴν σκῆνην. (καὶ ἐν ταῖς Νήσοις. α. τί σὺ λέγεις; εἰσὶν δὲ ποῦ; |
β. αὐτὸ κατ' αὐτὴν ἦν βλέπεις τὴν εἴσοδον.) Instead of entering into the
metrical and other difficulties, which have so long perplexed the
commentators on the subject of this ^h verse, let us, while the Cho-
rus are arranging themselves in the orchestra, and the spectators
are passing their remarks on their appearance, be allowed to turn to
an εἴσοδος of a different kind; viz. that by which we make the
entrance-step into any philosophic principle or sect, and before we
make which, we are bound seriously to consider to what deductions
and conclusions we may have to give our assent, if that first step is
once made. Let us take for our guide one who had viewed all the
philosophic sects of antiquity with no careless eye, and who thus
addresses one or more who had been guilty of this folly: διὰ τοῦτο
εἶλκεν ὑμᾶς τῆς μύτης, ἐπεὶ περ ἀπαξ τὴν πρώτην λαβὴν ἐνεδώκατε αὐτῷ, καὶ
ἤγε ἐπὶ τὴν ἀγαπωμένην, δι' ἧς ἔλεγεν εὐθείας ὁδοῦ. ῥάδια γὰρ, οἶμαι, τὰ
μετὰ ταῦτα, καὶ οὐδεὶς ὑμῶν ἐτι ἐπιστρεφόμενος εἰς τὴν εἴσοδον, ἐξήταξεν εἰ
ἀληθὴς ἐστὶ, καὶ εἰ μὴ ἔλαθε, καθ' ἣν οὐκ ἐχρῆν εἰσελθῶν, ἀλλ' ἠκολούθει
τοῖς τῶν προωδευκότων ἴχνεσι, καθάπερ τὰ πρόβατα πρὸς τὸν αὐτῶν ἡγούμε-
νον, δέον ἐπὶ τῇ εἰσόδῳ, καὶ κατὰ τὴν ἀρχὴν εὐθὺς σκεψάσθαι, εἴπερ εἰσι-
τηρίον. Lucian IV. 98.

320. λημᾶν (λήμη, Lucian II. 143.), to have rheum in the eyes.
Arist. Plut. 577. κρονικαῖς λήμαις λημώντες. Lucian VII. 20, νῦν γὰρ
δὴ λημᾶν οὐ μετρίως δοκῶ. II. 152. γέροντα καὶ φαλακρὸν . . καὶ λημώντα
προσέτι. Ib. λημᾶν κολοκύνταις, to have rheum-drops in the eyes as
thick as gowrds.

Ib. κολοκύντη, a gourd. The spirit and phraseology of the follow-
ing fragment too clearly evince from what sources both were de-
rived, not to justify its insertion here.

τί Πλάτων
καὶ Σπεύσιππος καὶ Μενέδημος;
πρὸς τισὶ νυνὶ διατρίβουσιν;

^h Hermann, in a letter to Dindorf, ingeniously supposes the verse (on which
the Scholiasts make no remark) to be the progeny of a set of interpretations.
"Ad φέρε του adscripserat aliquis ὥς οὐ καθορῶν scil. φησὶ ταῦτα. Ad αὐτὰι πλά-
γαι, παρὰ τὴν εἴσοδον. Ad τί τὸ χρήμα, ἤδη νῦν ὥς μόλις ὁρῶν vel ἀθρῶν."

ΣΤ. νὴ Δὶ ἔγωγ', ὦ πολυτίμητοι, πάντα γὰρ ἤδη κατέχουσι.

ΣΩ. ταύτας μέντοι σὺ θεὰς οὔσας οὐκ ἤδης οὐδ' ἐνόμιζες ;

ποία φροντὶς, ποῖος δὲ λόγος
διερευνᾶται παρὰ τοῖσιν ;
τάδε μοι πυνυτῶς, εἴ τι κατειδῶς
ἦκεις, λέξον, πρὸς γὰς * *

Β. ἀλλ' οἶδα λέγειν περὶ τῶνδε σαφῶς
Παναθηναίοις γὰρ ἰδὼν ἀγέλην
μειρακίων
ἐν γυμνασίοις Ἀκαδημείας
ἤκουσα λόγων ἀφάτων ἀτόπων.
περὶ γὰρ φύσεως ἀφοριζόμενοι
διεχώριζον ζῶων τε βίον
δένδρων τε φύσιν λαχάνων τε γένη.
καὶ ἐν ταύτοις τὴν κολοκύντην
ἐξήταζον τίνος ἐστὶ γένους.

Α. καὶ τί ποτ' ἄρ' ὥρισαντο καὶ τίνος γένους
εἶναι τὸ φυτόν; δῆλωσον, εἰ κάτοισθά τι.

Β. πρώτιστα μὲν οὖν πάντες ἀναυδεῖς
τότ' ἐπέστησαν, καὶ κύψαντες
χρόνον οὐκ ὀλίγον διεφρόντιζον.
καὶ ἐξαίφνης ἔτι κυπτόντων
καὶ ζητούντων τῶν μειρακίων
λάχανόν τις ἔφη στρογγύλον εἶναι,
ποῖαν δ' ἄλλος, δένδρον δ' ἕτερος.
ταῦτα δ' ἀκούων ἰατρός τις
Σικελᾶς ἀπὸ γὰς
κατέπαρδ' αὐτῶν ὡς ληρούντων.

Α. ἢ που δεινῶς ὠργίσθησαν
χλευάζεσθαι τ' ἐβόησαν.
τὸ γὰρ ἐν λésχαις ταῖσδε τοιαντὶ
ποιεῖν ἀπρεπές.

Β. οὐδ' ἐμέλησεν τοῖς μειρακίοις.
Ὁ Πλάτων δὲ παρὼν, καὶ μάλα πρῶτος,
οὐδὲν ὀρινθείς, ἐπέταξ' αὐτοῖς
πάλιν * * *
ἀφορίζεσθαι τίνος ἐστὶ γένους·
οἱ δὲ διήρουν.

Epicrates ap. Athen. (Dind.) II. 59, d.

See also Lucian's humorous account of the Colocynthopirates. . .
πλοῖα δ' ἔχουσι μέγιστα κολοκύνθινα . . . ἰστοῖς χρώμενοι καλαμίνοις, ἀντὶ
δὲ τῆς ὁδοῦ, τῇ φύλλῃ τῆς κολοκύνθης. Vera Hist. IV. 296.

ΣΤ. μὰ Δί, ἀλλ' ὁμίχλην καὶ δρόσον αἰτὰς ἡγούμην
καὶ καπνὸν εἶναι.

ΣΩ. οὐ γὰρ μὰ Δί οἶσθ' ὅτι πλείστους αὐταὶ βό-
σκουσι σοφιστὰς,

θουριομάντεις, ἰατροτέχνας, σφραγιδονυχαργοκομήτας,

321. πάντα κατέχουσι. Lucian VII. 57. νυνὶ δὲ Σοφία, καὶ Ἀκαδη-
μία, καὶ Στωὰ κατέχουσι πάντα.

322. On the construction *θεὸς οὐκ ᾔδης*, cf. nos in Acharn. 264.; for the formula *θεὸς νομίζειν*, see infr. 411. (The interrogative and as it were careless manner in which the first lesson of Socratic atheism is introduced, will not escape the discerning reader.)

324. μὰ Δί. Süvern, commenting on our author's Av. 1237, says, "the character of the sophistical atheist—who cannot help swearing by Jupiter at the very moment when he is defaming him, as do also in "the Clouds" both the Jove-denying Strepsiades, and Socrates himself, &c. &c." But query: in the present instance does Socrates do any thing more than merely mimic the tone and manner of Strepsiades? and so again in the *Ranæ*, when Euripides swears (1222) by Ceres, and (1237) by Jupiter, does he not mimic the adjurations of his more pious rival? (886. 1183. 1188. 1196.)

Ιβ. σοφιστής (σοφίζω). That this word, like the word *δημαγωγός*, frequently bore an honourable signification, is evident from Herodotus, who applies it (I. 29.) to the seven wise men, and also to one whom he terms (IV. 95.) *οὐ τὸν ἀσθενέστατον σοφιστὴν Πυθαγόρην*. Cf. Plato in *Protag.* 313, d. 316, d. e. Laert. in *Proem.* §. 12. Blomf. in *Prom.* p. 110. It was when the sophist began to make a *trade* and *gain* of his talents, that the word fell into the disrepute which has ever since attended it. Xen. *Mem.* I. 6. 13. καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας, σοφιστὰς ἀποκαλοῦσιν. Cf. Plat. in *Protag.* 311, e. 312, a. Aristot. *de Soph. Elench.* c. 1, 6. Alciph. *Ep.* I. 34. The following application of the word in an orator so nearly approaching to the Socratic age as *Æschines*, deserves attention. Ὑμεῖς, ὦ Ἀθηναῖοι, Σωκράτην μὲν τὸν σοφιστὴν ἀπεκτείνετε, ὅτι Κριτίαν ἐφάνη πεπαιδευκῶς, ἕνα τῶν τριάκοντα τῶν τὸν δῆμον καταλυσάντων. 24, 34.

325. θουριομάντεις (Θούριον, μάντις), soothsayers from Thurium, such as Lampon, &c.; see Wachsm. IV. 273. The Aristophanic contempt for persons of this description is admirably echoed by the earliest of Roman dramatists:

Non habeo denique nauci Marsum augurem,
Non vicanos haruspices, non de circo astrologos,

κυκλίων τε χορῶν ἄσματοκάμπτας, ἄνδρας μετεωροφέ-
νακας,

326

Non enim sunt ii scientia, aut arte, divini,
Sed superstitiosi vates, impudentesque harioli,
Aut inertes, aut insani, aut quibus egestas imperat :
Qui sibi semitam non sapiunt, alteri monstrant viam :
Quibu' divitias pollicentur, ab iis drachmam ipsi petunt.
Ennius ap. Cicer. de Divin. I. 58.

Ib. *ιατροίχῃ* (τέχνη), *Heilkünster, health-artists*. Pass. Plut. (Vit. X. Orat.) de Antiphonte. τέχνην ἀλυπίας συνεστήσατο, ὥσπερ τοῖς νοσοῦσιν ἢ παρὰ τῶν ἱατρῶν θεραπεία ὑπάρχει· ἐν Κορίνθῳ τε κατεσκευασμένος οἰκημὰ τι πρὸς τὴν ἀγορὰν, προέγραψεν ὅτι δύναται τοὺς λυπούμενους διὰ λόγων θεραπεύειν· καὶ πυνθανόμενος τὰς αἰτίας, παρεμβεῖτο τοὺς κάμνοντας. Νομίζων δὲ τὴν τέχνην ἐλάττω ἢ καθ' αὐτὸν εἶναι, ἐπὶ ῥητορικὴν ἀπετράπη.

Ib. *σφραγιδονυχαρκομήται* (σφραγίς, ὄνυξ, ἀργός, κομέω), idlers, wearing their hair long, and having their fingers covered with rings and precious stones to the very nails. Ringfingerigschlendergelockvolk. Voss. Lessing and Hermann suppose the flute-players to be signified here.

326. *κυκλίων* (κύκλος) = *κυκλικῶν χορῶν, circular dances*, which on festive occasions were performed round the altar of a god with an accompaniment of song. As dances of this kind originally belonged to the Bacchic festival, the Cyclic dance and the Bacchic dithyramb bear nearly the same meaning. Hence *κυκλιοδιδάσκαλος* (Av. 1403.), a poet, who teaches his dithyrambic strains for some public exhibition.

Ib. *ἄσματοκάμπται* (κάμπτω), *song-trillers and quaverers*. Wieland, who has devoted an article of some length to the examination of some kindred forms with the present (infr. 934.), considers all attempts to explain ancient music by modern as useless: a tolerable *quid pro quo* is the utmost, he says, that can be expected. (Attisches Museum, II. Erläuterung 13.) The general nature of the corruption in music here alluded to is easily explained. It was the substitution of glitter and false ornament, of intricate inflexions and minute subdivisions of sound, for that plain, masculine, and solemn tone, which had hitherto characterised the Attic music.

Ib. *μετεωροφένακες* (φένεω), men who play tricks, and deceive us on the subject of i meteorology.

i We should scarcely have expected to find the following among the fragments of Euripides: has Clemens Alex. (Strom. V. 613. d.) made a mistake in ascribing it to him?

ὅς τὰδε λεύσων θεὸν οὐχὶ νοεῖ,
μετεωρολόγων δ' ἐκὰς ἔρριψεν
σκολιὰς ἀπάτας, ὧν ἀτηρὰ
γλῶσσο' εἰκοβλεῖ περὶ τῶν ἀφανῶν,
οὐδὲν γνώμης μετέχουσα.

οὐδὲν δρῶντας βόσκουσ' ἄργους, ὅτι ταύτας μουσσοποιούσιν. 327.

ΣΤ. ταῦτ' ἄρ' ἐποιοῦν " ὑγρᾶν Νεφελᾶν στρεπταιγλᾶν
δάϊον ὄρμᾶν,"

" πλοκάμους θ' ἑκατογκεφάλᾳ Τυφῶ," " πρημαινούσας
τε θυέλλας,"

εἰτ' " ἀερίας, διεράς," " γαμψοὺς οἰωνοὺς ἀερονηχεῖς,"

" ὄμβρους θ' ὑδάτων δροσερᾶν Νεφελᾶν." εἰτ' ἀντ' αὐ-
τῶν κατέπινον 331

" κεστρᾶν τεμάχῃ μεγαλᾶν ἀγαθᾶν, κρέα τ' ὀρνίθια
κιχλᾶν."

ΣΩ. διὰ μέντοι τάσδ' οὐχὶ δικαίως ; ΣΤ. λέξον δὴ
μοι, τί παθοῦσαι,

327. μουσσοποιεῖν (Herodot. II. 135. ἀδελφεοῦ Σαπφούς τῆς μουσο-
ποιού), to sing, to celebrate in poetic strain.

328. ταῦτ' (i. e. διὰ ταῦτα) ἄρ' ἐποιοῦν. " This then was the reason
why they poetized (ἐποιοῦν), i. e. introduced into poetry such expres-
sions as the following." (It is almost needless to add, that in the
quotations which follow, the turgid style and Doricisms of the dithy-
rambic poets are ridiculed.)

Ib. στρέπταιγλος (στρέφω, αἴγλη), lightning-whirling. στρεπταιγλᾶν,
Dind. στρεπταιγλαν. Br. Ib. δάϊον ὄρμᾶν, celerem impetum, Kust.

329. ἑκατογκεφάλᾳ, Doric for ἑκατογκεφάλου.

Ib. πρημαίων (πρήθω), hotly-blowing.

330. διεράς. Av. 213. διεροῖς μέλεσιν. Lucian VII. 2. μετέωρα καὶ
διαίρμα δοκῶ σοι λέγειν.

Ib. ἀερονηχῆς (ἀήρ, νήχομαι, to swim,) Pac. 830. ἀναβολὰς . . . ἐν-
διαεριανερνηχίτους.

331-2. " Then in return for these (verses), they are in the habit of
swallowing (κατέπινον) slices (τεμάχῃ) of large mullets (κεστρᾶν)," &c.

331. καταπίνειν. To examples given in Ach. 431. add Lucian VI.
165. μάζας ὅλας κατέπινεν. IX. 6. ἐκείνη δὲ (ἡ 'Ρέα) λίθον—ἀντὶ τοῦ
βρέφους ἔδωκε καταπίνειν. Alciph. I. Ep. 22. καταπόσεις πλακούντων.

332. This verse is evidently a quotation from some Doric poet,
not improbably Epicharmus, whose dramas are continually cited by
Athenæus for articles of food, more particularly his " Γᾶ καὶ Θαλάσ-
ση," and his " Hebes Nuptiæ."

Ib. κεστρᾶν. Epicharm. in Musis ap. Athen. VII. 323, a. c. χαλκί-
δας τε, καὶ κύνας, κίστρας τε, πέρκας τ' αἰόλας.

Ib. τεμάχῃ, slices. Cf. nos in Eq. 281. Epicharm. ap. Athen.
121, b. ποτιφόρμον τὸ τέμαχος ἧς τὸ ὑπομελανδρυνῶδες.

Ib. κιχλή for κίχλη, a thrush. Id. ap. eund. 64, f. τὰς τ' ἐλαιοφιλο-
φάγους κιχλάς.

333. διὰ μέντοι τάσδ' οὐχὶ δικαίως ; " Socrates tells Strepsiades that the

εἶπερ Νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴξασι γυναιξίν;

οὐ γὰρ ἐκείναι γ' εἰσὶ τοιαῦται. ΣΩ. φέρε, ποῖαι γάρ τινές εἰσιν;

335

ΣΤ. οὐκ οἶδα σαφῶς· εἴξασιν γοῦν ἐρίοισιν πεπταμένοισι,

κοῦχ' ἡγναιξίν, μὰ Δί', οὐδ' ὅτιοῦν αὐται δὲ ῥῖνας ἔχουσιν.

Clouds maintain many sophists, poets, and others in return for celebrating them. 'This surely then,' replies Strepsiades, 'is the reason why they write so much about clouds and other meteors, in high-sounding but empty expressions; for which they get a solid requital in good fish and fowl.' Socrates returns *διὰ μέντοι τάσδ'· οὐχὶ δικαίως*; (for so, to make good sense, the verse must be stopped,) 'You are right: it is in honour of these deities, the Clouds, that they use such terms, and is it not just so to celebrate those by whom they are maintained?' *μέντοι* is sometimes an assertory particle. Cf. Eq. 168. Lysist. 498." SEAGER.

334. *εἴξασιν Ἀττικῶς· εἰκόσασιν Ἑλληνικῶς*. Cf. Av. 96. Musgrave ad Iph. in Aul. 848. Dobree's Porsonica, p. 170. Tim. Lex.

335. *ποῖαι τινες*. Cf. Pl. 349. Ran. 60. 291. Pac. 674. Av. 127. et alibi.

336. *πεπταμένοισι*, expanded, perf. pass. of *πετάννυμι*.

337. *δὲ ῥῖνας*. Wieland considers the pleasantry of the passage to consist in this. The females, says he, who represent the chorus have noses to their masks, which to Strepsiades, who sees them close at hand, appear enormously large, while to more distant spectators they had only their due proportion. Something more than this I think must be intended; but whether the following explanation is not more far-fetched than correct, must be left to the reader's judgment to decide. Whatever is predicated of Socrates in the Aristophanic comedies, is generally predicated also of his friend Euripides, the two characters thus throwing a mutual light on each other. As we proceed further in this drama, we shall find three divinities mentioned as objects of the former's especial adoration, viz. Æther, the Clouds, and the Tongue. Let us turn to the Frogs of our author, and what do we there find as the objects of Euripidean worship? Setting aside his *ξύνεσις*, we have three also, viz. Æther, the Tongue, and the *μυκτῆρες ὁσφραντήριοι*. And what does this third and last divinity imply? Stripped of its poetic clothing and reduced to plain language, the philosophic poet's meaning seems to be this; that as he was possessed of a tongue, gifted beyond other men in powers and novelties of speech, so he and his school were provided with noses, which smelt their way into sources of knowledge, of

ΣΩ. ἀπόκριναί νυν ἄττ' ἂν ἔρωμαι. ΣΤ. λέγε νυν
ταχέως ὅτι βούλει.

ΣΩ. ἦδη ποτ' ἀναβλέψας εἶδες νεφέλην Κενταύρω
ὁμοίαν

ἢ παρδάλει ἢ λύκῳ ἢ ταύρῳ ; ΣΤ. νῆ Δι' ἔγωγ'. εἶτα
τί τοῦτο ; 340

ΣΩ. γίνονται πάνθ' ὃ τι βούλονται· κατ' ἣν μὲν ἴδωσι
κομήτην,

ἄγριόν τινα τῶν λασίων τούτων, οἷόνπερ τὸν Ξενο-
φάντου,

which the duller organs of less gifted mortals were not cognizant. But were the votaries of science to be thus provided, and the deities whom they adored to be less munificently furnished? Let us on the contrary enlarge the noses of our Cloud-goddesses to the utmost extent, and what have we then? An opinion placed before the eye in a bodily form in the present drama, which in the *Frogs* merely assumes a metaphorical expression, (a mode of dealing very familiar to the Old Comedy,) and the deities of Euripides approximating as nearly as possible to those of his friend and philosophic class-fellow Socrates. But, as was before observed, it must be left for readers of a critical nose to decide whether this explanation be not rather far-fetched than correct. (For an explanation of the metre δὲ ρίνας see our *Acharn.* 359. Eq. 528.)

339. For similar observations, Porson refers to Shakespeare's *Hamlet*, III. 2. Antony and Cleopatra, IV. 12. Swift's *Dedic. to Tale of a Tub*. Dobree refers to Jeremy Taylor's *Worthy Communicant*, p. 8. Add from ancient writers, Cic. de *Divin.* II. 21. Lucretius, IV. 135-143.

Ib. ἦδη ποτ' . . εἶδες. *infr.* 363. 1013. πάποτ' ἦδη. 736. ἦδη *per se* &c.

341. γίνονται πάνθ' ὃ τι βούλονται. For the grammatical construction, see *Ast ad Plat.* 8, *Rep.* §. 16. Also *Matthiæ*, §. 475.

Ib. κομήτης, *with long hair*, cf. *infr.* 1053. *Vesp.* 464. *Lysist.* 561. 827. *Lucian* II. 5. 16. 47. In philosophical history, the word is of some importance, much controversy having been excited, whether by the term τὸν ἐν Σάμῳ κομήτην is to be understood Pythagoras the sage, or Pythagoras the pugilist, or whether both were united in the same person (see *Kuster in Iamb. Vit. Pyth.* c. 8). The meaning of the word in its present place has been pointed out by Schutz: "Iis qui comam alebant, impudicitiam exprobrare solebant." For a character of Pythagoras, with the epithet κομήτης attached, see *Iamb. Vit. Pyth.* c. VI. 30.

342. ἄγριος, *libidinosus*. *Plat. in Phædone*, 81, a. πλάνης καὶ ἀνοίας

σκάπτουσαι τὴν μανίαν αὐτοῦ Κενταύροις ἤκασαν αὐτάς.

ΣΤ. τι γὰρ, ἣν ἄρπαγα τῶν δημοσίων κατίδωσι Σίμωνα, τί δρῶσιν;

ΣΩ. ἀποφαίνουσαι τὴν φύσιν αὐτοῦ λύκοι ἐξαίφνης ἐγένοντο. 345

ΣΤ. ταῦτ' ἄρα, ταῦτα Κλεώνυμον αὐται τὸν ρίψασπιν χθὲς ἰδοῦσαι,

ὅτι δειλότατον τοῦτον ἑώρων, ἔλαφοι διὰ τοῦτ' ἐγένοντο.

ΣΩ. καὶ νῦν γ' ὅτι Κλεισθένη εἶδον, ὁρᾷς, διὰ τοῦτ' ἐγένοντο γυναικες.

ΣΤ. χαίρετε τοίνυν, ὦ δέσποιναι· καὶ νῦν, εἴπερ τινὲ κάλλει,

καὶ φάβων καὶ ἀγρίων ἐρώτων καὶ τῶν ἄλλων κακῶν τῶν ἀνθρωπείων ἀπηλλαγμένη (ἡ ψυχῇ). Add. Fr. Eurip. 113. ap. Dind.

Ib. λᾶσις, *thick-haired*. For more common illustrations of the word, see Lucian, I. 147. II. 8. 76. 90. 161. IV. 113. V. 65. VII. 59. A philosophical reader will attend more to the following passage in Iamb. Vit. Pyth. XVII. 77. πυκινὰ γὰρ καὶ λᾶσιμι λόχμαι περὶ τὰς φρένας καὶ τὰν καρδίαν πεφύκασσι τῶν μὴ καθαρῶς τοῖς μαθήμασιν ὀργισθέντων, πᾶν τὸ ἄμερον καὶ πρᾶον καὶ λογιστικὸν τὰς ψυχὰς ἐπισκιάζουσαι καὶ κωλύουσαι προφανῶς μὲν αὐξηθῆμεν καὶ προκίψαι τὸ νοητικόν.

346. ταῦτ', i. e. διὰ ταῦτα. Cf. sup. 311. and to the examples there given, add Theoc. Id. XIV. 3. ταῦτ' ἄρα λεπτός, | χὼ μύσταξ πολὺς οὗτος, αὐσταλέος δὲ κίκιννοι.

Ib. ρίψασπις. Athen. XII. 579, c. μετὰ ταῦτα δ' ὥς εἰσῆλθε πάλιν ἡ Μανία, | τὸν αὐτόμολον ἔσκωπτε, ρίψασπιν τ' ἔφη | αὐτὸν γεγονέναι, προσβολῆς οὕσης ποτέ. Cf. Lysias 119, 19. Aristæn. L. I. ep. 15.

348. Κλεισθένη. Cf. scene in our author's Thesmophoriazussæ, where the effeminate manners of Clisthenes are most humourously satirised. For grammatical and metrical remarks on the word Κλεισθένη, see Brunck ad Soph. Œd. Col. 375. Also Elmsley's Review of Markland's Suppl. p. 453 ad v. 928.

349. δέσποιναι, a term applied to *women* among the Spartans, whose reverence for the female sex is well known (Müller's Dorians II. 303), but among the Athenians rather to *goddesses*. (Aristoph. Pac. 271. 705. 976. Av. 877. Th. 286. Lysist. 203. 317.) Lucian III. 132. ὦ δέσποιναι φιλοσοφία, ἦπερ κ. τ. λ.

Ib. εἴπερ τινὲ κάλλει. Cf. Heind. ad Plat. Phædon. §. 28.

οὐρανομήκη ῥήξατε κάμοι φωνήν, ὧ παμβασίλειαι. 350
ΧΟ. χαῖρ', ὧ πρεσβῦτα παλαιογενές, θηρατὰ λόγων
φιλομούσων.

350. οὐρανομήκη (μήκος) ῥήξατε φωνήν, poet. translation: *break speech in words, whose height shall top the heavens*. infr. 447. Od. V. 239. ἐλάτῃ... οὐρανομήκης. Aesch. Ag. 92. ἄλλη δ' ἄλλοθεν οὐρανομήκης | λαμπὰς ἀνίσχει. Herodot. II. 138. δένδρεα οὐρανομήκεα. Isoc. Orat. XV. p. 452. τὸ κατορθωθὲν οὐρανόμεκες ποιήσουσιν. Aristot. Rhet. III. 7. συγγνώμη γὰρ ὀργιζομένη κακὸν φάναι οὐρανόμεκες ἢ πελώριον εἶναι.

Ib. ῥηγνύναι φωνήν (Virg. Aen. II. 129. XI. 377. *rumpere vocem*). Cf. infr. 562. 924. properly said of children, the dumb, &c. when they first break loose with the voice and begin to speak. Herodot. I. 85. ἔπειτα δ' οὐκ ἐκαστος ἐρρηξε φωνήν. II. 2. θέλων ἀκοῦσαι τῶν παιδίων... ἤρπυια φωνήν ῥήξουσι πρώτην. Eurip. Suppl. 710. ἔρρηξε δ' αὐδὴν. Laert. de Epimen. I. 115. Θεόπομπος δ' ἐν τοῖς θαυμασίοις, κατασκευάζοντος αὐτοῦ τὸ τῶν νυμφῶν ἱερὸν, ῥαγῆναι φωνήν ἐξ οὐρανοῦ, "Ἐπιμενίδη. μὴ νυμφῶν, ἀλλὰ Διός." Ernesti considers it as a Hebraism, and refers to Isaiah liv. 1. Gal. iv. 27.

Ib. παμβασίλειαι.

Χορ. ταυτὶ μέντοι νυνὶ σ' ἐποίησ'
ἡ παμβδελυρὰ καὶ παμμοσάρα.

Κω. μὰ Δί' ἀλλὰ φίλη καὶ παγγλυκερά. Lysist. 968.

351. θηρατὰ λόγων. We had occasion in various passages of a former play (Eq. 787. 1167. 1333.) to advert to the strong passion of the ancient Greeks for field sports. It was not to be expected that such a feeling should exist, without exerting a corresponding influence on the metaphorical language of the country, and scarcely anywhere does this metaphorical language meet us more frequently than in the philosophic writings of antiquity. To begin at the fountain-head. As the Samian sage was equally averse to cooks and *kunístmen* (Porph. Vit. 7. ἀλλὰ καὶ μαγείροις καὶ θηράτορσι μηδέποτε πλησιάζειν), we must not expect to see himself or his followers indulging much in the terms of the chase; yet they occasionally occur. Laert. de Pythag. VIII. 8. οὕτως ἐν τῇ βίῳ, οἱ μὲν ἀνδραποδώδεις, ἔφη, φύονται, δόξης καὶ πλεονεξίας θηραταί· οἱ δὲ φιλοσόφοι, τῆς ἀληθείας. See also Iamb. Adhort. c. XIII. 28. Porph. Vit. Pyth. 57. In the mouth of ^kSocrates we find this metaphorical language very predominant. Plat. Lysis 206, a. ποῖός τις οὖν ἂν σοι δοκοῖ θηρευτὴς εἶναι, εἰ ἀνασσοβοῖ θηρεύων καὶ δυσλατωτέραν τὴν ἄγρην ποιοῖ; 218, d. καὶ δὴ καὶ αὐτὸς ἐγὼ πάννυ ἔχαιρον, ὥσπερ θηρευτὴς τις, ἔχων ἀγυπτηῶς δ' ἐθηρευόμεν. Xen. Mem. II. 6. 28. ἀλλὰ... τοιοῦτος γενόμενος θηρῶν ἐπιχειρεῖ τοὺς καλοὺς τε καὶ κακοὺς. ἴσως δ' ἂν τί σοι καὶ γὰρ συλλαβεῖν εἰς τὴν τῶν καλῶν τε καγαθῶν θήραν ἔχοιμι διὰ τὸ ἐρωτικὸς εἶναι. So in a

^k Hence the language not inappropriately applied to him by Libanius (Soc. Apol. Op. III. p. 40, 19. Reiske), *δμως φησὶν* ("Ανυτος) αὐτὸν φεύγειν μὲν τοὺς ὠδρας, θηρεύειν δὲ τὴν νεότητα.

σύ τε, λεπτοτάτων λήρων ἱερεῦ, φράζε πρὸς ἡμᾶς ὃ τι
 χρήξεις·
 οὐ γὰρ ἂν ἄλλω γ' ὑπακούσαμεν τῶν νῦν μετεωροσο-
 φιστῶν

curious passage of the same writer's Banquet, (to which a larger reference will presently be made,) where the great sage compares himself to a male bawd (μαστροπός), and Antisthenes to his go-between (προγαγωγός), the language of field sports is again called in to assist the illustration. Conviv. IV. 63. Αἰσχύλον δὲ τὸν Φλιάσιον πρὸς ἐμὲ ἐπαιῶν, καὶ ἐμὲ πρὸς ἐκείνον, οὐχ οὕτω διέθηκας, ὥστε διὰ τοῦς σοὺς λόγους ἐρώντες ἐκυνοδρομοῦμεν ἀλλήλους ζητοῦντες; add Plat. in Theæt. 187, e. 198, a. 199, e. Protag. 309, a. Xen. Mem. II. 6. 29. 33. 35. 39. but see above all the Sophist-hunt in Plato's Dialogue "Sophisticus," and the Socratic interview with Theodotē in Xen. Mem. III. 11. [So also of Prodicus it is said (Philoet. Vit. Soph. I. 1, 12. p. 496), ἀνίχνευε δὲ οὗτος τοὺς εὐπατρίδας τῶν κέων, καὶ τοὺς ἐκ τῶν βαθίων οἴκων, ὡς καὶ προξένους κεκτῆσθαι ταύτης τῆς θήρας.] Our limits will only allow of our adding the following references. Laert. de Stilpōne, II. 114. de Bione, IV. 47. de Polemone, IV. 16. de Crantore, IV. 24. de Aristotele, V. 7. de Hipparchia, VI. 96. de Pyrrhone, IX. 64. de Hieronymo, IX. 112. Athen. V. 211, f.

353. ἄλλω ὑπακούειν. Xen. Cyr. II. 4. 6. σχολῇ σαλεύων ὑπήκονόν σοι. Plat. Theæt. 162, a. μάλ' ἐμμελῶς σοι ἐφαίνετο ὑπακούειν. See also Matth. Gr. Gr. §. 362.

Ib. μετεωροσοφισταί, *meteorosophists*, i. e. strictly speaking, sophists who occupy themselves with the contemplation of atmospheric appearances;—more largely, men uniting in themselves the double character of Phrontist and Sophist; i. e. the curious and minute inquirer into natural causes, and the professor of a false and seductive eloquence. As a specimen of the foreign teachers, who professed to unite in themselves both these attainments, and who made the higher classes of society in Athens pay so largely for initiation in them, our poet instances the illustrious Prodicus; at the head of the home-growth, he naturally places the son of Sophroniscus, he being the first who undertook to introduce gratuitously the Phrontists' and the Sophists' arts (so to speak with Aristophanes) among her lower classes. As a clear view of this distinction in ancient philosophy is necessary, not only for seizing the general spirit of this drama, but also, I think, for appreciating rightly its internal arrangement, let us be allowed a few words on each. And first for the Phrontist and his speculations. To laugh at some of these as frivolous and idle; to consider others as from their abstruseness lying be-

¹ I give the definition, where *sophistry* is explained to be ἡ τέχνης οἰκειωτικῆς, χειρωτικῆς, κτητικῆς, θηρευτικῆς, ζωοθηρίας, πεζοθηρίας, χειρσαίας, ἡμεροθηρικῆς, ἀνθρωποθηρίας, ἰδιοθηρίας, μισθαρνικῆς, νομισματοπωλικῆς, δοξοπαιδευτικῆς, νέων πλουσίων καὶ ἐνδόξων γιγνομένη θήρα προσρητόν, ὡς ὁ νῦν λόγος ἡμῶν συμβαίνει, σοφιστική. Sophist. 223, b.

yond the reach of man, was the lightest object of our poet's satire. In these inquiries he saw involved a degree of mental abstraction and an outlay of time, inconsistent with the demands and necessities of the state, which, with an inveterate enemy thundering at her very gates, required the spear and shield to be in the hands of her youth, much rather than the philosophic treatises of such men as Anaxagoras and Heraclitus. But even had the times been those of "piping peace," could a thoughtful eye behold these scientific researches and innovations without alarm? On the contrary, to one gifted with any foresight, it must have been evident that such inquiries could not be prosecuted without danger to the public creed, in other words, that as science advanced, the national religion must necessarily give way. And what had the philosophers or phrontists to offer for such a change? Sublimar notions as regarded the heavenly powers, clearer views as to the final destinies of man, and consequently the imposition of a greater moral restraint upon his actions? That the philosophical inquiries of Socrates (whatever might have been their complexion at the time "the Clouds" was written) were eventually rewarded by some such results,—and the noble and disinterested spirit in which they were pursued deserved such a conclusion,—who does not admit at once with feelings of delight and pride? That any such results manifested themselves among the foreign teachers who now flocked to Athens, who will venture to assert? The national gods—in other words, a superintending and avenging power—once removed out of *their* way, what remained to *them*? A self-complacent view of their own superior faculties and attainments, and a determination to carry those attainments to the best market they could; and a slight glance at the political institutions of Athens presently taught them where the great harvest was to be made. From the highly popular form introduced into those institutions by Pericles and others, words had become almost omnipotent at Athens, and the surest passport to wealth and power was a fluent tongue in the general assembly, and in the courts of law. To furnish a specious eloquence, therefore, no matter how all notions of right or wrong were confounded in it, became the principal object of these foreign teachers; and all who wished to rise in the state presently flocked to them for instruction in these pernicious arts. Two points of attack lay obviously then before our poet in the construction of his present drama, (and when did dramatist ever fall on higher task to undertake and execute?)—the phrontist or speculative philosopher, undermining the popular creed, which, bad as it was, was better than no creed at all, and the sophist, who, stepping in at the breach thus made, found a soil ready prepared for the seeds out of which his own deadly fruits were to be raised. To the first of these two classes, (placing Socrates at their head, as more familiar to the mass of his audience than the foreign sophists, who could scarcely be known to them at all,) Aristophanes apparently dedicates the first half of his drama, employing all that wit and banter of which he was so eminent a master, to bring these minute and painful speculations into contempt, while his more se-

πλὴν ἡ Προδίκω, τῷ μὲν σοφίας καὶ γνώμης οὐνεκα,
σοὶ δέ,

rious attack is reserved for the second part of his drama, in the exposition of that sophistic eloquence, which was tainting all the great institutions of the country, poisoning the stream of education at its very source, and threatening, at no distant period, to involve all that belonged to Athens in one common ruin. Whom he selected for the great object of assault in this second portion of his drama, (leaving Socrates to occupy a comparatively subordinate part therein,) it will be the object of many future notes to endeavour to decide.

354. Προδίκω. The name of this celebrated sophist occurs again in our author's "Aves" (693.), and also in a fragment of his "Tagenistæ."

τὸν ἄνδρα τόνδ' ἢ βίβλιον διέφθορεν
ἢ Πρόδικος ἢ τῶν ἀδολεσχῶν εἰς γέ τις.

Prodicus was a native of Ceos, and a pupil of Protagoras, (Br. I. 1201.) His instructions in eloquence were given at a high price (Plat. Cratyl. 384, b.), and such as certainly did not suit the purse of Socrates; yet, whether playfully or seriously, he is spoken of in Plato's Menon (96, d.) as the instructor of the latter. The fondness for exact discrimination and minute attention to words, which in the present play we find ascribed to Socrates, is in the Platonic writings ascribed to Prodicus, and subjects him to many a laugh and taunt from Socrates himself upon the subject. (Menon 75, e. Euthyd. 277, e. 305, c. Phædr. 267, b. Lach. 197, c. Charm. 163, d. Protag. 337, a-c. 358, a.) In playful allusion to a peculiar tenet of the Socratic school, we are told (Plat. Theæt. 151, b.) that such scholars as did not seem fitted for the obstetric arts of Socrates himself, he was in the habit of transferring to his old master. 'Ἐνίστε δέ, ὦ Θεαίτητε, οἱ ἂν μοι μὴ δόξωσιν πως ἐγκύμονες εἶναι, γνοὺς ὅτι οὐδὲν ἐμοῦ δέονται, πάντῃ εὐμένως προμνῶμαι, καὶ ξὺν Θεῷ εἰπεῖν, πάντῃ ἱκανῶς τοπάζω οἷς ἂν ξυγγενόμενοι ὄναιτο. ὧν πολλοὺς μὲν δὴ ἐξέδωκα Προδίκω, πολλοὺς δὲ ἄλλοις σοφοῖς τε καὶ θεσπεσίοις ἀνδράσι.

Ib. γνώμης. So after narrating the beautiful story of Hercules' choice, Socrates is made to observe, Οὕτω πως διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς Ἡρακλείους παιδευσιν. Ἐκόσμησε μὲν τοι τὰς γνώμας ἔτι μεγαλειότεροις ῥήμασιν ἢ ἐγώ. Xen. Mem. II. 1. ad fin.

m By the word βίβλιον is, I think, to be understood chiefly MSS. of the philosophical class, of which Euripides is represented in the Ranæ (943. 1409.) as making much use. For a knowledge of those of Heraclitus, the philosophic inquirers of the day were, according to Tatian (see Brucker, I. 1211), exclusively indebted to the tragic poet.

n That we are to understand Plato less in the latter than the former sense, may be collected from a passage in Xenophon's Sympos. I. 5. Καὶ ὁ Σωκράτης εἶπεν, Ἄεὶ σὺ ἐπισκώπτεις ἡμᾶς καταφρονῶν, ὅτι σὺ μὲν Πρωταγόρα τε πολὺ ἀργύριον δέδωκας ἐπὶ σοφίᾳ, καὶ Γοργίᾳ, καὶ Προδίκῳ, καὶ ἄλλοις πολλοῖς ἡμᾶς δὲ ἀργαῖς αὐτουργοῦς τινας τῆς φιλοσοφίας ὄντας.

ὅτι βρενθύει τ' ἐν ταῖσιν ὁδοῖς καὶ τῷ φθαλμῷ παραβάλλ-
 λεις, 355
 κἀνυπόδητος κακὰ πόλλ' ἀνέχει κἀφ' ἡμῖν σεμνοπροσω-
 πείς.

355. βρενθύομαι, to throw the chest forward, to carry one's self proudly and haughtily. Tim. Lex. γαυρούμενος καὶ ὀγκυλούμενος μετὰ βάρους. Pac. 26. τοῦτο δ' ὑπὸ φρονήματος | βρενθύεται. Lysist. 888. χαῖ δὲ δυσκολεῖται πρὸς ἐμὲ καὶ βρενθύεται. Lucian II. 160. ὁ σεμνὸς ἀπὸ τοῦ σχήματος, καὶ βρενθύνεται. Alciph. III. Ep. 57. ὁ δὲ ἐπὶ ταύταις ἐβρενθύετο. This description of his great master's exterior (done no doubt to the life) did not escape Plato, but he adverts to it with the utmost good humour. See Conviv. 221, b.

Ib. τῷ φθαλμῷ παραβάλλεις. (cf. nos in Eq. 44). Gl. ἰδιὸν ἐστὶ τῶν ἀλαζόνων τὸ μὴ ἔχειν αἰετὶ τὸ βλέμμα ἐπὶ ταύτου, ἀλλ' ἄνω καὶ κάτω κινεῖν, καὶ νῦν μὲν ἐνταῦθα, νῦν δ' ἄλλοσε μεταφέρειν. Br. παραβάλλει. For a list of authorities in favour of the former reading, see Dobree.

356. κἀφ' ἡμῖν σεμνοπροσωπείς, et nobis fretus supercilium tollis; vel, gravitatem quamdam et fastum vultu prae te fers. Kust. The component parts of this verb occur in a passage of Xenophon's Banquet (III. 10), which shew the eccentric manner in which the opinions of Socrates were often propounded (cf. infr. 767), and which of itself must have rendered him liable to the attacks of the comic poets. At that banquet the guests having determined to amuse themselves with their own conversation, instead of the music, dances, and jugglers' tricks, which their wealthy entertainer Callias had provided for them, it is agreed that each guest should in turn specify what he most prided himself upon (ἐπὶ τίνι μέγα φρονεῖ), and then give his reasons for so priding himself. Accordingly, when it comes to the turn of Socrates to deliver himself, he is represented as drawing up his countenance with great dignity, and declaring that he particularly prided himself on being a male-bawd or procurer, (καὶ ὅς, μάλα σεμνῶς ἀσπασάσας τὸ πρόσωπον, Ἐπὶ μαστροπείᾳ, εἶπεν.) A loud laugh is of course raised at this singular declaration, to which Socrates replies, Ὑμεῖς μὲν γελᾶτε· ἐγὼ δὲ οἶδ' ὅτι καὶ πάντῃ ἂν πολλὰ χρήματα λαμβάνοιμι, εἰ βουλοίμην χρῆσθαι τῇ τέχνῃ. (For further illustration of the verb σεμνοπροσωπεῖν, see Monk in Hippol. 92. Alcest. 816. Laert. de Socrat. II. 24. 27. de Xenocrate IV. 6. de Pythagora VIII. 11. Lucian III. 82.)

¶ The enthusiastic admiration felt for Socrates has induced some learned men, contrary to the express declarations of Plato and Xenophon, to represent him as a man of much personal beauty. Those who feel disposed to enter into the subject will see it discussed with his usual learning and candour by Brucker, I. 542, 3.

¶ The reasons which Socrates assigns for priding himself on this talent, and for referring to Antisthenes, the rough but noble-minded founder of the Cynic school, as his go-between (προαγωγὴς) in the occupation—much at first to the latter's indignation—it is beyond our limits to give. They will be found in the Banquet itself (IV. 56), and are of course as ingenious as they are eccentric.

ΣΤ. ὦ Γῆ τοῦ φθέγματος, ὥς ἱερὸν καὶ σεμνὸν καὶ
τερατώδες.

ΣΩ. αὐται γάρ τοι μόναι εἰσὶ θεαί· τᾶλλα δὲ πάντ'
ἐστὶ φλύαρος.

ΣΤ. ὁ Ζεὺς δ' ἡμῶν, φέρε, πρὸς τῆς Γῆς, οὐλύμπιος οὐ
θεός ἐστιν;

ΣΩ. ποῖος Ζεὺς; οὐ μὴ ληρήσεις· οὐδ' ἔστι Ζεὺς.

ΣΤ. τί λέγεις σύ;

360

ἀλλὰ τίς ὕει; τουτὶ γὰρ ἔμοιγ' ἀπόφηναι πρῶτον
ἀπάντων.

ΣΩ. αὐται δὴ πον· μεγάλοις δέ σ' ἐγὼ σημείους αὐτὸ
διδάξω.

φέρε, ποῦ γὰρ πώποτ' ἄνευ Νεφελῶν ὕοντ' ἤδη τεθέασαι;
καίτοι χρὴν αἰθρίας ὕειν αὐτὸν, ταύτας δ' ἀποδημεῖν.

357. τερατώδης (τέρας, εἶδος). Plut. de Numa 8. Δέγεται δὲ καὶ τὸν
ἔξωθεν ὄγκον καὶ σχηματισμὸν ἀπὸ τῆς αὐτῆς Πυθαγόρα διανοίας περιβαλέ-
σθαι. Καὶ γὰρ ἐκεῖνος ἀγτόν τε δοκεῖ πρᾶναι φωναῖς τισὶν ἐπιστήσας καὶ
καταγαγὼν ὑπεριπτάμενον . . . ἄλλας τε τερατώδεις μηχανὰς αὐτοῦ καὶ πράξεις
ἀναγγέλλουσιν.

θηητός ἦν κατὰ σάρκα σοφὸς τερατώδεσιν ἔργοις.

ἀλλ' ὑπὸ Χαλδαίων κριτῶν ὅπλοις συναλωθεῖς,

γόμφοις καὶ σκολόπεσσι πικρὴν ἀνέτλησε τελευτήν.

Oraculum de Christo. Brucker II. 375.

358. φλύαρος, *useless prattle*.

360. ποῖος Ζεὺς, *Jupiter indeed!* (The scenic Socrates here folds his
arms, and with an air of cool assurance and calm contempt pronounces
the philosophic dictum, "there is no such person." At this declara-
tion Strepsiades draws back with horror, and his first impulse is
to flee from such a monster; but again the stern visages of Pasion
and Amynias, to say nothing of sundry bills for pheasants, club-
suppers, flute-women, dancing-women, flit before his eyes, and keep
him to the atheist's side, whose instructions he thinks are to deliver
him from them all. A dead silence through the theatre.)

361. τίς ὕει; Lucian II. 8. Διὸς δὲ οὐκ ἤκουσας ὄνομα, οὐδὲ βωμὸν
εἶδες ἐν τῇ Γαργάρῃ τοῦ ὕοντος, καὶ βροντῶντος, καὶ ἀστραπᾶς ποιούντος;

364. αἰθρίας (sc. ὁθρης), *clear weather*. Sol. Fr. V. 22. αἰθρίην δ'
αὐθις ἔθηκεν ἰδεῖν. Pl. 1129. Thes. 1001. Lucian. I. 31. Cf. Lucre-
tius, VI. 98. 399.

τ Porson read the verse with this word, excluding ἀγτόν. See Maltby in v.

ΣΤ. νῆ τὸν Ἀπόλλω, τοὔτό γέ τοι τῇ νυνὶ λόγῳ εὖ
προσέφυσας. 365

ἀλλ' ὅστις ὁ βροντῶν ἐστὶ φράσον' τοὔτό με ποιεῖ τε-
τρεμαίνειν.

ΣΩ. αἶται βροντῶσι κυλινδόμεναι. ΣΤ. τῇ τρώπῳ,
ὧ πάντα σὺ τολμῶν ;

ΣΩ. ὅταν ἐμπλησθῶσ' ὕδατος πολλοῦ κάναγκασθῶσι
φέρεσθαι,

κατακρημνόμεναι πλήρεις ὄμβρου δι' ἀνάγκην, εἶτα βα-
ρεῖαι

εἰς ἀλλήλας ἐμπίπτουσai ῥήγνυνται καὶ παταγοῦσιν. 370

365. προσέφυσας. Gl. ἤρμους. καλῶς καὶ ὡς ἔδει προσήρμους.
Æsch. Supp. 284. καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ. BRUNCK.
Porson, that the cæsura may not fall on the article, reads, with the
approbation of Hermann, N. T. A. τοὔτό γέ τοι δὴ τῇ νῦν λόγῳ εὖ πρ.

366. τετρεμαίνειν (τρέω), to fear terribly. (On the metre of the
verse, see Reisig, p. 171.)

Præterea cui non animus formidine Divûm
Contrahitur? cui non conrepunt membra pavore,
Fulminis horribili cum plaga torrida tellus
Contremit, et magnum percurrunt murmura cælum?

Lucret. V. 1217.

See also Cicero de Nat. Deor. II. 5.

367. πάντα σὺ τολμῶν, thou man of boundless boldness, (gazing on
him with astonishment and dread.)

368. φέρεσθαι. (Lucret. VI. 83. Sunt tempestates et fulmina clara
canenda, | quid faciant, et qua de causa quæque ferantur. 132. et-
enim ramosa videmus | nubila sæpe modis multis, atque aspera ferri.)
Epicur. in Laert. X. 42. 45. 50.

369. κατακρημνάω (κρημνάω), herabsenken lassen, let themselves sink
down. Pass.

Ib. δι' ἀνάγκην. Before pronouncing this term of the schools (cf.
infr. 394), Socrates pauses, and then gives such an expression to
the word, as was calculated to raise a hearty laugh at the expense
of the philosophers.

370. εἰς ἀλλήλας ἐμπίπτουσai. Xen. de Venat. VI. 23. ἐαυταῖς ἐμ-
πίπτουσai. Arist. de Meteor. II. 19. οὕτως γὰρ ἐν τοῖς νέφεσι γιγνο-
μένη ἡ τοῦ πνεύματος ἔκκρισις πρὸς τὴν πυκνότητα τῶν νεφῶν ἐμπίπτουσα
ποιεῖ τὴν βροντὴν.

Principio, tonitru quatiuntur cærule cœli
Propterea quia concurrunt sublime volantes
Ætheriæ nubes contra pugnantibu' ventis. Lucret. VI. 95.

ΣΤ. ὁ δ' ἀναγκάζων ἐστὶ τις αὐτὰς, οὐχ ὁ Ζεὺς, ὥστε
φέρεισθαι ;

ΣΩ. ἦκιστ', ἀλλ' αἰθέριος δῖνος. ΣΤ. Δῖνος ; τουτί
μ' ἐλελήθη,

371. ἀναγκάζων—ὥστε φέρεσθαι. For numerous examples of this construction, see Heindorf ad Plat. Protag §. 72. For the sentiment, compare Cic. de Divinat. II. 18. Nonne perspicuum est, ex prima admiratione hominum, quod tonitrua jactusque fulminum extimuisent, credidisse ea efficere rerum omnium præpotentem Jovem? Itaque in nostris commentariis scriptum habemus; Jove TONANTE, FULGURANTE, comitia populi habere nefas.

372. "One of the most prominent cosmogonical doctrines attributed by Aristophanes to the master of the Phrontisterium is that which describes the whirlwind god, Δῖνος, by whom, as the sovereign ruler of the world, Zeus and the other gods are displaced. One of the scholiasts observes that this is borrowed from Anaxagoras. Wieland finds fault with that notion, and remarks, on the contrary, that the doctrine arose out of the school of Democritus, and may have been brought to Athens by his disciple Protagoras. But the δῖνοι or δῖναι of Anaxagoras were very different from those of Democritus. According to the system of the former, they came into being at the moment when Intelligence (Νοῦς) had given life and motion to matter, which was originally without motion; but according to Democritus, they were themselves the originals of all things, and bodies were formed by the chance collision of the atoms contained in them. Now it might be said, that a precise distinction of these two vortex systems was no business of the poet's, particularly as Anaxagoras himself, by not defining the further operation of Νοῦς or Intelligence by means of these vortices, had left it undecided, whether the former or the latter, the Νοῦς or the vortices, had predominated in the formation of the world. But the Δῖνος of "the Clouds" is brought forward by the circumstance, that he was said to have displaced Zeus, and that Anaxagoras was accused of ἀσέβεια, for having transformed the gods into allegories, and for having given an earthly existence to the heavenly bodies, which had been held to be gods: here then is evidently an allusion to Anaxagoras." SÜVERN. (As the editor's own remarks respecting this Genius of the atomic world would extend to a great length, his remarks, if made at all, must be transferred to the Appendix (A.) That neither Anaxagoras nor Democritus was, in strict speaking, the originator of the system, out of which the whirlwind god grew, see infr. 797.

373. οὐκ ὦν, non-existing. Epicurus in Laert. X. 125. τὸ φρικωδέστατον οὖν τῶν κακῶν ὁ θάνατος, οὐδὲν πρὸς ἡμᾶς· ἐπειδήπερ ὅταν μὲν ἡμεῖς ὤμεν, ὁ θάνατος οὐ πάρεστιν· ὅταν δὲ ὁ θάνατος παρῇ, τότε ἡμεῖς οὐκ ἐσμέν. οὔτε οὖν πρὸς τοὺς ζῶντας ἐστίν, οὔτε πρὸς τοὺς τετελευτηκότας· ἐπειδήπερ περὶ οὗς μὲν, οὐκ ἐστίν· οἱ δ', οὐκέτι εἰσίν. Exquisite reasoner! Compare also the language of Lucian's infidel in his "Jupiter Tragedus," pp. 226. 247.

ὁ Ζεὺς οὐκ ὦν, ἀλλ' αὐτ' αὐτοῦ Δῖνος νυνὶ βασιλεύων.
ἀτὰρ οὐδέν πω περὶ τοῦ παταγοῦ καὶ τῆς βροντῆς μ' ἐδίδαξας.

ΣΩ. οὐκ ἤκουσάς μου τὰς Νεφέλας ὕδατος μεστὰς ὅτι
φημὶ

375

ἐμπιπτούσας εἰς ἀλλήλας παταγεῖν διὰ τὴν πυκνότητα ;

ΣΤ. φέρε τουτὶ τῷ χρή πιστεῦειν ; ΣΩ. ἀπὸ σαυτοῦ
'γὼ σε διδάξω.

ἦδη ζωμοῦ Παναθηναίοις ἐμπλησθεῖς εἴτ' ἐταράχθης
τὴν γαστέρα, καὶ κλόνος ἐξαίφνης αὐτὴν διεκορκορύγησεν ;

ΣΤ. νῆ τὸν Ἀπόλλω, καὶ δεινὰ ποιεῖ γ' εὐθύς μοι, καὶ
τετάρακται

380

χῶσπερ βροντῇ τὸ ζωμίδιον παταγεῖ καὶ δεινὰ κέκραγεν·
ἀτρέμας πρῶτον πάππαξ πάππαξ, κᾶπειτ' ἐπάγει παπα-
πάππαξ.

374. περὶ τοῦ πατάγου καὶ τῆς βροντῆς. "Schema est, quod vocant
ἐν διὰ δυοῖν, ut Pl. 334. τῇ βαδίσει καὶ τῷ τάχει pro τῷ τάχει τῆς βαδί-
σεως." BRUNCK.

377. τῷ sc. τεκμηρίῳ. cf. nos in Ach. 637.

Ib. ἀπὸ σαυτοῦ γ', ὥς σε διδάξω. Bf.

378. ζῶμος, *broth, soup*, particularly, *broth of stewed meat*.

379. διακορκορυγεῖν (κορκορυγεῖν, *to rumble*, as that hollow sound is
termed which is made in the belly or intestines of men and cattle),
agitatione sonitum edere facere, Br. *perstrepere*, Schutz.

Ib. κλόνος (κλῶν), *a violent movement*.

382. Dawes and Brunck, not content with this verse as it stands
in the best MSS., have expanded its graphic beauties into the fol-
lowing form : ατ. πρ. πᾶξ, κᾶτα παπᾶξ ἐπάγει, κᾶπειτα παπαπᾶξ. *valeret
quantum valet*. The great philosophic poet of antiquity has not dis-
dained to imitate this comparison.

Hoc etiam pacto tonitru concussa videntur
Omnia sæpe gravi tremere, et divolsa repente
Maxima dissiluisse capacis mœnia mundi,
Cum subito validi venti cōnecta procella
Nubibus intorsit sese, conclusaque ibidem
Turbine versanti magis ac magis undique nubem
Cogit, uti fiat spisso cava corpore circum.
Post ubi commovit vis ejus, et impetus acer,
Tum perterricrepto sonitu dat missa fragorem.
Nec mirum, cum plena animæ vesicula parva
Sæpe ita dat pariter sonitum displosa repente.

Lucret. VI. 120.

ΣΩ. τὸν δ' αἶρα τόνδ' ὄντ' ἀπέραντον, πῶς οὐκ εἰκὸς
μέγα βροντᾶν ;

ΣΤ. ἀλλ' ὁ κεραυνὸς πόθεν αὖ φέρεται λάμπων πυρὶ,
τοῦτο δίδαζον, 384

καὶ καταφρύγει βάλλων ἡμᾶς, τοὺς δὲ ζῶντας περιφλύει.
τοῦτον γὰρ δὴ φανερώς ὁ Ζεὺς ἴησ' ἐπὶ τοὺς ἐπιόρκους.

ΣΩ. καὶ πῶς, ὦ μῶρε σὺ καὶ Κρονίων ὅζων καὶ βεκκε-
σέληνε,

383. ἀπέραντον. For philosophical reflexions connected with this word, the reader may consult Brucker I. 489. 677. 681. 815. 1151. Lucretius I. 950—1066.

Ib. ὄντ'. "Comicus hoc participium non sine quadam numerorum dulcedine amat." Thiersch ad Ran. 76.

384. κεραυνὸς, *thunderbolt*. Hes. Theog. 141. οἱ Ζηνὶ βροντὴν τ' ἔδοσαν, τεύξαν τε κεραυνόν. 690. οἱ δὲ κεραυνοὶ | ἵκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτίοντο | χειρὸς ἀπὸ στιβαρῆς. 853. Ζεὺς δ' ἐπεὶ οὖν κόρυθιν ἐὼν μένος, εἴλετο δ' ὄπλα, | βροντὴν τε, στεροπὴν τε, καὶ αἰθαλόεντα κεραυνόν.

Ib. λάμπων. infr. 1113. Eq. 550. Eccl. 13. Ran. 293. Xen. Mem. IV. 7. 7. φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι, καὶ τοῦτο ἡγνέει, ὅτι λίθος μὲν ἐν πυρὶ ὂν οὐ λάμπει. Heraclitus ap. Laert. IX. 10. λαμπροτάτην δὲ εἶναι τὴν τοῦ ἡλίου φλόγα καὶ θερμοτάτην. τὰ μὲν γὰρ ἄλλα ἄστροα πλείον ἀπέχειν ἀπὸ γῆς, καὶ διὰ τοῦτο ἦντον λάμπειν καὶ θάλλειν. Frequent in Euripides.

Ib. ἂν Br. αἶ Bek. Dind. Cf. Porson ad Phœniss. 412.

385. καταφρύγει (φρύγω), *burns thoroughly*. Gl. κατακαίει.

Ib. περιφλύει. Gl. ἐξ ἐπιπολῆς καίει. The sense and construction seem to be as follows: *And some* (i. e. ἡμᾶς used for τοὺς μὲν) *the bolt strikes and utterly destroys; and others it sings* (leaving them) *alive*, without destroying them.

387. Κρονίων ὅζων, *savouring of the times of Saturn*. Plat. Lys. 205, 6. ταῦτα ποιεῖ τε καὶ λέγει, πρὸς δὲ τοῖσις ἔτι τούτων κρονικώτερα. Athen. III. 113, a. ταῦτα σιτία κρονικά (e Saturni ævo) ἐστίν. Cf. infr. 897.

Ib. βεκκεσέληνος = ἀρχαῖος, *dotard*. The coinage of this comic word seems referable to a double origin. The first two syllables bring us back to a tale told by Herodotus (II. 2). Two infants had been studiously kept apart from all intercourse with mankind, for the purpose of seeing what word they would first utter, that from such utterance it might be collected which was the oldest nation in the world. The first word pronounced by the little captives was βέκκος, and that being the word for *bread* in the Phrygian language, the honour of the remotest national antiquity was accordingly assigned

ἔπερ βάλλει τοὺς ἐπιόρκους, πῶς οὐχὶ Σίμων' ἐνέπρησεν
οὐδὲ Κλεώνυμον οὐδὲ Θέωρον ; καίτοι σφόδρα γ' εἶσ'
ἐπιόρκοι·

ἀλλὰ τὸν αὐτοῦ γε νεῶν βάλλει καὶ Σούνιον ἄκρον Ἀθη-
νέων 390
καὶ τὰς δρυὺς τὰς μεγάλας· τί μαθών ; οὐ γὰρ δὴ δρυὺς
γ' ἐπιωρεῖ.

to Phrygia. The last three syllables apparently refer to an opinion of the Arcadians, by which they decided themselves to be as old as the moon. (Legendum me monuit Porsonus, ὃ μωρὲ σὺ καὶ Κρονίων ὄζων, καὶ λήρου βεκκεσελήνου, citans locum e libro de Placitis Philos. καὶ γὰρ Πλάτων ὁ μεγαλόφωνος, εἰπὼν, 'Ο Θεὸς ἔπλασε τὸν κόσμον πρὸς ἑαυτοῦ ὑπόδειγμα, ὅζει λήρου βεκκεσελήνου, κατὰ γε τοὺς τῆς ἀρχαίας κωμωδίας. DOBR.)

388. Cicero, alluding to similar charges (cf. Lucretius II. 1102.) against divine Providence, adds, "Invita in hoc loco versatur oratio: videtur enim auctoritatem afferre peccandi. Recte videretur: nisi, et virtutis, et vitiorum, sine ulla divina ratione, grave ipsius conscientiae pondus esset: qua sublata, jacent omnia." De Nat. Deor. III. 35.

390. Ἀθηνέων Bek. Dind. Rose's Greek Insc. p. 14. Ἀθηνῶν Br. Od. III. 278. ἄλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνῶν.

391. This again is a favourite allusion of philosophical poetry:

Nam pater altitonans stellanti nixus Olympo
Ipse suos quondam tumulos ac templa petivit,
Et Capitulinis injecit sedibus ignes.

Cic. de Divin. I. 12.

Quod si Jupiter atque alii fulgentia divi
Terrifico quatiunt sonitu coelestia templa,
Et jaciunt igneis, quo cuique 'st cumque voluptas,
Cur, quibus incautum scelus aversabile cumque 'st,
Non faciunt, icti flammās ut fulguris halent,
Pectore prefixo, documen mortalibus acre?

Lucret. VI. 386.

Postremo, cur sancta Deum delubra, suasque
Discutit infesto præclaras fulmine sedes:
Et bene facta Deum frangit simulacra? suisque
Demit imaginibus violento vulnere honorem?
Altaque cur plerumque petit loca? plurimaque hujus
Montibus in summis vestigia cernimus ignis?

Id. VI. 416.

Cf. Lucian VI. 216. Max. Tyr. II. 185.

Ἰβ. τί μαθών; upon what intelligible principle or act of the understanding? Bek. Dind. τί παθών; Br.

ΣΤ. οὐκ οἶδ'· ἀτὰρ εὖ σὺ λέγειν, φαίνει. τί γάρ ἐστιν δῆθ' ὁ κεραυνός;

ΣΩ. ὅταν εἰς ταύτας ἄνεμος ξηρὸς μετεωρισθεὶς κατακλεισθῇ,

ἔνδοθεν αὐτὰς ὥσπερ κύστιν φυσᾷ, κάπειθ' ὑπ' ἀνάγκης

392. (After a long pause, and then in the language of a man who knows not where to betake himself.) Cf. infr. 730. Ræn. 30. οὐκ οἶδ'· ὁ δ' ὤμος. οὐτοσὶ πιέζεται, (where see Thiersch.)

Ib. τί γάρ ε. ο. κ. As the reader may possibly make the same inquiry, one or two of the ancient philosophic opinions on the subject are here subjoined. Ἀναξαγόρας, ὅταν τὸ θερμὸν εἰς τὸ ψυχρὸν ἐμπέσῃ, (τοῦτο δ' ἐστὶν, αἰθέριον μέρος εἰς ἀερῶδες) τῷ μὲν ψόφῳ τὴν βροντὴν ἀποτελεῖ, τῷ δὲ παρὰ τὴν μελανίαν τοῦ νεφώδους χρώματι τὴν ἀστραπὴν, τῷ δὲ πλήθει καὶ μεγέθει τοῦ φωτὸς τὸν κεραυνόν. Plut. de Placit. Philos. III. 3. Οἱ Στωικοὶ βροντὴν μὲν συγκρουσμὸν νεφῶν, ἀστραπὴν δ' ἔξαψιν ἐκ παρατρίψεως, κεραυνὸν δὲ σφοδροτέραν ἔλλαμψιν. Id. ibid. Epicurus ap. Laert. X. 103. κεραυνὸς ἐνδέχεται γίνεσθαι, καὶ κατὰ πλείονας πνευμάτων συλλογὰς, καὶ κατ' αὐτῶν ἀνείλησιν, ἰσχυράν τε ἐκπύρωσιν· καὶ κατὰ ῥῆξιν μέρους, καὶ ἐκπτωσιν ἰσχυροτέραν αὐτοῦ ἐπὶ τοὺς κάτω τόπους· τὸ μὲν πολὺ πρὸς ὄρος τι ὑψηλόν, ἐν ᾧ μάλιστα κεραυνοὶ πίπτουσιν.

393. ἄνεμος. To continue our philosophic definitions. Ἀναξίμανδρος, ἄνεμον εἶναι ῥύσιν ἀέρος, τῶν λεπτοτάτων ἐν αὐτῷ καὶ ὑγροτάτων ὑπὸ τοῦ Ἥλιου κινουμένων ἢ τηκομένων. Plut. Plac. Phil. III. 7. (where also see the opinions of the Stoics and Metrodorus.)

Ib. μετεωρισθεὶς, *lifted up on high*. Laert. de Aristot. V. 18. Διογένηςος ἰσχυρὰ αὐτῷ διδόντος, νοήσας ὅτι, εἰ μὴ λάβῃ, χρείαν εἶη μεμελετηκὼς (*acuto dicto eum adversus se usurum*), λαβὼν, ἔφη Διογένη μετὰ τῆς χρείας καὶ τὴν ἰσχυρὰ ἀπολωλεκέναι. πάλιν δὲ διδόντος, λαβὼν καὶ μετεωρίσας, ὥς τὰ παιδία, εἰπὼν τε, Μέγας Διογένης, ἀπέδωκεν αὐτῷ.

Ib. κατακλεισθῇ sc. εἰς ταύτας (νεφέλας.)

394. κύστις, a bladder. Il. V. 67. XIII. 652. (*gall-bladder*.)

Ib. ὑπ' ἀνάγκης = ἐξ ἀνάγκης, ἀνάγκη, (see Heind. ad Plat. Phædon. §. 131.) It has been observed at a former verse (sup. 368.) for what purpose this expression is put into the mouth of Socrates. It is obviously beyond the limits of a work like the present to enter largely into the NECESSITY of ancient philosophy. Referring the student therefore generally to Brucker for detailed opinions of Thales (I. 475. 506), of Heraclitus (I. 1215-17), of Parmenides (I. 1163), of Leucippus (I. 1176), of the Stoics (I. 929), of the Sceptics (I. 1333), on this subject—to which he may add Plato in Timæo (47. c.) and Plut. de Plac. Phil. I. 25-29—we content ourselves with a few little more than verbal illustrations of the term, but these will serve to shew how often the term must have been in the mouths of philosophic students both of the Ionic and the Italian school. Pittacus ap. Plat. Protag. 345. d. ἀνάγκη δ' οὐδὲ θεοὶ μάχονται. Carm. Aur. Pythag. v. 8. δύναμις γὰρ ἀνάγκης ἐγγύθει ναιεῖ. Plutarch. de

ρήξας αὐτὰς ἔξω φέρεται σοβαρὸς διὰ τὴν πυκνότητα, 395
 ὑπὸ τοῦ ροίβδου καὶ τῆς ρύμης αὐτὸς ἑαυτὸν κατακάων.
 ΣΤ. νῆ Δί', ἐγὼ γοῦν ἀτεχνῶς ἔπαθον τουτί ποτε Δια-
 σίοισιν.

Anaxagora in Vit. Per. 4. (cf. Plat. in Phædon. 97, d.) τοῖς ὅλοις πρῶ-
 τος οὐ εὐχρη, οὐδ' ἀνάγκη, διακοσμήσεως ἀρχήν, ἀλλὰ νοῦν ἐπέστησε
 κ. τ. λ. Laert. de Pythagora VIII. 14. πρῶτόν τε φασὶ τοῦτον ἀποφῆναι
 τὴν ψυχὴν, κύκλον ἀνάγκης ἀμείβουσιν, ἄλλοτε ἄλλοις ἐνδείσθαι ζώοις.
 Id. de Democrito IX. 45. πάντα τε κατ' ἀνάγκην γίνεσθαι, τῆς δίνης
 αἰτίας οὕσης τῆς γενέσεως πάντων, ἣν ἀνάγκην λέγει. Id. de Philolao VIII.
 85. δοκεῖ δὲ αὐτῷ πάντα ἀνάγκη καὶ ἁρμονία γίνεσθαι. That the allusion
 in the text had not escaped the great apologist for Socrates, one or
 two passages in the Memorabilia pretty clearly shew. The follow-
 ing brief notice will suffice, however, for our present purpose. Mem.
 I. 1, 11. οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως, ἥπερ τῶν ἄλλων οἱ
 πλείστοι, διελέγετο, σκοπῶν ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος
 ἔχει, καὶ τίσιν ἀνάγκαις ἕκαστα γίνεται τῶν οὐρανίων. It was not likely
 that the writings of Euripides, the fellow-student of Socrates, should
 be without allusions to this philosophical tenet. Hence we find in
 Alcest. 986. κρείσσον οὐδὲν ἀνάγκας εὖρον. Hel. 521. δεινῆς ἀνάγκης
 οὐδὲν ἰσχύειν πλεόν. Licymn. Fr. 5. ap. Dind. τὸ τῆς 'Ανάγκης οὐ λέγειν
 ὅσον ζῆγον. Belleph. fr. 15. πρὸς τὴν 'Ανάγκην πάντα τὰλλ' ἔστ' ἀσθενῆ.
 Temen. 15. τὸ γὰρ χρεὼν μείζον ἢ τὸ μὴ χρεὼν.

395. σοβαρὸς, with a quick movement.

Ib. πυκνότητα, compression, compactness.

396. ροίβδος, a whizzing noise.

Ib. ρύμη (ρύω, ἐρύω), impetus. Av. 1182. Thucyd. II. 76.

Ib. αὐτὸς ἑαυτὸν κατακάων, setting fire to itself.

Insinuatus ibi vortex versatur in alto,

Et calidis acuit fulmen fornacibus intus.

Nam duplici ratione accenditur; ipse sua nam

Mobilitate calescit, et e contagibus ignis.

Lucret. VI. 276.

397. ἀτεχνῶς = ἀληθῶς. Ernesti compares Luciani Dial. Mort. 27.
 ἀτεχνῶς πασχούσι τοῦτο.

Ib. Διάσια. In ancient Attica, the four tribes, under the go-
 vernment of Erichthonius, derived their names from four divinities.
 They were termed Διὰς, 'Αθηναίς, Ποσειδωνιάς, and 'Ηφαιστιάς. These
 were the four great possessors of the Attic soil, and Zeus was the
 first among them. At the outgoing of the month Anthesterion, all
 the citizens celebrated his feast under the name of Diasia; many,
 after the old fashion, offered him the fruits of their fields; others
 sacrificed cattle. It was a state family feast; the old idea of house
 and court not being forgotten in it. Creuzer II. 510. See also
 Thucyd. I. 126. Wachsmuth IV. 25. 139. and notes to Lucian I.
 350. VII. 390. IX. 545.

ᾧπτων γαστέρα τοῖς συγγενέσιν, καὶ τ' οὐκ ἔσχων ἀμε-
λήσας·

ἡ δ' ἄρ' ἐφυσᾷτ', εἰτ' ἐξαίφνης διαλακήσασα πρὸς αὐτὸ
τὸ φθαλμῷ μου προσετίλησεν καὶ κατέκωσεν τὸ πρόσ-
ωπον.

400

ΧΟ. ὦ τῆς μεγάλης ἐπιθυμίας σοφίας ἄνθρωπε παρ'
ἡμῶν,

ὥς εὐδαίμων ἐν Ἀθηναίοις καὶ τοῖς Ἑλλήσι γενήσῃ,
εἰ μνήμων εἴ καὶ φροντιστὴς καὶ τὸ ταλαίπωρον ἔνεστιν

398. γαστέρα. Od. XVIII. 43. γαστέρες αἰδ' αἰγῶν κρέατ' ἐν πυρί-
τάσδ' ἐπὶ δόρπφ | κατθέμεθα, κνίσσης τε καὶ αἵματος ἐμπλήσαντες. 118. Ἀν-
τίνοος δ' ἄρα οἱ μεγάλην παρὰ γαστέρα θῆκεν | ἐμπλήην κνίσσης τε καὶ αἵμα-
τος. These descriptions seem to bring the γαστήρ something near
to "the chieftain of the pudding race," the renowned Haggis.

Ib. οὐκ ἔσχων ἀμελήσας, neglected to make an incision in it. ἔσχων a
σχᾶν.

399. διαλακέω (λακέω), to split with a crack. Cf. nos in Ach. 956.

400. προστιλάω (τιλάω), defile.

403. μνήμων. In the ancient schools of philosophy, where for
various reasons little was committed to *writing, a strong memory
was necessarily considered as among the highest gifts of the
mind, and the tasks imposed on it were often of no ordinary *kind.
But in the Italian and Socratic schools, where knowledge itself was
considered as nothing more than the "reminiscences of a previous
state of existence, memory naturally ranked as the first of intellec-
tual qualifications. It is observable accordingly in the present drama,
that as the Chorus's first presumed qualification for Strepsiades'
future success is made to depend on his possession of a good me-

* Τῆς δὲ αὐτῆς ἰδέας τῶν ἡθῶν θεῶν καὶ διὰ τὰ κυριώτατα καὶ συνεκτικώτατα
τῶν ἐν αὐτῇ δογμάτων ἀπόρρητα ἐν ἑαυτοῖς διεφύλαττον ἅπαντες δὲ, μετὰ ἀκριβοῦς
ἐχεμύθια πρὸς τοὺς ἑξωτερικοὺς ἀνέκφορα διατηροῦντες καὶ ἀγράφως ἐν μνήμῃ
τοῖς διαδόχοις, ὥσπερ μυστήρια θεῶν μεταπαράδιδόντες. Iamb. Vit. Pyth. XXXII.
226.

† For those, for instance, laid on the followers of Zoroaster, see Brucker, I. 113.
127. 148. 164, &c. on the Druids, Id. 323.; on the Gallic philosophers, Caesar
de Bell. Gall. VI. 13.

α The opinions of the Socratic school on this point, it has been already ob-
served, are more particularly developed in the Platonic dialogues, Menon, and
Phædrus. The identity of those of Pythagoras may be collected from the collo-
quy which takes place, when in Lucian's "Sale of Souls" that of Pythagoras is
offered for sale. Ἄγο. φέρε δὴ, ἦν πρῶμαί σε, τί με διδάξεις; Πυθ. διδάξω μὲν
οὐδέν, ἀναμνήσω δέ. Ἄγο. πῶς ἀναμνήσεις; Πυθ. καθαράν πρότερον τὴν ψυχὴν
ἐργασάμενος, καὶ τὸν ἐπ' αὐτῇ ῥύπον ἐκκλύσας. Ἄγο. καὶ δὴ νόμισον ἤδη κεκαθάρ-
θαι με, τίς δ' ὁ τρόπος τῆς ἀναμνήσεως; Πυθ. τὸ μὲν πρῶτον, ἡσυχίᾳ μακρῇ, καὶ ἀφω-
νίᾳ, καὶ πάντε ἐτέων λαλέειν μηδέν. Lucian III. 83.

ἐν τῇ ψυχῇ, καὶ μὴ κάμνεις μήθ' ἐστὼς μήτε βαδίζων,

mory, so the first question put to him by Socrates himself, before admission into *the school* (infr. 465), is as to how he stands on this primary point: the moment Strepsiades gives proof of total deficiency in this all-important faculty, that moment he is dismissed the Phrontisterium (infr. 760). In the Italian school, both as regards its head and members, the same value is discovered as attaching to the memory. Thus when Pythagoras is desired by Mercury to ask any gift short of immortality, what is the request made? αἰτήσασθαι οὖν, ζῶντα καὶ τελευτῶντα μνήμην ἔχειν τῶν συμβαινόντων. ἐν μὲν οὖν τῇ (ψῇ, πάντων διαμνημονεύσαι· ἐπεὶ δὲ ἀποθάνοι, τηρῆσαι τὴν αὐτὴν μνήμην. (Laert. VIII. 4.) Hence his repeated injunction to his followers, μνήμην ἀσκεῖν (Id. VIII. 23); who, agreeably to this injunction,—ἐπὶ πλείον ἐπειρώντο τὴν μνήμην γυμνάζειν· οὐδὲν γὰρ μείζον πρὸς ἐπιστήμην καὶ ἐμπειρίαν καὶ φρόνησιν τοῦ δύνασθαι μνημονεύειν. (Iamb. Vit. Pyth. XXIX. 166.) When we consider how many years elapsed between the exhibition of "the Clouds," and the production of Xenophon's Memorabilia, we shall not be surprised to find this fanciful system sobered down into the following observation: ἐτεκμαίρετο δὲ (Socrates sc.) τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχονεν, καὶ μνημονεύειν ἂν μάθοιεν. (Mem. IV. 1, 2.)

Ib. τὸ ταλαίπωρον, *æmulum patientia*. BR. For those undergone by the Pythagorean scholars, and their object, consult Brucker, I. 1025-1036. 1066. See also what the same learned writer remarks, under the supposition that the "Tabula Cebetis," which we now possess, is a genuine production of the Socratic associate of that name, I. 579. 581. See also sup. 95.

404. κάμνεις .. ἐστὼς. (Pl. Menon 81, d. εἰάν τις ἀνδρείος ἦ καὶ μὴ ἀποκάμνη ζητῶν.) To a remarkable feat of this kind performed by Socrates, we had occasion to advert in a former note (sup. 76). A still more remarkable feat is recorded of his prototype (supposing Pythagoras to have been that prototype), his biographer Iamblichus (Vit. III. 16.) assuring us, that on one occasion he remained in the same position for three days and two nights, partaking neither of food nor drink nor sleep during that period. Of similar feats performed by some of his followers, and some maxims of the school on the subject, see the same biographer, XXX. 185. XXXV. 256. For performances of a like nature by the Indian philosophers, from whom Pythagoras is commonly supposed to have derived some of his practices, see Brucker, I. 197, 8.

Ib. βαδίζων. Here again the scholar (if Socrates did originally intend to follow in the steps of Pythagoras) yields to the master. The perambulations of Pythagoras, even if we strike out of the account his visits to India and to Babylon, (which I doubt if we are entitled to do,) compassed a considerable portion of the world: those of Socrates were confined to the city of Athens, the philosopher rarely going beyond its limits.

μήτε ῥιγῶν ἄχθει λίαν, μήτ' ἀριστῶν ἐπιθυμεῖς, 405

405. μήτε ῥιγῶν ἄχθει. No record is left us of Pythagoras's power of endurance on this point; and it is not easy to say, whether the fragment of Aristophon's Πυθαγοριστής (Athen. VI. 238, c.), in which occurs the verse ὑπαίθριος χειμῶνα διάγειν, κόψικος, is meant to apply to one of the later followers of Pythagoras, or generally to a parasite. Of the hardihood of Socrates in this respect, a remarkable testimony is left us in the account which Plato gives of his great master's bearing at the siege of Potidæa (where, by the way, no one displayed more valour than the son of Sophroniscus): πρὸς δὲ αὐτὰς τὰς τοῦ χειμῶνος καρτερήσεις—δεινοὶ γὰρ αὐτόθι χειμῶνες—θαυμάσια ἐιργάζετο τὰ τε ἄλλα, καὶ ποτε ὄντος πάγου οἴου δεινοτάτου, καὶ πάντων ἢ οὐκ ἐξιόντων ἐνδοθεν, ἢ εἴ τις ἐξίοι, ἡμφιεσμένων τε θαυμαστά δὴ ὅσα καὶ ὑποδεδεμένων καὶ ἐνεδιγμένων τοὺς πόδας εἰς πύλας καὶ ἀρνακίδας, οὗτος δ' ἐν τούτοις ἐξῆι ἐχὼν ἱμάτιον μὲν τοιοῦτον οἷον περ καὶ πρότερον εἰσέει φορεῖν, ἀνυπόδητος δὲ διὰ τοῦ κρυστάλλου ῥῶον ἐπορεύετο ἢ οἱ ἄλλοι ὑποδεδεμένοι. οἱ δὲ στρατιῶται ὑπέβλεπον αὐτὸν ὡς καταφρονούντα σφῶν. Plat. Conviv. §. 42.

Ib. ἀριστῶν. Among the most earnest precepts of the founder of the Italian school, one was

κρατεῖν δ' εἰθίξαι τῶνδε,
γαστρὸς μὲν πρῶτιστα, καὶ ὕπνου, λαγνείης τε,
καὶ θυμοῦ. Aurea Carm. IX.

To effect this purpose in his pupils, it was usual with Pythagoras to set before them splendid banquets, on which their eyes were allowed to rest for a time, and which were then sent to the servants. (Iamb. Vit. Pyth. c. 31, and Diodorus Siculus in Excerpt. Vales.) The diet of the philosopher himself was of the simplest kind. Wax and honey, a coarse bread, and herbs, boiled or raw, composed his ordinary diet. (Porph. Vit. Pyth. c. 34.) That Socrates did not much exceed the founder of the Italian school in these respects, some of his well-known apophthegms—as, that the difference between himself and other men was, that *they* lived to eat, while *he* eat to live (Athen. IV. 158, f.); and that he who needed least came nearest to the gods—sufficiently testify. That invitations to the tables of

z That a similar mode of life in his followers should have incurred the ridicule of the comic writers of Athens, will be no surprise. One or two specimens of their strictures are here submitted to the reader.

πρῶτον μὲν, ὥσπερ πυθαγορίζων, ἐσθλεί
ἐμψυχον οὐδὲν, τῆς δὲ πλείστης τούβολου
μάστιγος μελαγχρῆ μερίδα λαμβάνων λέπει.

Antiph. ap. Athen. IV. 161, a.

οἱ πυθαγορίζοντες γὰρ, ὡς ἀκούομεν,
οὐτ' ὕψον ἐσθλίουσιν, οὐτ' ἄλλ' οὐδὲ ἐν
ἐμψυχον, οἷόν τ' οὐχὶ πίνουσιν μόνον.

Alexis ap. eund. ibid.

How this matter stood among the philosophers of Egypt and India, from whom Pythagoras is supposed to have derived so many of his practices, see Brucker, I. 266. 194, 5, 6.

οἶνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνοήτων,

richer persons did not induce him to transgress his usual limits, see Xen. Mem. I. 3. 6. The reader who wishes to know what were the habits and opinions of other philosophers on this subject, (and with philosophers we are more immediately concerned,) will find instruction, amusement, or interest, in the following references: Laert. II. 34. 139. VII. 121. IX. 114. Xen. Oecon. XI. 18. Brucker II. 103. 225. 258. 264. Incertus in Stob. Floril. p. 393.

406. οἶνου τ' ἀπέχει. The two great pupils of Socrates evidently had their eye on this, as well as every other passage in our present drama; and how do they reply to it? Plato, by representing him as capable of swallowing, and as actually swallowing, huge draughts of wine, without the least apparent effect on his hardy frame (Conviv. ad fin.); Xenophon, by putting a speech into his mouth, which, hitting as it does the exact medium between absolute abstemiousness and excess, will richly repay the trouble of transcription. Conviv. II. 24. ὁ δ' αὖ Σωκράτης εἶπεν· Ἄλλα πίνειν μὲν, ὃ ἄνδρες, καὶ ἐμοὶ πάννυ δοκεῖ· τῷ γὰρ ὄντι ὁ οἶνος ἄρδων τὰς ψυχὰς, τὰς μὲν λύπας, ὥσπερ ὁ μανδραγόρας τοὺς ἀνθρώπους, κοιμίζει, τὰς δὲ φιλοφροσύνας, ὥσπερ ἔλαιον φλόγα, ἐγείρει. Δοκεῖ μέντοι μοι καὶ τὰ τῶν ἀνδρῶν σώματα ταῦτά πασχειν, ὥσπερ καὶ τὰ τῶν ἐν γῇ φνυμένων. Καὶ γὰρ ἐκεῖνα, ὅταν μὲν ὁ θεὸς αὐτὰ ἄγαν ἀθρόως ποτίῃ, οὐ δύναται ὀρθοῦσθαι, οὐδὲ ταῖς ἀβραῖς διαπνεῖσθαι· ὅταν δ', ὅσῳ ῥηθῇ, τοσοῦτο πίνῃ, καὶ μάλα ὀρθά τε ἀΐεται, καὶ βάλλοντα ἀφικνεῖται εἰς τὴν καρπογονίαν. Οὕτω δὲ καὶ ἡμεῖς ἦν μὲν ἄθροον τὸ πότον ἐγχέωμεθα, ταχὺ ἡμῖν καὶ τὰ σώματα καὶ αἱ γνώμαι σφαλοῦνται, καὶ οὐδὲ ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνασόμεθα· ἦν δὲ ἡμῖν οἱ παῖδες μικραῖς κύλιξι πικρὰ ἐπιπικέωμεν, (ἵνα καὶ ἐγὼ ἐν Γοργείοις ῥήμασιν εἴπω), οὕτως οὐ βιαζόμενοι ὑπὸ τοῦ οἶνου μεθύειν, ἀλλ' ἀναπειθόμενοι, πρὸς τὸ παιγνιωδέστερον ἀφίεσθαι. With regard to the (supposed) precursor of Socrates, Iamblichus thus delivers himself (Vit. Pyth. XVI. 69): Ὑασιαν καὶ ὀλιγοσιτίαν καὶ ὀλιγοῦπνίαν κατέδειξεν τοῖς ἑταυροῖς.

Ib. γυμνασίων. In this verse, as quoted by Laertius (II. 27), the reading is οἶνου τ' ἀπέχει καὶ ἀδηφάγίας, a reading which would reconcile our poet far more with the accounts left us by Plato and Xenophon, from which Socrates would appear to have been the last person likely to dissuade his followers from the exercises of the gymnasium.

Ib. τῶν ἄλλων ἀνοήτων, aliis ineptiis, Br. in which sense the words are also taken by Wieland, Welcker, and Voss. Schol. ἀνοήτων, τῶν ἀφροδισίων· τῆς τοιαύτης λαγνείας· ἀνοηταίνειν γὰρ καὶ μωραίνειν τὸ ἀφροδισιάζειν ἔλεγον. (In this latter sense of the word, as concerns the founder of the Italian philosophy, the reader will consult Laert. VIII. 9. 19. Stobæum in Sermon. 15.; as concerns Socrates, see Xen. Mem. I. 3. 8.)

Ib. If in the preceding verses I have pointed to some coinci-

γ For examples of ancient philosophers, who were any thing but abstemious, see Laert. de Arcesilao IV. 44. de Lacyde IV. 61. de Timone IX. 110.

καὶ βέλτιστον τοῦτο νομίζεις, ὅπερ εἰκὸς δεξιὸν ἄνδρα,
νικᾶν πράττων καὶ βουλεύων καὶ τῇ γλώττῃ πολε-
μίζων;

ΣΤ. ἀλλ' ἐνεκὲν γε ψυχῆς στερρᾶς δυσκολοκοίτου τε
μερίμνης,

dences between the habits of Socrates and those of Pythagoras, (and more might have been added, had the text given an opportunity for their admission), it is for no purpose of derogating from the originality and nobleness of character which these verses, rightly considered, imply in the former. For with all deference to our facetious dramatist, into what thoughts ought those verses ultimately to lead us? If any man in Athens had by his prodigious talents the power of placing at his feet the wealth, the honours, and the pleasures of that clever but giddy metropolis, it was unquestionably the son of Sophroniscus; but from the commencement of his career, he had evidently determined that it should be otherwise. Unlike the fashionable and grasping sophists, he had resolved that all his instructions should be almost, if not entirely, gratuitous; unlike them, instead of carrying philosophy into the mansions of the wealthy,—he had determined to carry it among artisans and labourers—into shops and hovels—into the agora and the palæstra—at all hours, and all seasons. And how was he to be supported in an enterprize at once so new and so laborious? Pay he would not receive—private fortune he had none—his only resource was to make himself independent of circumstances by adopting the mode of life described in the text; and this he did cheerfully and unflinchingly. And what was the result? such blessings as all the treasures of the bloated sophists could not have purchased—a frame of body which disease never reached, and a tone of mind, superior alike to the fear of man and the fear of death. As for the little squibs of the stage—let us look at the smile of calm serenity, which at this picture of himself, (correct enough as far as mere exteriors went,) comes over the face of the real Socrates, and hear the words, which rather play about than issue from his lips. “Happy Aristophanes! Thou art a fellow of infinite mirth, and, I believe, an honest one to boot; but will all the plaudits of an admiring theatre, and the gay banquet which succeeds, earn thee a sweeter sleep than my humble meal and hard couch, sanctified as they are by purposes and intentions, which even thy wit has failed to fathom, and for which posterity will not fail to do me justice, though contemporaries may refuse it?”

409. ἐνεκὲν γε ψυχῆς στερρῆς, as far as an unbending, inflexible soul is concerned. Cf. nos in Ach. 336. and to the examples there given, and in Blomfield's Persæ (137, 211.), add Herodot. I. 120. Isoc. 147, d. Id. p. 460. Dem. 32, 16. 490, 21. Antiph. 130, 14. Plat.

καὶ φειδωλοῦ καὶ τρυσιβίου γαστρὸς καὶ θυμβρεπι-
δείπνου, 410

ἀμέλει θαρρῶν, οὐνεκα τούτων ἐπιχαλκεύειν παρέχοιμ'
ἄν.

ΣΩ. ἄλλο τι δῆτ' οὖν νομεῖς ἤδη θεὸν οὐδένα πλὴν
ἅπερ ἡμεῖς,

Charm. 158, e. Phædon 85, b. 1 Alcib. 127, e. Josephus de Antiq. Jud. XIII. c. 16. §. 6.

Ib. στερρὸς et στερεὸς (ἴστημι), *hard, firm, inflexible*. Cf. nos in Ach. 199. Eurip. Hec. 296. οὐκ ἔστιν οὕτω στερρὸς ἀνθρώπου φύσις. Laert. de Menedemo II. 132. οὐδὲν ἦττον ἀθλητοῦ στερεὸς τε καὶ ἐπικεκαυμένος τὸ εἶδος. Id. de Pythag. VIII. 35. καὶ τῶν σχημάτων τὸ κάλλιστον σφαῖραν εἶναι τῶν στερεῶν τῶν δὲ ἐπιπέδων, κύκλον. Ib. 25. ἐκ δὲ τούτων, τὰ στερεὰ σώματα, ὧν καὶ τὰ στοιχεῖα εἶναι τέτταρα, πῦρ, ὕδωρ, γῆν, αἶρα.

Ib. δυσκολόκοιτος (δύσκολος, κοίτη), *a hard couch, providing difficult and uneasy sleep*.

Ib. μέριμνα (μερίς, μερίζω, *cura animi diverse trahunt*, Ter.) Hes. Op. 178. χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας. Eurip. Heracl. 344. εἰσὶν γὰρ οἱ σου . . . μερίμναν ἔξουσ'. St. Paul. 2 Epist. ad Cor. xi. 28. ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. Cf. Black's Palæoromaica p. 259.

410. τρυσίβιος (τρύω, βίος), *life-wasting*.

Ib. θυμβρεπίδειπνος (θύμβρα, ἐπί, δείπνον), *eating the herb savoury at meal-time*.

411. ἀμέλει θαρρῶν, *dismiss with confidence all concern on this point*.

Ib. ἐπιχαλκεύειν, *to hammer upon*. "A proverbial expression," says Schutz, "signifying patience in bearing pains and troubles." Dobree refers to Æschyl. ap. Athen. VII. 303, c.

412. ἄλλο τι (pro ἄλλο τί γένοιτ' ἂν ἡ—) *numquid aliud, what else?* See Plat. Men. 82, d. Crit. 52, d. The connexion seems to be this; *all this is very well, but there is one other thing: will you allow of no god, &c.* ἄλλο τι Bek. Dind. ἀλλ' ἔτι Br.

413. Let us first attend to the stage-play in this verse, and then examine its separate parts. At the word τοῦτι Socrates points to the superincumbent heaven, and then pauses to give time to Strepsiades, who is reckoning his new stock of divinities upon his fingers: at the words τὰς Νεφέλας, Socrates points to the Chorus, and the fore-finger of Strepsiades' right hand shifts from the thumb to the forefinger of his left: at the words τὴν γλώτταν, it will be for the reader to consider, whether the extreme cleverness of the Attic masks, and the occasional grossness of the Attic stage, will admit of a tongue of no ordinary dimensions protruding from the Socratic mouth, and on which Strepsiades gazes with all due admiration. As the organ of speech returns into the mouth, a significant nod of the

τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν γλῶτταν, τρία
ταυτί;

head gives to the words *τρία ταυτί* a meaning, which will be explained forthwith.

Ib. *Χάος* (*χάω, χαίνω*). The Scholiast says, that by this word we are here to understand the *air*. The explanation would have been more correct, had the word *ether* been used by the annotator, instead of *air*. Such as it is, however, we embrace it as a proof of a close identity between the Pythagorean and Socratic doctrines, and of the basement of both on the Emanative system. As many of the opinions attributed to Socrates and Euripides, in this and other plays of Aristophanes, are unintelligible without some knowledge of this system, a short abstract of it is here submitted to the reader. The great Eastern philosophic opinion was, that from nothing nothing is made—that there has been therefore from all eternity an infinite principle, from whose bosom all things, that are or have been, emanate. That this principle is a fire of infinite perfection, purity, and intellect, residing in the utmost part of the ether, and hence frequently considered as the same with ether itself. Since, however, what is immaterial and spiritual is diametrically opposite to the nature of entity, it follows, that in things derived from that primeval and divine fire, there are two subordinate principles wholly opposite to each other, spirit and matter. Spirit, the less far it has flowed from the bosom of its parent, is a fire so much the purer. Light thus begetting light, and spirit spirit, by a process of emanation, it followed as a correct assertion, that Gods are born. The purest of all these emanations is the sun, as being nearest to the emanative fountain, (cf. sup. 224.) The further, on the contrary, emanations are removed from that primeval and pure fire, so much the more are they deprived of purity, light, the power of moving, and of heat. As all these latter qualities are wanting in *matter*, it follows that this is the last emanation from that fountain of which we have hitherto spoken. Fortunately however for us, who partake so largely of it, there is, it seems, in that divine and intellectual fire an eternal and most perfect motion; from which was deduced, as a necessary consequence, that all things which flow from it are at length by the power of periodic motion returned to it, and, as it were, reabsorbed into it. Matter, indeed, inasmuch as it is dark, cold, and motionless, cannot of itself return to this ocean of fire: it is therefore necessary that it should undergo a perpetual motion and passive agitation, and be so worked upon by the good principle, that its vices may be gradually corrected, and itself drawn nearer to the spiritual nature. This after a long contest will be effected. All its bad qualities being then fully removed, matter will return to the original fountain, and being thus absorbed into the great ocean of brightness, nothing will remain but light and infinite felicity. Br. I. 181. See also the

same writer, I. 1046. 1064-5. 1082. 1094. II. 291-9. 365. 428. 458. 645-6-9. 944. 959. 992-3. III. 386. 396. 445. 454.

Ib. τὴν γλῶτταν. In the consideration of this word, let us first attend to fact, and then to philosophy. The fact is positive, and easily dispatched. In all places of public resort in Athens, wherever some half-dozen persons were collected together, there Socrates was to be found, putting or answering questions. On this practice the duties of the ecclesia and the law-courts, which occupied so much of the time of other citizens, formed no drawback; for Socrates attended neither. He even abstained from what might have been still more naturally expected of him, that of committing his discourses to writing. If in this too he followed the ² sage, with whom we have found him so often assimilating, the philosophic principles on which he founded his practice were apparently his own. It has been already observed, that the leading feature in the Socratic philosophy was the spontaneous origination of ideas; and this the philosopher knew was to be effected by living and oral, not by written communication. In written communication, as the best expositor of his system has ³ explained, an uncertainty always attaches as to whether the mind of the reader has spontaneously conformed to such communication, and in reality appropriated it to itself, or whether, with the mere ocular apprehension of the words and letters, a vain conceit is excited in the mind that it understands what it does not understand: on the contrary, a sentence orally delivered may always be supported, as Plato observes, by its father, and receive his protection, and that not only against the objections of one who thinks otherwise, but also against the intellectual stubbornness of one as yet ignorant, while the written sentence has no answer to make to any further inquiries. It is evidently therefore not without reason that the Tongue is ranked by Aristophanes among the divinities of Socrates. Cf. *infr.* 1426. 1431.

² See on this subject Brucker I. 1023-5. That the Golden Verses, usually ascribed to Pythagoras, are the production of a later hand, is admitted even by the Platonists.

³ Plato in *Phædro*, 275. sq. How well Plato's own written imitations were made to conform to his master's form of oral instruction, may best be collected from the learned Schleiermacher's remarks. My limits will admit but of one or two specimens. "And to the inward and essential condition of the Platonic form belongs every thing in the composition resulting from the purpose of compelling the mind of the reader to the spontaneous production of ideas; that frequent recommencement of the investigation from another point of view, provided nevertheless that all these threads do actually unite in the common centre-point; that progression," &c. Again: "It is clear that he (Plato) must have endeavoured to make written instruction as like as possible to that better kind (oral instruction). . . . For even if we look only to the immediate purpose, that writing, as regarded himself and his followers, was only to be a remembrance of thoughts already current among them; Plato considers all thought so much as spontaneous activity, that with him, a remembrance of this kind of what has been already acquired must necessarily be so of the first and original mode of acquisition." Schleiermacher's Introduction to the Dialogues of Plato, translated by Dobson, (whose translation has also been followed in the observations derived from Plato's *Phædrus*.)

ΣΤ. οὐδ' ἂν διαλεχθείην γ' ἀτεχνῶς τοῖς ἄλλοις, οὐδ'
 ἂν ἀπαντῶν
 οὐδ' ἂν θύσαιμι, οὐδ' ἂν σπείσαιμι, οὐδ' ἐπιθείην λιβα-
 νωτόν.

415

Ib. *τρία ταυτί*. "These," intimates Socrates, "are the *three* divinities of *my* school; and you may now snap your fingers at the more usual *three* of the vulgar; viz. Jupiter, Apollo, and Ceres." The reader who wishes for general information on the subject of (supposed) ancient Trinities, may for that of Persia consult Brucker I. 158. 171. 186; for the Egyptian, I. 292-3-4. Orphic, I. 387. 390-1-7. Pythagorean, I. 1053. 1081. Platonic, I. 638. 691-2-3-4-5. 702-3-4-5-13. III: 259. Celtic, I. 331. Eclectic, II. 398.

415. Instead of the scholar, whose tongue is here running at a rapid rate, let us attend to the declarations made by Xenophon respecting his great master on the important point contained in the text. So far from neglecting the duty of sacrifice, we are assured by him that Socrates was seen frequently performing that sacred rite both at home and on the public altars of his country. (Mem. I. 1, 2.) The question immediately occurs, how were such performances compatible with the discourses which the same writer puts into his master's mouth, when the subject of Deity is discussed? Those discourses are evidently the out-flowings of a mind, recognising but *one* supreme Deity; his sacrificial rites, on the contrary, are the acts of a man admitting *many*. How is this discrepancy between Socratic theory and Socratic practice to be reconciled? Unless we prefer to charge one of the boldest and most uncompromising of men with hypocrisy or cowardice, or both, I see no way of escaping from the difficulty but by a recurrence to the principles of that school, which appear to have had so firm a hold on the mind of Socrates about the time when "the Clouds" was performed. And how did the principles of that school bear upon the present question? What was the supreme Deity of the Pythagorean school, we have already seen in a preceding note. It was an ethereal fire, perfect alike in purity and intellect. In those mysterious *numbers*, which contained so much of the Pythagorean theology, that purest of spirits appears under the name of *Monad*, (Br. I. 1030.) and in that Monad the sublimest of the Socratic speculations respecting one supreme Governor of the universe no doubt had their origin. But the Italian creed rested not here. After this monad, and immediately emanating from it, that creed admitted three species of intelligibilities, gods, demons, and ^b heroes, all differing in degree and

^b It is much to be regretted that Aristophanes' play of that name has not come down to us. One of the fragments preserved (ap. Dind. 9.) bears so strongly upon a very peculiar and recondite doctrine of the Pythagorean school (Laert. VIII. 34.), that we may reasonably conclude much light would have been thrown by that drama on other tenets of the Italic philosophy.

ΧΟ. λέγε νυν ἡμῖν ὃ τι σοι δρῶμεν θαρρῶν, ὥς οὐκ
ἀτυχήσεις,

ἡμᾶς τιμῶν καὶ θαυμάζων καὶ ζητῶν δεξιὸς εἶναι.

ΣΤ. ὦ δέσποιναι, δέομαι τοίνυν ὑμῶν τουτὶ πάνυ μικρὸν,

dignity, according to their more immediate or remote distance from the great fountain of primeval light. To these subordinate divinities, not only did the Pythagorean doctrine admit of divine honours, and consequently sacrificial rites, being paid, but it absolutely enjoined them, regard being had in the payment to the degree of dignity belonging to each. (Br. I. 1081.) When to these particular tenets we add a general rule of the Italian school, that men ought to abide by the customs and institutions of their country, even though those customs were somewhat worse than those of their neighbours (Iambl. p. 370. Porph. 213.), we shall come to a pretty safe conclusion that Socrates was neither coward nor hypocrite, and that, tried on Pythagorean principles, there was not that inconsistency between his *words* and *deeds*, which at first sight there appears to be. It may be asked, why has Xenophon given no intimation of the reason of this apparent inconsistency in his master? It may be asked in turn, were the Socratic followers always made acquainted with the grounds on which their master's opinions were founded? When one of those followers undertook to question Socrates on the nature of his celebrated demon (that demon on which so much light may yet, I think, be thrown by a reference to Pythagorean doctrines), the question was not only met by a refusal, but that refusal conveyed in such terms, that none of the most familiar acquaintances of the philosopher ever ventured to question him again on the subject, (Br. I. 544.) Was Socrates to be taciturn on this point alone, and be communicative on every other? But to bring these remarks to a conclusion. That Socrates, partly from the ridicule thrown upon his opinions in the present drama, and partly from the suggestions of his own sagacious mind, was gradually led to relax in his admiration of a philosophic system, which tended so much to enthusiasm and fanaticism as the Pythagorean did, and to substitute for it one more adapted to the wants of his age, may safely be inferred from the writings of Xenophon; that he never wholly abandoned them, may be as safely inferred from the dialogues of Plato, and not least from the sacrificial rite which in the noblest of those dialogues he enjoins his associates to pay, just before he closed his eyes for ever. "We owe a cock," said he, "to Æsculapius," (Phædon 118, b.) Various interpretations have been given of these last words of the

^c In the Eclectic school, where these tendencies were exhibited in their utmost excess, this partial abandonment of Pythagorean principles could not but be considered as a base apostasy on the part of Socrates; and hence no doubt much of that abuse which was poured upon him by the masters of that school, more particularly by Porphyry.

τῶν Ἑλλήνων εἶναί με λέγειν ἑκατὸν σταδίοισιν ἄριστον.

ΧΟ. ἀλλ' ἔσται σοι τοῦτο παρ' ἡμῶν· ὥστε τὸ λοιπὸν
γ' ἀπὸ τουδὶ 420

ἐν τῷ δήμῳ γνώμας οὐδεὶς νικήσει πλείονας ἢ σύ.

ΣΤ. μή μοί γε λέγειν γνώμας μεγάλας· οὐ γὰρ τούτων
ἐπιθυμῶ,

ἀλλ' ὅσ' ἐμαντῷ στρεψοδικῆσαι καὶ τοὺς χρήστας διο-
λισθεῖν.

ΧΟ. τεύξει τοίνυν ὧν ἱμεῖρεῖς· οὐ γὰρ μεγαλῶν ἐπι-
θυμεῖς.

son of Sophroniscus. To me it appears as if he said, "I die faithful to two principles, and both of them Pythagorean. With that philosopher I agree in opinion that the separation of soul from body is equal to a separation from bondage and disease, and I therefore gratefully offer a sacrificial rite to that deity, whom we all acknowledge as the healing power. The bird selected for the rite is in one only of its varieties expressly forbidden by that sage to be used for such a purpose; but had it even been otherwise, my country's institutions enjoin the sacrifice, and in paying it I should but break a lighter of my old master's precepts to fulfil a more important one." Cf. *infr.* 644.

419. σταδίοισι. "Ridicula: quasi stadiis metiremur eloquentiam. In *Ran.* 90. Εὐριπίδου πλεῖν ἢ σταδίῳ λαλίστερα." Berg.

Ib. γνώμας. Plutarch. *Præcept. Gerend. Reipubl.* §. 4. ἐν δὲ Λακεδαιμόνι τινὲς Δημοσθένους, ἀνδρὸς ἀκολάστου, γνώμην εἰπόντος ἀρμόζουσαν, ἀπέρριψεν ὁ δῆμος, οἱ δὲ ἑφοροὶ κληρώσαντες ἕνα τῶν γερόντων, ἐκέλευσαν εἰπεῖν τὸν αὐτὸν λόγον ἐκείνον, ὥσπερ εἰς καθαρὸν ἀγγεῖον ἐκ ῥυπαροῦ μετακεράσαντες, ὅπως εὐπρόσδεκτος γένηται τοῖς πολλοῖς. Diogenes ap. Laert. VI. 104. πρὸς τὸν ἐπιδεικνύντα αὐτῷ μουσικὴν, ἔφη,

γνώμαις γὰρ ἀνδρῶν εὖ μὲν οἰκοῦνται πόλεις,
εὖ δ' οἶκος, οὐ ψαλμοῖσι καὶ τερετίσμασιν.

Ib. γνώμας νικᾶν. To examples given by us in *Vesp.* 606. Eq. 265. add *Æsch.* 63, 23. ψήφισμα νικᾶν. Plat. *Gorg.* 456, a. οἱ νικῶντες τὰς γνώμας περὶ τούτων. To preserve the apodosis, Porson read, according to Dobree,—γνώμας μεγάλας νικήσει πλείονας οὐδεὶς.

422. These victories in the ecclesia (δῆμος) Strepsiades treats with the utmost contempt: it is victory in the law-courts, and an acquaintance with all such arts as shall gain him victory there, which he requires.

423. στρεψοδικεῖν (στρέφω, to pervert, δίκη). Gl. διὰ στροφῆς καὶ ποικιλίας λόγων τὸ δίκαιον διαφθεῖραι. *Av.* 1468. στρεψοδικοπαρουργίαν.

Ib. ὅσα pro ὅσον, i. e. μόνον, solūm, tantūm, ἐμαντῷ. Gl. χάριν ἐμαντοῦ.

ἀλλὰ σεαυτὸν παράδος θαρρῶν τοῖς ἡμετέροις προπό-
λοιςιν. 425

ΣΤ. δράσω τοῦθ' ὑμῖν πιστεύσας· ἡ γὰρ ἀνάγκη με
πιέζει

διὰ τοὺς ἵππους τοὺς κοππατίας καὶ τὸν γάμον, ὅς μ'
ἐπέτριψεν.

νῦν οὖν χρήσθων ὃ τι βούλονται.

τουτὶ τό γ' ἐμὸν σῶμ' αὐτοῖσιν

παρέχω τύπτειν, πεινῆν, διψῆν,

430

αὔχμεῖν, ῥιγῶν, ἀσκὸν δαίρειν,

425. σεαυτὸν παραδος . . . προπόλοισι. Plat. in Euthyd. 272, b. ἐν
ᾧ ἔχω τοῖν ἀνδρῶν παραδοῦναι ἑμαυτόν.

Ib. πρόπολος (πολέω), *servant, priest*. Herodot. II. 64. Pl. 670.
Erigt. ap. Laert. V. 8. Δημοῦς μύστιδος ὢν πρόπολος.

428. χρήσθων (Xen. Mem. IV. 3. 10. χρῆσθαι αὐτοῖς ὃ τι ἐν βούλονται.
Lucian III. 6. δεηθῆναι αὐτῶν χρῆσθαι μοι ὃ τι βούλονται), third dual of
the imperative, which the Attics use in passive form for *χρήσθωσαν*.
See, says Dindorf, on this form, Hemst. ad Luc. D. Mort. X. 2. t. i.
p. 364. s. Valck. ad Herodot. p. 514. Koen. ad Greg. p. 73. Matth.
Gr. Gr. p. 252. To which add Brunck ad Soph. Aj. v. 100. Ge-
neral meaning: Let Chærephon and Socrates then deal with me
as they please. I give myself up wholly to these servants of the
Clouds, to blows, to hunger, thirst, dirt, cold, &c. I give my-
self up as a skin to be flayed, provided I can thereby escape my
debts, and appear among men in the character which I am most
ambitious of attaining, that of a man thoroughly qualified to make
his way in the courts of law. (In the torrent of words which here
breaks from Strepsiades, are we not to see the influence of the
Glottic or Tongue-Divinity, as on a former occasion we saw a spe-
cies of nympholepsy come over him, in consequence of his encounter
with the Cloud-goddesses?)

430. παρέχω τύπτειν (*trado ad vapulandum*. Eurip. Herc. Fur.
319. ΒΒΒΕ). Cf. also Androm. 413. Lucian (I. 50. de Nigrino).
speaks in a similar strain of the severities often practised by the an-
cient philosophers towards their disciples: δῆλος δὲ ἦν καὶ τῶν τοιοῦ-
των κατεγνωκῶς φιλοσόφων, οἱ ταύτην ἀσκησιν ἀρετῆς ὑπελάμβανον, ἣν
πολλὰς ἀνάγκαις, καὶ πόνοις τοὺς νέους ἀντέχειν καταγυμνάσσει· τοῦτο μὲν
δεῖν οἱ πολλοὶ καλεῖοντες, ἄλλοι δὲ, μαστιγοῦντες.

Ib. πεινῆν. Laertius (II. 28.), after quoting some satiric verses
of Amipsias on Socrates, adds a reflection, which does the philoso-
pher far more honour than the satire does him discredit: οὗτος μὲν-
τοι πεινῶν οὕτως, οὐ πάποτ' ἔτλη κολακεῦσαι.

431. αὔχμεῖν, *to be squalid*. Infr. 889. Pl. 84. Od. XXIV. 249.

ἔπερ τὰ χρέα διαφευξοῦμαι,
 τοῖς ἀνθρώποις τ' εἶναι δόξω
 θρασὺς, εὐγλωττος, τολμηρὸς, ἴτης,
 βδελυρὸς, ψευδῶν συγκολλητῆς,
 εὐρησιεπῆς, περίτριμμα δικῶν,
 κύρβις, κρόταλον, κίναδος, τρύμη,

435

αὐχμείς κακῶς. Lucian III. 6. καὶ τὸ σῶμα καταναγκάζειν, ῥυπῶντα, καὶ αὐχμῶντα.

Ib. ῥίγουν. Laert. IX. 80. Δημοφῶν γ' οὖν ὁ Ἀλεξάνδρου τραπεζοκόμος, ἐν σκιᾷ ἐθάλπτο, ἐν ἡλίῳ δὲ ἐρρίγου.

Ib. ἀσκὸν δαίρειν, i. e. εἰς ἀσκὸν δαίρειν. Cf. nos in Eq. 357. 747. and Heind. ad Plat. Euthyd. §. 35.

Οὐκ ἔφν Σόλων βαθύφρων, οὐδὲ βουλήεις ἀνὴρ.
 ἐσθλὰ γὰρ θεοῦ διδόντος, αὐτὸς οὐκ ἐδέξατο·
 περιβαλὼν δ' ἄγραν, ἀγασθεὶς οὐκ ἀνέσπασεν μέγα
 δίκτυον, θυμοῦ θ' ἁμαρτῇ καὶ φρενῶν ἀποσφαλεῖς.
 ἤθελον γάρ κεν κρατήσας, πλοῦτον ἄφθονον λαβὼν,
 καὶ τυραννίσας Ἀθηνῶν μόνον ἡμέραν μίαν,
 ἀσκὸς ὕστερον δεδάρθαι, κάπιτετρίφθαι γένος.

Solon de seipso, Fr. 25.

434. θρασὺς, of audacious impudence. Lucian II. 194. VI. 221. θρασὺς εἶ, καὶ σοφιστῆς.

Ib. ἴτης (εἶμι), a thorough-going fellow. Cf. Heind. ad Plut. Protag. §. 96. 435. ψευδῶν συγκολλητῆς. Cf. nos in Vesp. 1043.

436. εὐρησιεπῆς (εὐρίσκω, ἔπος), easily finding words. Laert. de Stilpone II. 113. τοσοῦτον δ' εὐρεσιολογία καὶ σοφιστεία προήγε τοὺς ἄλλους, ὥστε κ. τ. λ. Id. de Arcesilao IV. 37. ἦν δὲ καὶ εὐρεσιλογώτατος ἀπαντῆσαι εὐστόχως. Id. de Menedemo II. 134. ἐστρέφετό τε πρὸς πάντα καὶ εὐρησιλόγει. Brucker de Zenone I. 958. Subtilissimos hic se ostendunt Stoici, dialecticæ suæ artificia rebus moralibus, ut cothurnos pusioni adaptantes, εὐρεσιλογίας haud semel ideo a veteribus accusati.

Ib. περίτριμμα δικῶν. Dem. 269, 17. περίτριμμα ἀγορᾶς, in litibus forensibus valde exercitatus.

437. κύρβις. Tim. Lex. στήλη τρίγωνος πυραμοειδῆς, νόμους ἔχουσα περὶ θεῶν. The κύρβεις therefore contained the old *jus canonicum* of the Athenians, as the ἄξονες did their old *jus civile*. Cf. Av. 1354. Athen. VI. 234, e. Lysias 184, 38. 40. 42. 185, 7. In the terms at present under consideration, the Greek idiom can sometimes be followed by giving *persons* for *things*: sometimes the effect is gained by adding the adjective: thus μάσθλης, pliant as leather: in the present and other instances, we must render by the English equivalent, *such a thing personified*, as here; the κύρβις personified.

Ib. κρόταλον (cf. sup. 259.)

μάσθλης, εἴρων, γλοιὸς, ἀλαζών,
κέντρων, μαρὸς, στρόφης, ἀργάλεος,
ματτυλοικός.

440

ταῦτ' εἰ με καλοῦς' ἀπαντῶντες,
δρώντων ἀτεχνῶς ὅ τι χρήζουσιν·
κεῖ βούλονται,
νῇ τὴν Δήμητρ' ἔκ μου χορδὴν

Ib. κῶστος, cf. Soph. Aj. 103. Dem. 281, 22. 307, 23. Æsch. 77, 28. Andoc. 13, 23.

Ib. τρύμη (τρύω, *to rub, to wear*, Herodot. I. 22. II. 129. VI. 12.) *a hole worn by rubbing*. The sense is much the same as that of τρίμμα, a shrewd fellow, well versed in business.

438. μάσθλης = μάσθλη, *leather*; metaph. a pliant fellow, who knows how to bend and cringe. Cf. nos in Eq. 267.

Ib. εἴρων, a dissembler, one that speaks otherwise than he thinks. To the character by Theophrastus (Appendix B.), add Timon in Sillis ap. Laert. II. 19. μυκτῆρ, ῥητορόμυκτος, ὑπαττικός, εἰρωνευτής: and Philemon, οὐκ ἔστ' ἀλώπηξ, ἡ μὲν εἴρων τῇ φύσει, | ἡ δ' αὐθέκα-στος.

Ib. γλοιὸς, the adhesive, dirty oil, which in the wrestling-schools either dropt with the perspiration from the body, or was rubbed from the body by means of the *strigil*; metaph. *adhesive, fast-holding, smooth, slippery*.

439. κέντρων, a rogue who deserves the κέντρον, or *knout*. (Herodot. III. 130.) Sophocles Fr. ap. Dind. 309. μαστιγίαί, κέντρωνες, ἀλλοτριοπάγοι.

440. στρόφης (στρέφω), *a fellow versed in every shift and turn*.

Ib. ματτυλοικός (ματτύα, λείχω), *a lick-spit, a parasite*. (The *matty* was a delicate dish, consisting of fine ^dpoultry, and other flesh, which being dressed with herbs, was when cold cut in pieces, and used at deserts as a provocative to wine. Athenæus devotes several pages to the consideration of this dainty. XIV. 662, e-664, f.) There is some difficulty in connecting this word, without an anti-climax, with the preceding epithets. Schutz endeavours to solve the difficulty by considering it as the denomination of an impudent fellow, who partakes of the delicacies of a club-feast, without paying his quota.

444. χορδή. For this dish, which seems to have been not very remote from a *sausage*, see Athen. III. 94, f. &c.

^d "The poorer members of the (Cretan) *syssition* furnished these meals from the proceeds of the chase, while wealthier persons supplied maize-bread, (the common provision being barley-cakes, *μαῖ(α)*,) with young cattle from their flocks, birds prepared as *ματτύα*, and the fruits of the season from their lands." Müller's Dor. II. 215.

τοῖς φροντισταῖς παραβέντων.

445

ΧΟ. λῆμα μὲν πάρεστι τῷδέ γ'
οὐκ ἄτολμον, ἀλλ' ἔτοιμον. ἴσθι δ' ὥς
ταῦτα μαθὼν παρ' ἐμοῦ κλέος οὐρανόμηκες
ἐν βρότοισιν ἔξεις.

ΣΤ. τί πείσομαι ;

450

ΧΟ. τὸν πάντα χρόνον μετ' ἐμοῦ
ζηλωτότατον βίον ἀνθρώπων διάξεις.

ΣΤ. ἀρά γε τοῦτ' ἄρ' ἐγώ ποτ'

ᾔσομαι ; ΧΟ. ὥστε γε σοῦ πολλοὺς ἐπὶ ταῖσι θύραις
ἀεὶ καθῆσθαι,

βουλομένους ἀνακινουῖσθαι τε καὶ ἐς λόγον ἐλθεῖν, 455
πράγματα κἀντιγραφὰς πολλῶν ταλάντων
ἄξια σῇ φρενὶ συμβουλευσομένους μετὰ σοῦ.

445. παραβέντων. For this term of the table, cf. nos in Eq. 51 ; and consult the same play, v. 736. for the word λῆμα.

447. οὐκ ἄτολμον, ἀλλ' ἔτοιμον. That in this jingle of words, the Socratic divinities follow a practice by no means unfamiliar to Socrates himself, or at all events to his expositor Plato, see Appendix (C.)

448. κλέος οὐρανόμηκες.

Ἡ δλίγον τότε σῆμα· τὸ δὲ κλέος οὐρανόμηκες
τῷ πολυφροντίστῳ τοῦτο Θάλητος ὄρη.

Laert. I. 39.

450. τί πείσομαι : *what will be the results to me ?*

453. τοῦτ' ἂν Br. (cf. Ast ad Plat. 7 Leg. §. 10.) τοῦτ' ἄρ' Bek. Dind.

456-7. These two difficult verses Brunck translates as follows :
“ Atque communicare tuæ solertiæ negotia et lites multis talentis æstimatas, de quibus consultabunt tecum.” Dindorf observes : “ h.l. manifestum est dici causas, *accusationes* (εὖ πράγματα) iisque opposi-

* In this sense the word may, I think, be understood in the last line of the following fragment of Philemon :

Ἀεὶ τὸ πλουτεῖν συμφορὰς πολλὰς ἔχει,
φθόνον τ', ἐπῆρειάν τε καὶ μῖσος πολλήν,
πράγματά τε πολλὰ κἀνοχλήσεις μυρίας,
πράξεις τε πολλὰς, συλλογὰς τε τοῦ βίου.
ἔπειτα μετὰ ταῦτ' εὐθὺς εὐρέθη θάνατος,
ἄλλοις καταλείψας εἰς τρυφήν τὴν οὐσίαν.
ὄθεν πένεσθαι μᾶλλον ἡδέως ἔχω,
καὶ μὴτ' ἔχειν πλοῦτόν με, μῆτε πράγματα.

Philem. Fr. p. 352.

ἀλλ' ἐγγείρει τὸν πρεσβύτεν ὃ τι περ μέλλεις προδι-
δάσκειν,

καὶ διακίνει τὸν νοῦν αὐτοῦ, καὶ τῆς γνώμης ἀποπειρῶ.

ΣΩ. ἄγε δὴ, κάτειπέ μοι σὺ τὸν σαυτοῦ τρόπον, 460

ἵν' αὐτὸν εἰδῶς ὅστις ἐστὶ μηχανὰς

tas defensionones (ἀντιγραφὰς), *lites quæ multis talentis æstimabuntur.*" A learned friend, whom I consulted on the passage, writes, "Rather I think, *worth many talents to your mind*, i. e. (by a complimentary periphrasis) *to you—matters that will bring you in many talents.* Cf. Acharn. VIII. 205. *It's worth (something) to the state to get hold of this man.*"

458. προδιδάσκειν=διδάσκειν. Cf. infr. 947; and see Heindorf's note in Plat. Gorg. 489, d.

459. διακίνειν, *excitere*. (Cf. infr. 716). Bergler aptly compares part of a conversation between two cooks in the *Mendax* of Sositater :

B. ἄρα σύ με κόπτειν οἶος εἶ γε, φίλτατε.

A. οὐκ, ἀλλ' ἐν ὅσῳ προσέρχεται ἔξ ἀγορᾶς ὁ παῖς,
μικρὰ διακινήσω σε περὶ τοῦ πράγματος.

Athen. IX. 378, b.

Ib. γνώμη, *disposition, general mode of thinking*. Av. 627. Theaet. 148. Ion de Pythag. ap. Laert. I. 120. Πυθαγόρης ἐτύμως ὁ σοφὸς περὶ πάντων | ἀνθρώπων γνώμας εἶδε καὶ ἐξέμαθεν.

Ib. γνώμης ἀποπειρᾶσθαι. Ran. 648. τοῦδ' αὖθις ἀποπειράσομαι. Plat. Protag. 311, c. ἀποπειρώμενος τοῦ Ἰπποκράτους τῆς ῥώμης. 349, d. οὐ γὰρ ἂν θαυμάζοιμι εἰ τότε ἀποπειρώμενός μου ταῦτά πως ἔλεγε. Xen. Œcon. III. 7. οὐκοῦν χρηθὲς θεωμεν σαυτοῦ ἀποπειρᾶσθαι, εἰ γνώσῃ. XIX. 13. ἀποπειρᾶ μου.

ἔθους ἐστὶν αὐτοῖς, ἂν τιν' ἰδιώτην ποθὲν

λάβωσιν, εἰσελθόντα, * διαπειρώμενον

τῆς τῶν λόγων ῥώμης, ταραττεῖν καὶ κυκᾶν

τοῖς ἀντιθέτοις, τοῖς πέρασιν, τοῖς παρισώμασιν,

τοῖς ἀποπλάνοις, τοῖς μεγέθεσιν, νομβυστικῶς.

Cratinus (junior) de Pythag. ap. Laert. VIII. 37.

460. The slight tests to which Strepsiades is put in the verses following, are of course but a dramatic scantling of those probations to which candidates were often put before admission into the philosophic schools of antiquity. I must trust to the deep interest of the following extract as an apology for its great length. In perusing it, however, the reader must never forget, that the account comes from one of a body of men, who, when an attempt to set up a rival to the author of Christianity in the person of Apollonius of Tyana had failed, proceeded with infinitely more tact and ability to provide an-

* διαπειρώμενοις, Jos. Scal.

ἤδη 'πὶ τούτοις πρὸς σὲ καινὰς προσφέρω.

other rival in the person of the philosopher of Samos, scrupling at no falsehood or forgery which might give effect to their purpose. Iamb. Vit. Pythag. c. XVII. 71. Παρεσκευασμένῳ δὲ αὐτῷ οὕτως εἰς τὴν παιδείαν τῶν ὁμηγητῶν προσιόντων τῶν ἑταίρων καὶ βουλομένων συνδιατρίβειν, οὐκ εὐθὺς συνεχώρει, μέχρις ἂν αὐτῶν τὴν δοκιμασίαν καὶ τὴν κρίσιν ποιήσῃται· πρῶτον μὲν πυνθανόμενος, πῶς τοῖς γονεῦσι καὶ τοῖς οἰκείοις τοῖς λοιποῖς εἰσὶν ὁμηλικότες· ἔπειτα θεωρῶν αὐτῶν τοὺς τε γέλωτας τοὺς ἀκαίρους, καὶ τὴν σιωπὴν καὶ τὴν λαλίαν παρὰ τὸ δέον, ἔτι δὲ τὰς ἐπιθυμίας, τίνας εἰσιν, καὶ τοὺς γνωρίμους, οἷς ἐχρῶντο, καὶ τὴν πρὸς τούτους ὁμιλίαν, καὶ πρὸς τινι μάλιστα τὴν ἡμέραν σχολάζουσι, καὶ τὴν χαρὰν καὶ τὴν λύπην ἐπὶ τίσι τυγχάνουσι ποιοῦμενοι. προσεθεῶρει δὲ καὶ τὸ εἶδος, καὶ τὴν πορείαν, καὶ τὴν ὅλην τοῦ σώματος κίνησιν· τοῖς τε τῆς φύσεως γνωρίσμασι ἰφυσιογνωμονῶν αὐτοὺς σημεία τὰ φανερά ἐποιεῖτο τῶν ἀφανῶν ἡθῶν ἐν τῇ ψυχῇ. Καὶ ὅντινα δοκιμάσειεν οὕτως, ἐφίει τριῶν ἐτῶν ὑπερορᾶσθαι, δοκιμάζων πῶς ἔχει βεβαιότητος καὶ ἀληθινῆς φιλομαθίας, καὶ εἰ πρὸς δόξαν ἱκανῶς παρεσκευάσται, ὥστε καταφρονεῖν τιμῆς. μετὰ δὲ τοῦτο τοῖς προσιοῦσι προσέταττε σιωπὴν πενταετῇ, ἀποπειρώμενος, πῶς ἐγκρατῶς ἔχουσιν, ὥς χαλεπώτερον τῶν ἄλλων ἐγκρατευμάτων τοῦτο, τὸ γλῶσσης κρατεῖν· καθὰ καὶ ὑπὸ τῶν τὰ μυστήρια νομοθετησάντων ἐμφαίνεται ἡμῖν. ἐν δὲ τῇ χρόνῳ τούτῳ τὰ μὲν ἐκάστου ὑπάρχοντα, τουτέστιν αἱ οὐσίαι, ἔκονοῦντο, διδόμενα τοῖς ἀποδεδειγμένοις εἰς τοῦτο γνωρίμοις, οἵπερ ἐκαλοῦντο πολιτικοὶ καὶ οἰκονομικοὶ τινες καὶ νομοθετικοὶ ὄντες. αὐτοὶ δὲ εἰ μὲν ἄξιοι ἐφαίνοντο τοῦ μετέχειν δογμάτων, ἔκ τε βίου καὶ τῆς ἄλλης ἐπιεικειᾶς κριθέντες, μετὰ τὴν πενταετῇ σιωπὴν ἐσωτερικοὶ λοιπὸν ἐγίνοντο, καὶ ἐντὸς σινδόνος ἐπήκουον τοῦ Πυθαγόρου μετὰ τοῦ καὶ βλέπειν αὐτόν· πρὸ τούτου δὲ ἐκτὸς αὐτῆς καὶ μηδέποτε αὐτῷ ἐνορῶντες μετείχον τῶν λόγων διὰ ψιλῆς ἀκοῆς ἐν πολλῷ χρόνῳ διδόντες βάσανον τῶν οἰκείων ἡθῶν· εἰ δ' ἀποδοκιμασθῆισαν, τὴν μὲν οὐσίαν ἐλάμβανον διπλῇ, μῆμα δὲ αὐτοῖς ὥς νεκροῖς ἐχώννυτο ὑπὸ τῶν ὀμακῶν· οὕτω γὰρ ἐκαλοῦντο πάντες οἱ περὶ τὸν ἄνδρα· συντυγχάνοντες δὲ αὐτοῖς οὕτω συνετύχανον, ὥς ἄλλοις τισίν· ἐκείνους δὲ ἔφασαν τεθνάναι, οὓς αὐτοὶ ἀνεπλάσαντο, καλοὺς ἀγαθοὺς προσδοκῶντες ἔσσεσθαι ἐκ τῶν μαθημάτων· ἀδιοργανώτους τε, καὶ, ὥς εἰπεῖν, ἀτελεῖς τε καὶ στειρώδεις φοντο τοὺς δυσμαθεστέρους. Εἰ δὲ μετὰ τὸ ἐκ μορφῆς τε καὶ βαδίσματος καὶ τῆς ἄλλης κινήσεως τε καὶ καταστάσεως ὑπ' αὐτοῦ φυσιογνωμονηθῆναι καὶ ἐλπίδα ἀγαθὴν περὶ αὐτῶν παρασχέιν, μετὰ πενταετῇ σιωπῇ, καὶ μετὰ τοὺς ἐκ τῶν τοσῶνδε μαθημάτων ὀργασμοὺς καὶ μνήσεις, ψυχῆς τε ἀπορρύψεις καὶ καθαρμοὺς τοσοῦτους τε καὶ τηλικούτους καὶ ἐκ ποικίλων οὕτω θεωρημάτων προσοδεύσοντας, δι' οὓς ἀγχινόα τε καὶ ψυχῆς εὐάγειαι πᾶσιν ἐκ παντὸς ἐνεφύοντο, δυσκίνητος ἔτι τις καὶ δυσπαρακολούθητος εὐρίσκετο· ὅσῳ ἄλλῃ δὴ τινα τῇ τοιούτῳ καὶ μνημεῖον ἐν τῇ διατριβῇ χώσωντες, ἐξήλανον ἐκ τοῦ ὀμακοῦ, φορτίσαντες χρυσοῦ τε καὶ ἀργύρου πλήθος. καὶ εἴ ποτε συντύχοιεν ἄλλως αὐτῷ, πάντα ὀντινῶν μᾶλλον, ἢ ἐκείνῳ ἡγοῦντο εἶναι, τὸν κατ' αὐτοὺς τεθηκότα.

461-2. μηχανὰς καινὰς. Süvern ad Av. 364. "In reference to this double sense of μηχαναῖς, we may also compare the passage in the

† Cf. Aulus Gellius I. 9.

‡ Cf. Clem. Alex. Strom. L. 5.

ΣΤ. τί δέ ; τειχομαχεῖν μοι διανοεῖ, πρὸς τῶν θεῶν ;

ΣΩ. οὐκ, ἀλλὰ βραχέα σου πυθέσθαι βούλομαι,

εἰ μνημονικὸς εἶ. ΣΤ. δύο τρόπῳ νῆ τὸν Δία· 465

ἣν μὲν γ' ὀφείλῃται τί μοι, μνήμων πάνν·

εἰάν δ' ὀφείλω, σχέτλιος, ἐπιλήσμων πάνν.

ΣΩ. ἔνεστι δῆτά σοι λέγειν ἐν τῇ φύσει ;

ΣΤ. λέγειν μὲν οὐκ ἔνεστ', ἀποστερεῖν δ' ἔνι.

ΣΩ. πῶς οὖν δυνήσῃ μανθάνειν ; ΣΤ. ἀμέλει, καλῶς. 470

ΣΩ. ἄγε νυν ὅπως, ὅταν τι προβάλωμαι σοφὸν

'Clouds,' where Socrates calls these *new arts*, which he would apply to the instruction of Strepsiades, *καινὰς μηχανὰς*, whereas Strepsiades takes the words in the sense of *engines for carrying on a siege*." Language derived from the art of war appears to have been no stranger to the mouth of Socrates: Plat. Cratyl. 409, d. σκέψαι οὖν ἡν εἰσάγω μηχανὴν ἐπὶ πάντα τὰ τοιαῦτα ἃ ἂν ἀπορῶ (where see Heindorf). Xen. Mem. II. 1. 17. τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα πολιορκεῖσθαι. Plut. de Pythagora in Numa 8. ἄλλας τε τερατώδεις μηχανὰς αὐτοῦ καὶ πράξεις ἀναγγέλλουσιν.

462. προσφέρω. Lysias 92, 27. ("ducta metaphora a re bellica" REISKE) λόγους προσφέρων.

Ib. ἦδη 'πὶ τούτοις. Cf. nos in Ach. 484.

463. τειχομαχεῖν. Cf. Herodot. IX. 70. Xen. Hell. I. 1. 14. ναυμαχεῖν, καὶ πεσομαχεῖν, καὶ τειχομαχεῖν.

465. μνημονικός. Plat. 6 Rep. 486, d. ἐπιλήσμονα ἄρα ψυχὴν ἐν ταῖς ἱκανῶς φιλοσόφοις μή ποτε ἐγκρίνωμεν, ἀλλὰ μνημονικὴν αὐτὴν ζητῶμεν δεῖν εἶναι. Phædr. 274, e. τοῦτο τὸ μάθημα, ἔφη ὁ Θεῦβ, σοφωτέρους Διγυπτίους καὶ μνημονικωτέρους παρέξει· μνήμης τε γὰρ καὶ σοφίας φάρμακον εὐρέθη. Lucian de Alexandro, seu Pseudo-mant. συνέσει μὲν γὰρ καὶ ἀγχινοία, καὶ δριμύτητι, παμπολὺ τῶν ἄλλων διέφερε· καὶ τότε περιέργον, καὶ εὐμαθὲς, καὶ τὸ μνημονικόν. . . πάντα ταῦτα εἰς ὑπερβολὴν ὑπῆρχεν αὐτῷ. Arts of memory were probably in use before the time of Hiprias of Elis; but to him we first find such a work attributed. Plat. Hip. Maj. 285, e. Hip. Min. 368, d.

467. σχέτλιος. Here Strepsiades shrugs his shoulders.

469. λέγειν—ἀποστερεῖν. The commentators, finding no opposition between these two words, wish to change the latter into ἀπολέγειν. But, as Schutz observes, the opposition is in the thought, not in the words: "My natural disposition is not for *eloquence*, but for *fraudulence*." Xen. Mem. I. 7. 5. ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μὲν, εἰς ἀργύριον, ἢ σκεῦος παρὰ του πειθοῖ λαβὼν ἀποστεροίη, πολὺ δὲ κ. τ. λ. Lært. de Arcesilao IV. 38. καὶ ποτε τινὸς ἀργυρόματα λαβόντος εἰς ὑποδοχὴν φιλῶν, καὶ ἀποστεροῦντος, οὐκ ἀπῆτησεν. Cf. infr. 1258.

471. 1) προβάλλειν, to propose as an enigma or for inquiry, cf. infr.

περὶ τῶν μετεώρων, εὐθέως ὑφαρπάσει.

ΣΤ. τί δαί; κυνηδὸν τὴν σοφίαν σιτήσομαι;

ΣΩ. ἄνθρωπος ἀμαθὴς οὕτως καὶ βάρβαρος.

δέδοικά σ', ὃ πρεσβύτε, μὴ πλεγγὼν δέη.

475

φέρ' ἴδω, τί δράς, ἥν τίς σε τύπτῃ; ΣΤ. τύπτομαι,

728. Plato Hip. Maj. 293, d. *προβάλλει ἐρωτῶν*. Conviv. 180, c. οὐ καλῶς μοι δοκεῖ *προβεβλήσθαι* ἡμῖν ὁ λόγος. Also Charm. 162, b. Polit. 285, d. 286, d. Athen. IX. 401, b. τὸ *προβληθὲν ἀποδιοπομψήσαμενος*. ²⁾ *προβάλλειν, to throw as to a dog*. Vesp. 916. ἥν μὴ τι κάμοι τις *προβάλλῃ τῷ κυνί*. (Socrates speaks in the first, Strepsiades understands in the second sense.)

472. *ὑφαρπάσειν*. (Strepsiades is again left to choose between a term of science and a term of the dog-kennel.) Infr. 746. *ἀγε δὴ ταχέως τουτὶ ξυνάρπασον*. Plat. Euthyd. 300, c. οὐδέτερα καὶ ἀμφοτέρα, *ἔφη ὑφαρπάσας ὁ Διονυσόδωρος*. Lucian VI. 269. αὐτὸ που τὸ *ζητούμενον συναρπάσεις*. III. 154. *ἐπειδὴν τις ὁστοῦν ἐς μέσους αὐτοὺς ἐμβάλη, ἀναπηδήσαντες δάκνουσιν ἀλλήλους, καὶ τὸν προαρπάσαντα τὸ ὁστοῦν ὑλακτοῦσιν*. Athen. IX. 367, f. *προήρπασα γάρ σου τὸν λόγον*. Cicero de Nat. Deor. I. 27. *arripere mihi videmini, quasi vestro jure, rem nullo modo probabilem*.

473. *κυνηδόν*. Cf. nos in Eq. 996. Posidonius de Parthis ap. Athen. IV. 152, fin. ὁ δὲ καλούμενος φίλος, *τραπέζης μὲν οὐ κοινωνεῖ χαμαὶ δ' ὑποκαθήμενος, ἐφ' ὑψηλῆς κλίνης κατακειμένῳ τῷ βασιλεῖ, τὸ παραβληθὲν ὑπ' αὐτοῦ κυνιστὶ σιτεῖται*.

Ib. *σιτήσομαι*. Laert. de Heraclito IX. 3. καὶ τέλος, *μισανθρωπήσας καὶ ἐκπατήσας, ἐν τοῖς ὄρεσι διηγάτο, πῶας σιτούμενος καὶ βοτανάς*.

474. *βάρβαρος*. The origin of this word has been explained in a former play (Vesp. 1081). Its appearance in the present drama should rather bring us to the consideration of a question formerly much agitated, viz. whether philosophy originated with the barbarians or with the Greeks. The former opinion was strongly maintained by many learned men among the fathers of the church, who were anxious to trace to Hebraic and oriental tradition whatever they found in the Platonic writings approaching closely to Christianity. The question has been considered with his usual candour and learning by Brucker (I. 49), the conclusion of whose reasonings we here transcribe: "Quisquis barbaricæ philosophiæ indolem perdidicit, fatebitur, eos simplici potius cognitione, quam scientifica, quod aiunt, meditatione veritatem indagasse, et traditione potius, quam demonstratione ad posteros propagavisse, Græcis, ubi a ruditate morum primum emergerunt, in id contenditibus, ut veri atque boni principia investigarent, in ejus causas inquirerent, et ex fontibus deductas veritates certa et ratiocinandi legibus adstricta methodo aliis proponerent."

475. *δέη* Dind. *δέει* Bek. "Recte Brunck. a MSS. *δέει*, judice Porsono." Dobr.

κάπειτ' ἐπισχὼν ὀλίγον ἐπιμαρτύρομαι,
εἰτ' αὖθις ἀκαρῇ διαλιπὼν δικάζομαι.

ΣΩ. ἴθι νυν, κατάθου θοϊμάτιον. ΣΤ. ἡδίκηκά τι;

477. ἐπιμαρτύρομαι, *I call witnesses.*

478. ἀκαρῇ (sc. χρόνον) διαλιπὼν, *after a very short interval.* Cf. nos in Vesp. 554. Isoc. de Pace, ὀλίγον χρόνον διαλιπόντες.

Ib. δικάζομαι, *lit. intendo, in jus voco.* Cf. infr. 1096. Isoc. 295, a. Λοιποὶ δ' ἡμῖν εἰσὶν οἱ τὰς καλουμένας τέχνας γράψαι πολμήσαντες, . . . οἱ τινες ὑπέσχεοντο δικάζεσθαι διδάξειν. Lucian III. 52. τὴν δὲ πληθὺν ὄρας, τοὺς πλείοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικάζομένους, τοὺς δανείζοντας κ. τ. λ.

479. κατάθου θοϊμάτιον. Bergler thinks that Strepsiades is commanded to lay aside his upper garment, in order that Socrates may appropriate it to himself; this opinion he justifies by a reference to vv. sup. 180. infr. 824. 1444; and with this the commentators generally, judging from their silence, appear to have coincided. But surely this is to mistake the poet's meaning, and evince an imperfect sense of that striking phenomenon which the Socratic school, in their outer as well as inner habits, must have presented. What the latter were, the progress of the text has pretty well explained;—close habits of seclusion—addiction to occult and painful sciences—an entire abstinence from those gymnastic schools and exercises, by which so much of form, health, and beauty was given to the body in Athens—severe fasts and vigils;—these are among the principal: and the results are, as might be expected, pale faces and wasted frames, the whole presenting so strong a contrast with the general habits of Athenian life, that the comic poets seem to have agreed in considering the Socraticians generally as men under the influence of an evil spirit (*κακοδαίμονες*). What further was to be done, that the outward habits of austerity might conform with these inner ones? The sandal was to be banished from the foot, and instead of the ample and majestic *himation*, a short cloak (infr. 837), forming but a slight protection against cold and weather, was to be substituted. And to this stern discipline does our novice in the text gradually come. To give him the proper complexion of the school, we have had an initiation-scene, in which his naturally bluff and ruddy face is made suddenly to assume the pale hue of his fellow-students; here we find him stripped of his upper garment, and a further portion of the text (infr. 826) shews, that with the *himation* went the sandal also. In other words, when Strepsiades reappears on the stage after the present scene, he appears as the rest of the Socratic school did—pale of hue, bare in feet, and clad in the philosophic cloak.

Ib. ἡδίκηκά τι; Strepsiades, unversed in the practices of the Socratic school, supposes that he has committed some offence, and that the deposition of the upper robe is preparatory to a beating.

ΣΩ. οὐκ, ἀλλὰ γυμνοὺς εἰσιέναι νομίζεται. 480

ΣΤ. ἀλλ' οὐχὶ φωράσων ἔγωγ' εἰσέρχομαι.

ΣΩ. κατάθου. τί ληρεῖς; ΣΤ. εἰπέ δή νύν μοι τοδί-
ῃν ἐπιμελὴς ὦ καὶ προθύμως μανθάνω,

τῷ τῶν μαθητῶν ἐμφερῆς γενήσομαι;

ΣΩ. οὐδὲν διοίσεις Χαιρεφῶντος τὴν φύσιν. 485

ΣΤ. οἴμοι κακοδαίμων, ἡμινθὴς γενήσομαι.

480. γυμνοὺς. It has been intimated in a former play that this word, in the Greek and oriental languages, frequently signifies nothing more than a laying aside of the upper robe, and appearing in the under robe or *chiton*, which was drawn close over the body. Athenæus (I. 20, c.) de Sophocle saltante: μετὰ γοῦν τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνὸς ἀθλημιμένος ἐχόρευσε μετὰ λύρας· οἱ δὲ ἐν ἱματίῳ φασί. For illustrations of the word from the Lives of the Philosophers, see Laert. in Aristippo II. 73. in Menedemo II. 131.

Ib. νομίζεται, it is the custom, the established practice. Herodot. IV. 27. παρὰ δὲ Σκυθῶν ἡμεῖς οἱ ἄλλοι νενομίκαμεν, derived this custom. Xen. Mem. IV. 4. 19. ἀγράφους δὲ τινὰς οἶσθα (ἔφη), ὦ Ἰππία, νόμους; τοὺς γ' ἐν πάσῃ (ἔφη) χώρῃ κατὰ ταῦτα νομιζομένους. Id. in Ages. IV. 6. ὃ Τιθραύστα, νομίζεται παρ' ἡμῖν, τῷ ἄρχοντι κάλλιον εἶναι τὴν στρατιὰν ἢ ἑαυτὸν πλουτίζειν. See further on this word Passow in v. and Ast ad Phædr. Plat. §§. 13. 107. For some important philosophical illustrations, depending on the use of the word νόμμα in this sense, see Brucker I. 1191.

482. εἰπέ δή νύν μοι τοδί. Cf. Boeckh ad Plat. 1. Leg. 629, b.

483. ἐπιμελὴς (μελομαι), anxious, extremely careful. The words ἐπιμελὴς, ἐπιμελεια, ἐπιμελείσθαι, being favourite terms of the Socratic school, (it would almost be endless to point to examples in the writings of Plato and Xenophon,) the actor's previous pause and subsequent pronunciation of the word here used would of course be such as to elicit a laugh. (Among the works ascribed to two of the Socratic scholars (Simon and Simmias ap. Laert. II. 123. 124.), we find dialogues περὶ ἐπιμελείας.)

484. ἐμφερῆς=ὅμοιος, like. Æsch. Choeph. 200. ποδῶν ὁμοῖοι, τοῖς τ' ἐμοῖσιν ἐμφερεῖς.

485. Bergler compares Cratinus ap. Athen. IX. 375. ἀλεκτρύνους μηδὲν διοίσεις τοὺς τρόπους.

Ib. "φύσις ingenium sec. Socr., figura sec. Streps." Br. Cf. Soph. Trach. 308.

486. ἡμινθὴς (Strepsiades speaking to himself), half-dead, alluding to the personal appearance of Chærephon, pale and wasted with study. Lucian III. 64. τὸν ἡμινθῆτα ἐκείνον στρατηγόν. Alciph. I. Ep. 3. ἤκουσα ἐνὸς τῶν ἐν τῇ ποικίλῃ διατριβόντων ἀνυποδύτου καὶ ἐνερόχρωτος (mortui colorem habens) στιχίδιον ἀποφθεγγομένου. Laert.

ΣΩ. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοὶ
ἀνύσας τι δευρὶ θάπτον ; ΣΤ. ἐς τὸ χεῖρε νυν
δός μοι μελιτοῦτταν πρότερον· ὥς δέδουκ' ἐγὼ
εἶσω καταβαίνων ὥσπερ εἰς Τροφώνιον. 490

ΣΩ. χώρει· τί κυπτάζεις ἔχων περὶ τὴν θύραν ;
ΧΟ. ἀλλ' ἴθι χαίρων τῆς ἀνδρείας
οὔνεκα ταύτης.

εὐτυχία γένοιτο τὰν-
θρώπῳ, ὅτι προήκων 495
ἐς βαθὺ τῆς ἡλικίας

VII. 2. Ἐκάτων δέ φησι . . . περὶ Ζήνωνος, χρηστηριαζομένου αὐτοῦ τί
πράττων ἄριστα βιώσεται, ἀποκρίνασθαι τὸν Θεόν, εἰ συγχρωτίζοιτο τοῖς
νεκροῖς· ὅθεν ξυνέντα, τὰ τῶν ἀρχαίων ἀναγνώσκειν.

488. ἀνύσας τι δευρὶ θάπτον. At the words ἀνύσας τι (*nimbly now*),
Socrates, I imagine, leads the way to his little mansion : but Strep-
siades, now that matters are coming to the point, evidently feels re-
luctant to follow. The master reiterates his commands : θάπτον,
quick, quick : (cf. *infr.* 1206.) but the fears of Strepsiadēs, like those
of a votary about to enter the gloomy caverns of Trophonius, still
require assurance ; and hence the demand in the next verse.

489. ἡ μελιτόεσσα (contr. μελιτοῦττα, *Lysist.* 601. *Av.* 568.) sc.
μάζα, *barley-cake mixed with honey*. The purpose for which those
descending into the cave of Trophonius were provided with these
cakes, is mentioned in the following extract from the life of Apollo-
nius. Vit. Apollon. VIII. 8. λευκῇ δὲ ἐσθῆτι ἐσταλμένοι πέμπονται μελι-
τούττας ἐπάγοντες ἐν ταῖς χερσὶν, μειλίγματα ἐρπετῶν, ἃ τοῖς κατιούσιν
ἐγχέρεται. Pausanias IX. 604. ὁ νῦν κατιὼν κατακλίνας ἑαυτὸν ἐς τὸ
ἔδαφος ἔχων μάζας μεμαγμένας μέλιτι κ. τ. λ. See also Lucian II. 136.
Max. Tyr. XIV. §. 2. Brucker II. 132. 146. On the honey-cake
offered to the famous serpent in the Athenian Acropolis, see He-
rodot. VIII. 41.

490. καταβαίνων. "Aliquot igitur gradibus descendebatur in φρον-
τιστήριον, ejusque solum ὑπογείον." SCHUTZ. Cf. *infr.* 821.

Ib. εἰς Τροφώνιον (*nempe antrum*). SPAN.

491. Strepsiadēs advances to the steps, looks down, and draws
back. The hard faces of his usurious creditors, however, meet him
on his return, and he again advances to the little mansion, ducks his
head, and is again withdrawing, when Socrates, taking him by the
neck, pushes him down.

Ib. κυπτάζειν, *to stoop, and bend down the head* ; hence, *to delay, to
tarry*. The idiom has been already considered. See Matth. Gr.
Gr. §. 567.

494. γένοιτο τὰν- Bek. Reisig. Dind. γένοιτ' ἂν Br.

νεωτέροις τὴν φύσιν αὐ-
τοῦ πράγμασιν χρωτίζεται
καὶ σοφίαν ἐπασκεῖ.

ὃ θεώμενοι, κατερῶ πρὸς ὑμᾶς ἐλευθέρως 500
τάληθῇ, νῆ τὸν Διόνυσον τὸν ἐκθρέψαντά με. /

498. χρωτίζεται (χρῶς), gives a colouring to; φύσιν, his genius; νεωτέροις πράγμασιν, from new things.

499. ἐπασκεῖν (ἀσκέω), to pursue and practise with great application. Cf. infr. 900. 982. Herodot. VI. 92. πεντάεθλον ἐπασκήσας. Laert. de Aristotele V. 3. καὶ πρὸς θέσιν (ad propositam questionem) συνεγύμναζε τοὺς μαθητὰς, ἅμα καὶ ῥητορικῶς ἐπασκῶν. Id. de Diogene VI. 31. πᾶσάν τε ἔφοδον σύντομον, πρὸς τὸ εὐμνημόνευτον, ἐπήσκει (omnemque illis doctrinæ rationem, ut facile memoria teneretur, breviter collectam insinuabat).

500. Where the following address ought to be placed, we have already had occasion to observe, but wherever placed, it cannot, to a genuine lover of Aristophanes, be otherwise than of the deepest interest, from the insight which it gives us into the poet's earlier career—the state in which he found the comic drama—the reforms which he wished to introduce into it, and the evident opposition with which his intentions were met by the unwise. The assurance to the better part of his audience, however, that no discouragement should damp his efforts, if not to do all that he wished, still the most that he could, exhibits the manly spirit of the author; and the language in which this assurance is conveyed, has in it something particularly touching and delicate. More might be said on the subject of this interesting little parabasis, but the reader's own good taste and judgment will no doubt anticipate the editor in much which he had to offer.

Ib. The following *scheme* of the metre in which this Address is written (the Versus Eupolideus Polyschematistus) is given by the learned editor of Hephæstion, p. 358.

1	2	3	4	5	6
- u	- u	- u -	- u	- u	- u u
- -	- -		- -	- -	- u -
u u u			u u u		
u -			u -		

Ib. θεώμενοι. Cf. nos in Ach. 442.

501. τὸν ἐκθρέψαντά με. "Bacchum dicit ingenium suum educasse, quia in Bacchi festis potissimum comœdiæ agebantur." Schutz. In this professional sense, and not in any personal one, I think, is to be understood the remark in Plato's Banquet (177, e), Ἀριστοφάνης, ὃ περὶ Διόνυσον καὶ Ἀφροδίτην πᾶσα ἡ διατροφή; these being evidently the divinities to whose orgies the theatrical festivals were dedicated.

οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφὸς,
ὥς ὑμᾶς ἡγούμενος εἶναι θεατὰς δεξιῶν
καὶ ταύτην σοφώτατ' ἔχειν τῶν ἐμῶν κωμωδιῶν,
πρώτους ἡξίωσ' ἀναγεῦσ' ὑμᾶς, ἣ παρέσχε μοι 505
ἔργον πλείστον· εἴτ' ἀνεχώρουν ὑπ' ἀνδρῶν φορτι-
κῶν
ἥττηθεῖς, οὐκ ἄξιος ὢν· ταῦτ' οὖν ὑμῖν μέμφομαι

502. σοφὸς, *a master in my art*. Epicharm. ap. Athen. 183, c. Σε- μέλα δὲ χορεύει, | καὶ ἵπταλ' ἴσφιν σοφὸς κιθάρᾳ παριαμβίδας. In the same sense, but with a comic ambiguity, which a future opportunity may perhaps arise for explaining, the word is, I think, to be taken in that passage of the *Ranæ*, where Bacchus makes his final decision (v. 1409.) between Æschylus and Euripides: τὸν μὲν γὰρ ἡγούμεναι σοφόν, τῷ δ' ἡδομαι. "For the one (i. e. Æschylus) I consider as a master in his art; (for he informs my mind, and purifies my heart;) the other (i. e. Euripides) affords me more delight (i. e. by tickling my ears, and playing round my senses)."

504. "σοφώτατ' ἔχειν, h. e. σοφωτάτην εἶναι, *peritissime compositam, præstantissimam esse*." DIND.

505. ἀναγεῖν (γεῖν), *to let taste, to give to taste*. Bergler compares γεῖν in a similar active sense. Eurip. Cycl. 146. βούλει σε γεῖναι πρῶτον ἄκρατον μέρος; add Iambl. Vit. Pyth. V. 21. γεῖναι τε πάντας βουλόμενος τῆς τῶν μαθημάτων καλλονῆς τοὺς πατριώτας, εἰ καὶ μὴ ἐκόντας. On the elision of the diphthong, see Kidd's Dawes, p. 495, &c. and Brunck's note ad Thesmoph. v. 916.

506. ὑπ' ἀνδρῶν φορτικῶν. Are we by these words to understand the theatrical judges, or the poet's rivals? The Scholiast, Schutz, and Ernesti (who translates, *judicibus imperitis pronunciantibus*), evidently understand the former: to the present editor it appears that the poet's rivals are thus contemptuously characterized, even though one of those rivals was the illustrious Cratinus. On the origin of the word φορτικός, see nos in Vesp. 66. and to the examples there given, add Laert. de Pythagora VIII. 20. ἀπείχετο καταγέλωτος καὶ πάσης ἀρεσκείας, οἷον σκωμμάτων καὶ διγνημάτων φορτικῶν. Id. de Bione IV. 52. ἦν δὲ καὶ θεατρικός, καὶ πολὺς ἐν τῷ γελοίῳ διαφορῆσαι, φορτικοῖς ὀνόμασι κατὰ τῶν πραγμάτων χρώμενος.

507. οὐκ ἄξιος ὢν, sc. ἥττᾶσθαι. Plat. Cratyl. 403, b. πολλαχῇ ἔμοιγε δοκοῦσιν οἱ ἄνθρωποι διημαρτηκέναι περὶ τούτου τοῦ θεοῦ τῆς δυνάμει καὶ φοβείσθαι αὐτὸν οὐκ ἄξιον (sc. τοῦ φόβου). Emphatically, *contrary to all my deserts*.

¹ On turning, since this note was written, to the late Professor Dobree's *Adv.*, I find the following remark: "οἱ φορτικοὶ erant Aristophanis rivaless, a parcel of buffoons."

τοῖς σοφοῖς, ὧν οὐνεκ' ἐγὼ ταύτ' ἐπραγματεύομην.
 ἀλλ' οὐδ' ὥς ὑμῶν ποθ' ἐκὼν πρῶδ' ὡς τοὺς δεξιούς.
 ἐξ ὅτου γὰρ ἐνθάδ' ὑπ' ἀνδρῶν, οἷς ἡδὺ καὶ λέγειν, 510
 ὁ σῶφρων τε χῶ κατυπύγων ἄριστ' ἤκουσάτην,

508. σοφοῖς, i. e. the truly wise, men capable of appreciating the poet's motives and intentions, which he here insinuates, as in the *Wasps* he more openly affirms, the great body of the spectators were incapable of doing. The whole passage throws so much light on the present address, that I do not scruple to transcribe it. Referring to his first exhibition of the *Clouds*, the poet observes :

τοιόνδ' εὐρόντες ἀλεξίκακον, τῆς χώρας τῆσδε καθαρτῆν,
 πέρυσιν καταπρούδοτε καινοτάταις σπείραντ' αὐτὸν διανοίαις,
 ὥς ὑπὸ τοῦ μὴ γινῶναι καθαρῶς ὑμεῖς ἐποίησατ' ἀναλδείς·
 καίτοι σπένδων πόλλ' ἐπὶ πολλοῖς δμνυσιν τὸν Διόνυσον
 μὴ πόποι· ἀμείνον' ἔπη τούτων κωμῳδικὰ μηδὲν ἀκούσαι.
 τοῦτο μὲν οὖν ἔσθ' ὑμῖν αἰσχρὸν τοῖς μὴ γνοῦσιν παραχρήμα,
 ὁ δὲ ποιητὴς οὐδὲν χείρων παρὰ τοῖσι σοφοῖς νενομίσταί,·
 εἰ παρελαύνων τοὺς ἀντιπάλους τὴν ἐπίνοιαν ξυνέτριψεν.

Vesp. 1043—1050.

Ib. ὧν οὐνεκ'. On whose other account should the poet have written a *philosophic* drama? Plat. 2 Epist. 314. a. εὐλαβοῦ μέντοι μή ποτε ἐκπέσῃ ταῦτα εἰς ἀνθρώπους ἀπαιδεύτους· σχεδὸν γάρ, ὥς ἐμοὶ δοκεῖ, οὐκ ἔστι τούτων πρὸς τοὺς πολλοὺς καταγελαστότερα ἀκούσματα, οὐδ' αὖ πρὸς τοὺς εὐφρεῖς θαυμαστότερα τε καὶ ἐνθουσιαστικώτερα.

Sic ego nunc, quoniam hæc Ratio plerumque videtur
 Tristor esse, quibus non est tracta, retroque
 Volgus abhorret ab hac; volui, &c. &c.

Lucretius IV. 18.

Ib. *πραγματεύεσθαι*, to elaborate, to effect with great labour. We need not go beyond the philosophic writings of antiquity for examples of this word. Plato Apol. 22, b. ποιήματα, ἃ μοι ἐδόκει μάλιστα πεπραγματεῦσθαι αὐτοῖς. Hip. Maj. 304, d. λέγετε γάρ με (Socratem sc.) ὥς ἡλιθία τε καὶ σμικρὰ καὶ οὐδενὸς ἄξια πραγματεύομαι. Phædon. 99, d. 100, b. Xen. Mem. I. 1. 16. περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγον. I. 3. 15. Econom. XI. 14. Iambli. Vit. Pyth. XXIX. 163. ἔπειτα περὶ αὐτῆς τῆς παρασκευῆς τῶν προσφερομένων σχεδὸν πρώτους (Pythagoreos sc.) ἐπιχειρήσαι τε καὶ πραγματεύεσθαι καὶ διορίζειν. Anon. Vit. Pyth. 23. καὶ τοῦτο Ἀριστοτέλης ἐπραγματεύσατο. Laert. de Aristotele V. 27. καὶ τοιαῦτα μὲν αὐτῷ πεπραγμέναι βιβλία. Id. de Pythagora VIII. 47. Δωρικὰ πεπραγματεύον. Plutarch. de Peric. 4. δίκηκουσε δὲ Περικλῆς καὶ Ζήνωνος τοῦ Ἑλεάτου πραγματευομένου περὶ φύσιν.

510—11. ὑπ' ἀνδρῶν . . . ἄριστ' ἤκουσάτην (Herodot. II. 173. ἀμεινον ἀκούειν. VI. 86. ἄριστ' ἀκούειν), received a most favourable hearing

κάγῳ, παρθένος γὰρ ἔτ' ἦ, κούκ ἐξῆν πώ μοι τεκεῖν,

from, or was warmly commended by men, οἷς ἡδὺ καὶ λέγειν, with whom even (καὶ) to hold converse is a delight. (Od. I. 58. *λέμενος καὶ καπνὸν ἀποθρόσκοντα νοῆσαι.* Lysias Fr. 31, 2. *τοιαῦτα περὶ θεοὺς ἐξαμαρτάνων, ἀ τοῖς μὲν ἄλλοις αἰσχρὸν ἔστι καὶ λέγειν.*)

511. *ὁ σώφρων τε καὶ καταπύγων, the discreet, and the utterly dissolute.* The poet alludes to two characters in his earliest comedy, called *Δαιταλεῖς*, or "the Revellers;" in the fragments of which play, we find the evident germ of the one more immediately under our consideration. Whatever might have been the other dramatic characters in it, three are sufficiently clear, a father and two sons, the one (*ὁ σώφρων*) evidently intended to be the representative of the good old times; the other (*Thrasymachus*, or *ὁ καταπύγων*) as clearly the representative of the new system of education and manners. Out of the forty-two fragments of that play which have come down to us, three only, I think, can be ascribed to the *σώφρων*: that part of the first which shews his acquaintance with Homer, and his readiness in understanding all the more difficult expressions in the old bard, for which glossorial helps had already become necessary—the fifteenth, which exhibits what expenses a true lover of his country would most readily indulge in—and the thirty-ninth, which shews a manly preference of the cold bath to the enervating effects of the hot one. A much larger share may be appropriated to the dissolute representative of the modern system, most of them exhibiting the same cast of character as that which we shall subsequently find ascribed to the *Adicæologus* of the present play. Like the latter, *Thrasymachus* has a contempt for parentage and old age (Fr. 1.); like him he spurns at old customs (2.), and if ill-versed in Homer, is an adept in the most obsolete terms of the *ἄξονες* of Solon, (1.) Law-courts and their machinery are as familiar to him (Fr. 16. 17. 18. 19. 20.) as they are to the future instructor of the *Phidippides* of the present play: all the new terms of the rhetoricians and *συνήγοροι*, such for instance as *Lysistratus* and *Alcibiades*, are at his fingers' ends (1.), and where money cannot be got by more honest means, he is prepared to obtain it by all the bullying arts of a sycophant (20); and for what purpose? that he (*Thrasymachus*) may revel in all those delights, which alone render life desirable to the *Adicæologus* of the present play (infr. 1025-6.), a luxurious table—expensive wines—rich perfumes, music, the amusements of the cottabus, and pleasures still more criminal. (Fr. 3, 4, 5, 6, 7, 8, 9, 12, 38, 40.)

512. *παρθένος ἔτ' ἦ.* In Clinton's *Fasti Hellenici*, *Aristophanes* is supposed to have been only nineteen years of age, when he produced his *Δαιταλεῖς*. At the age of twenty-three, therefore,—an age when a horse, a dog, a sonnet to a mistress's eye-brow, are to many the prime objects of consideration,—*Aristophanes* was the author of "the *Clouds*;" in other words, was, it may be, the eventual creator

ἐξέθηκα, παῖς δ' ἑτέρα τις λαβοῦς' ἀνείλετο,
 ὑμεῖς δ' ἐξεθρέψατε γενναίως καὶ παιδεύσατε·
 ἐκ τούτου μοι πιστὰ παρ' ὑμῖν γνώμης ἔσθ' ὄρκια. 515
 νῦν οὖν Ἡλέκτραν κατ' ἐκείνην ἥδ' ἡ κωμῳδία
 ζητοῦσ' ἦλθ', ἣν που 'πιτύχῃ θεαταῖς οὕτω σοφοῖς·
 γνώσεται γὰρ, ἥνπερ ἴδῃ, τὰ δελφοῦ τὸν βόστρυχον.
 ὥς δὲ σῶφρων ἐστὶ φύσει σκέψασθ'· ἥ τις πρῶτα
 μὲν
 οὐδὲν ἦλθε ραψαμένη, παιδίους ἔν' ἣν γέλως. 520

of that Xenophontic Socrates, whose system of ethics has never been surpassed, but by that of the divine Author of Christianity.

513. ἐκτιθεῖναι, to expose. Ran. 1190. αὐτὸν γενόμενον . . . ἐξέθεσαν ἐν ὀστράκῳ. Eurip. Phœn. 25. ἐκθεῖναι βρέφος. Ib. παῖς ἑτέρα, sc. Callistratus, or Philonides, i. e. the actor, under whose name the drama was brought out.

Ib. ἀναιρεῖσθαι, to lift a child up on high, and by that action to imply that the person so doing acknowledges it for his own.

514. The poet, still continuing his allegory or metaphor, acknowledges the manner in which his first comedy, the Dætaeis, was received by the audience.

515. ὄρκια πιστά. Π. II. 124. III. 73. 94. "From that time I had the surest pledges as to what were your thoughts and feelings towards me."

516. Ἡλέκτραν κατ' ἐκείνην. *Electra-like*, or *after the fashion of Electra*. infr. 630. κατ' ἐνόπλιον, *warrior-fashion*. Cf. nos in Vesp. 545.

518. τὰ δελφοῦ τὸν βόστρυχον, *the fraternal lock*. "Electræ similis fratris concinnum, h. e. spectatores s. lectores sapientes querit et sicubi quem reppererit, agnoscet." RANKE.

520. οὐδὲν ραψαμένη. The poet alludes to some patchwork stitched together, and presenting an image of the grossest nature; "in which case," says the poet, i. e. on the appearance of which, "there was mirth for the younger part of the audience." See Welcker's note on the subject.

* The reforms therefore, which the learned and ingenious author of the following remarks wished Aristophanes to undertake with the Attic stage, it is obvious were attempted by him; if the attempt proved unsuccessful, it was not the poet's fault. "Meton, and Democritus, and Anaxagoras, may perhaps lay their hands upon the leapings of your tettinxes, and moderate their chirping, but I apprehend that the genius of the people will always repose upon the wind-skins of the sophists. Comedy might be the people's corrector; but Comedy seems to think she has two offices to perform: from one side of the stage to explode absurdity, and from the other to introduce indecency. She might, under wise regulations, (and these she would impose upon herself,) render more service to a state

οὐδ' ἔσκωψε τοὺς φαλακροὺς, οὐδὲ κόρδαχ' εἵλκυσεν,
οὐδὲ πρεσβύτης ὁ λέγων τᾶπη τῇ βακτηρίᾳ
τύπτει τὸν παρόντ', ἀφανίζων πονηρὰ σκώμματα,
οὐδ' εἰσῆξε δᾶδας ἔχουσ', οὐδ' ἰὸν ἰὸν βοᾷ,

521. οὐδ' ἔσκωψε τοὺς φαλακροὺς. Some allusion is here meant, which for want of the works of contemporary writers it is now impossible to explain.

Ib. κόρδαξ. Of the nature of this dance, a specimen of which seems to have been generally required at the Dionysiac festivals, it is now impossible to speak with precision. That it was a dance of old date, and accompanied by much immodesty of demeanour, seems certain. Palmer considers it the same as the Spanish *Saraband*, and derives it from the Tyrians. In that case it may be traced to that wanton dance, which appears to have concluded the religious repasts and festivities of the ancient ¹ Canaanites.

Ib. ἐλκύειν = ἔλκειν κόρδακα, den Tanz Cordax langsam tanzen. PASS. Cf. infr. 534. "Cordax fuit genus saltationis comicæ obscenæ et lascivæ, h. e. præsaltor ductitabat restim et reliqui eum sequebantur tenentes manibus eandem restim, ita ut moverent lumbos et jactarent, ut pudor oculorum offenderetur." FISCHER.

522. Here again are some allusions to works of the contemporary dramatists, which cannot be explained. Welcker supposes the πρεσβύτης to be a character such as Gozzi has introduced in his "Re cervo," and such as are seen in the public places at Venice, and other Italian towns.

523. ἀφανίζων (*making to disappear*), cf. infr. 730. 735. 936. Pl. 512. 741. Pac. 614. πονηρὰ σκώμματα (*wretched scoffers*), res pro persona. So Ran. 676. σοφίαι μυρίαί, i. e. σοφοὶ μυρίαί.

524. εἰσῆξε, *irruit*, (*Erinnys forsitan*, cf. Plut. 425.)

Ib. ἰὸν, ἰὸν. "I am convinced that the torch with which the school of subtlety (so Süvern always translates the word *φροντιστήριον*) is set on fire, and the cry *ἰὸν ἰὸν* of the disciple at the close of the piece, are not to be considered as liable to the censure cast upon such expressions in the parabasis, any more than the similar cries which occur also in other passages of the Clouds, the play itself beginning with *ἰὸν*, or than the torches which are brought upon the stage in other dramas of Aristophanes. So in the Plutus (797, sq.),

than philosophy could in whatsoever other character. And I wonder that Aristophanes, so strong in poetical faculty, and unrivalled in critical acuteness, should not perceive that a dominion is within his reach which is within the reach of no mortal beside; a dominion whereby he may reform the manners, dictate the pursuits, and regulate the affections of his countrymen." Lander's *Pericles and Aspasia*, I. 20.

¹ "The people sat down to eat and to drink, (viz. of the victims that had been offered in sacrifice,) and rose up to dance (*χαίρειν*)," not "to play," as our version improperly renders it. See Schleusner, Wahl, and Bretschneider in v.

ἀλλ' αὐτῇ καὶ τοῖς ἔπεσιν πιστεύουσ' ἐλήλυθεν. ✓ 525
 κἀγὼ μὲν τοιοῦτος ἀνὴρ ὦν ποιητὴς οὐ κομῶ,
 οὐδ' ὑμᾶς ζητῶ ἔξαπατᾶν δις καὶ τρίς ταῦτ' εἰσάγων,
 ἀλλ' αἰὲ καινὰς ἰδέας ἐσφέρων σοφίζομαι
 οὐδὲν ἀλλήλαισι ὁμοίας καὶ πάσας δεξιάς·
 ὃς μέγιστον ὄντα Κλέων' ἔπαισ' ἐς τὴν γαστέρα, 530
 κοῦκ ἐτόλμησ' αὐθις ἐπεμπηδῆσ' αὐτῷ κειμένῳ.
 οὗτοι δ', ὥς ἅπαξ παρέδωκεν λαβὴν Ὑπέρβολος,

where blame is cast upon the practice of throwing from the stage figs and pastry among the spectators, it cannot be supposed that Aristophanes meant to hold himself up to ridicule, when in v. 960, sq. of "the Peace" he makes Trygaios throw among the spectators his sacrificial barley-meal. . . . The passage in the parabasis in "the Clouds" is like that in "the Plutus," exclusively directed against other poets, who introduced, out of the proper place, and crudely, without rhyme or reason, practical jokes of this description; whilst Aristophanes used them only when they helped on the action of the story, and were neither devoid of wit nor meaning." SÜNNERN.

526. ἀνὴρ ποιητής. Ran. 1028. ταῦτα γὰρ ἄνδρας χρὴ ποιητὰς ἀσκεῖν. So Eq. 1304. Ran. 1039. ἀνὴρ πολίτης. Aesch. 82, 11. ἀνὴρ συνήγορος ("pro simplici συνήγορος" Reiske). 86, 6. ἀνθρώπους ὑπογραμματέας.

Ib. κομῶ, *exhibit no presumption*. Long hair, as was shewn in the Equites, being a mark of rank, to wear it long and to be proud, were necessarily almost synonymous terms.

527. δις καὶ τρίς ταῦτ' εἰσάγων. "Introducing the same matter upon the stage three or four times." Cf. Boeckh Gr. Trag. Princ. p. 23.

528. καινὰς ἰδέας σοφίζεσθαι (cf. Jacob. Philostr. imag. p. 194. Soph. Phil. 77. Herodot. I. 80. Cf. Pl. Hip. Maj. 283, b. Phædr. 229, c. Gorg. 497, a.), *to plan something new*. Schn. et Pass.

Ib. ἐσφέρων, *bringing upon the stage; or in my theatrical productions*. Cf. nos in Vesp. 1046.

531. ἐτόλμησ'. "Passim *tolmān* est *tlān*, *sustinere*," Boeckh ad 2. Leg. Plat. §. 6. κοῦκ ἐσαυθις γ' ἐπεπήδησά γ' αὐτῷ κειμένῳ. Brunck.

Ib. αὐτῷ κειμένῳ. Archil. fr. 18. οὐ γὰρ ἐσθλὰ καθανούσι κερομῆν ἐπ' ἀνδράσιν. (From this allusion to the death of Cleon, as well as other remarks, it is obvious that this Parabasis must have been written some few years after the exhibition of the play in which it is inserted.)

532. The poet, as Dindorf remarks, proceeds to attack some of his contemporaries, who, finding a handle furnished for their mirth in

τοῦτον δείλαιον κολετρῶσ' αἰὲ καὶ τὴν μητέρα.

Εὐπολις μὲν τὸν Μαρικᾶν πρῶτιστον παρείλκυσεν
ἐκστρέψας τοὺς ἡμετέρους Ἰππέας κακὸς κακῶς, 535
προσθεὶς αὐτῷ γραῦν μεθύσῃν τοῦ κόρδακος οὔνεχ',
ἦν

Φρύνιχος πάλαι πεποίηχ', ἦν τὸ κῆτος ἥσθιεν.

such persons as the wretched demagogue Hyperbolus, and his mother, did not know when to let go their *hold* (λαβὴν) of them.

Ib. λαβὴν. To the examples given by us in Eq. 820, add Plato Phædr. 236, b. *eis tas thmias labas elhluthas*. 8 Rep. 544, b. *wsper palaioths, tnh autnh labhn ptrexe*. 3 Legg. 682, e. *labhn apodidnai*. Lucian IV. 98. *epieper pax tnh prwthn labhn enedwkatē autw*. Laert. de Zenone, VII. 24. *phsei d' Apollwnios o Turihs, elkontos auton Kراتης του ιματιου απο Στιλπωνος, eipein, w Kراتης, labh philosofwn estin epideixis h dia twn dton' peisas oyn, elke toutwn. ei de me biadzē, to men soma para soi estai, h de psykh para Stilpwni*.

533. *kolētraw*, to tread with the feet; apparently a term of the *palæstra*; whence also the words *labh*, and *ēreidein*. SCHNEID.

Ib. *tēn mētrēa*. Cf. Schol. ad Plut. 1038.

534-5. "First of all Eupolis brought upon the stage (*pareilkyusen*) his comedy, called Maricas, having miserably altered, inverted, turned inside out (*ekstrepsas*), my comedy of the Equites (tois *Ippias*)."

Ib. τὸν Μᾶρικᾶν. Cf. Blomf. in Pers. v. 65.

Ib. *pareilkyusen*. Schol. *eis to thatron eisēgagen*.

535. *kakos kakws*. Cf. nos in Eq. 2.

536. *prostheis autw graun m methusen* (having added to it, viz. the drama of Maricas, the character of an old woman in her cups) *toū kordakos oūnech'*, (in order that he might indulge the spectators with one of those wanton dances, which no person when sober ventures to exhibit.)

537. The poet proceeds to intimate, that this character of a drunken old woman was originally an invention of the comic poet Phrynichus, being meant as a parody on the Andromeda of the tragic stage, whose exposition to a marine monster is too well known to need further remark. Phrynichus's old woman, as Welcker observes, most probably danced her *cordax* for joy at being rescued from her monster of the deep: how Eupolis introduced a similar scene into his Maricas, it is now impossible to say. That the parody itself, however, was a very favourite one, and long kept possession of the stage, may be inferred from Aristophanes himself having condescended at a future period to introduce it in his Thesmophoriazuse.

^m "Notant vett. magistri, ap. Atticos τὸ μέθυσος et μεθύση tantum dici de feminis, ut h. l., de viris autem μεθύων et μεθυστικός." KUST.

εἶθ' Ἑρμῆπος αὖθις ἐποίησεν εἰς Ὑπέρβολον,
 ἄλλοι τ' ἤδη πάντες ἐρείδουσιν εἰς Ὑπέρβολον,
 τὰς εἰκοὺς τῶν ἐγγέλεων τὰς ἐμὰς μιμούμενοι. 540
 ὅστις οὖν τούτοις γελᾷ, τοῖς ἐμοῖς μὴ χαίρῃτω·
 ἦν δ' ἐμοὶ καὶ τοῖσιν ἐμοῖς εὐφραίνησθ' εὐρήμασιν,
 ἐς τὰς ὥρας τὰς ἐτέρας εὖ φρονεῖν δοκήσετε.
 ὑψιμέδοντα μὲν θεῶν

538. ἐποίησεν, *exerted his poetic talents.*

539. ἐρείδουσιν (cf. nos in Eq. 610. 611.), *invadunt, invehuntur, accusant graviter.*

540. Cf. Eq. 864, where the poet, speaking of demagogues, observes, "They are like men seeking for eels: in still waters they catch nothing; but when the waters are disturbed, they catch plentifully."

543. ἐς τὰς ὥρας τὰς ἐτέρας, *in æternum tempus.* Cf. Thiersch ad Ran. 380. Eurip. Iph. in Aul. 122. ἐς τὰς ἄλλας ὥρας. Theoc. XV. 74. κείς ὥρας, κήπειτα, . . ἐν καλῷ εἴη. Bergler compares Ran. 717. ὑστέρῃ χρόνῳ ποθ' αὖθις εὖ φρονεῖν οὐ δόξομεν.

544. The Clouds here pay their devotees a slippery trick, (and it is not the last they play,) for which some observations in a preceding play (the Knights) will have left the reader not unprepared: their language, coupled with their tone and manner, may be paraphrased as follows: "Hitherto our observations have been those which the construction of this drama has necessarily imposed upon us. We now return to our legitimate functions, and to the promulgation of those principles, which in morals, politics, and religion, more properly belong to us, and in which something within us, more powerfully-tongued than the voices of sophists and philosophers, tells us are involved the happiness of individuals and the safety of states. Ready to join with you in a passing laugh (550-1) at the imaginary divinities into which we have been dramatically converted, our real and sober thoughts still stand by the established divinities of our country: we call and invite therefore into the bosom of our troop that great Being, who under the name of *Zeus* rules the wide compass of heaven, and all that it contains; we call and invoke into the bosom of our troop that mighty god, at the stroke of whose trident the earth forsakes her fixed foundations, and the sea throws up her briny waves: and to them we add him of the fiery car and fiery steeds, who guides them both through the paths of heaven, and gives to man and god the grateful vicissitudes of day and night. Such is our creed: we pause, and ask, is it your's?" A loud shout from the audience apprise the Chorus that they partake fully of their pious and orthodox feelings; and the Coryphæus, reassured, indulges in a lighter vein.

Ζῆνα τύραννον ἐς χορὸν 545
 πρῶτα μέγαν κικλήσκω·
 τὸν τε μεγασθενῇ τριαίνης ταμίαν,
 γῆς τε καὶ ἄλμυρᾶς θαλάσσης ἄγριον μοχλευτήν·
 καὶ μεγαλώνυμον ἡμέτερον πατέρ',
 Αἰθέρα σεμνότατον, βιοθρέμμονα πάντων 550
 τὸν θ' ἵππονῶμαν, ὃς ὑπερ—
 λάμπροισ ἀκτίῳσιν κατέχει
 γῆς πέδον, μέγας ἐν θεοῖς
 ἐν θνητοῖσί τε δαίμων.
 ὦ σοφώτατοι θεαταί, δεῦρο τὸν νοῦν πρόσχετε. 555

Ib. ὑψιμέδων (μέδων), *ruling in the heights*. Hes. Theog. 529. οὐκ ἀέκητι Ζητὸς Ὀλυμπίου ὑψιμέδοντος.

Θρήϊκα χρυσολύρην τῇδ' Ὀρφεία Μοῦσαι ἔθαψαν,
 ὃν κτάνεν ὑψιμέδων Ζεὺς ψολόθεντι βέλει.

Laert. in Proem. 5.

547. ταμίαν. Π. IV. 84. Ζεὺς . . . ταμίης πολέμοιο. Od. X. 21. Αἶολον . . . ταμίην ἀέμων. Soph. Antig. 1168. τὸν ταμίαν Ἰακχον.

Ib. τριαίνης, see Wordsworth's Athens 133-4.

548. ἄλμυρᾶς. Athenæus III. 121, e. δέιν . . ἄλμυροὺς λόγους γλυκέσιν ἀποκλύζεσθαι νάμασιν.

Ib. μοχλευτήν, *heaving and moving with a lever*. Cf. infr. (1343.) and Porson ad Medeam 1314.

549-50. ἡμέτερον πατέρ', Αἰθέρα σεμνότατον. Böttiger remarks, that the audience would immediately perceive that Euripides is here ridiculed as well as Socrates—"quippe quem (Euripidem sc.) vocabulum σεμνόν fere ubique jungere in fabulis suis τῷ αἰθέρι non nesciebant." The remark would have been more appropriate, if made on the expression λαμπρὸς αἰθήρ, (sup. v. 264.) It would be difficult, I believe, to find more than two places in the remaining tragedies of Euripides, where the epithet σεμνός is attached to the word αἰθήρ, viz. Iph. Taur. 1177. Hel. 866.

551. ἵππονῶμας (νομάω), *horse-guiding*, i. e. the Sun. Cf. Eurip. Hippol. 1397. Soph. Aj. 232. Pors. Advers. p. 186.

553. γῆς πέδον. Æsch. s. c. Theb. 304. γαίης πέδον. Eurip. Hippol. 746. Med. 746. SPANH.

554. The general construction of the metre of the above Chorus is choriambic, dim. trim. or tetram. catalectic, or acatalectic, with a mixture of dactylic verses, the two predominant lyric metres of this drama. A versus Pherecrateus concludes the whole.

555. πρόσχετε Bent. Pors. Dind. Reisig. προσέχετε Rav. Brunck. Hermann.

556. Cf. nos in Ach. 615.

ἡδίκημέναι γὰρ ὑμῖν μεμφόμεσθ' ἐναντίον
 πλεῖστα γὰρ θεῶν ἀπάντων ὠφελούσαις τὴν πόλιν,
 δαιμόνων ἡμῖν μόναις οὐ θύετ' οὐδὲ σπένδετε,
 αἵτινες τηροῦμεν ὑμᾶς. ἦν γὰρ ἢ τις ἔξοδος
 μηδενὶ ξὺν νῶ, τότ' ἢ βροντῶμεν ἢ ψακάζομεν. 560
 εἶτα τὸν θεοῖσι χθρὸν βυρσοδέψην Παφλαγόνα
 ἡνίχ' ἡρεῖσθε στρατηγὸν, τὰς ὀφρὺς συνήγομεν
 κάποιουμέναι δεινά. “βροντὴ δ' ἐρράγη δι' ἀστραπῆς”
 ἡ σελήνη δ' ἐξέλειπε τὰς ὁδοὺς· ὁ δ' ἥλιος

557. ὠφελούσαις τὴν πόλιν. “In tertia dipodia (troch. tetram. catalect.) etsi admittunt tragici Græci syllabam ancipitem, tamen, ut R. Porsonus in Præfat. ad Hec. p. 43. observavit, non ausi sunt longa uti, si ea syllaba finalis esset vocabuli ex pluribus syllabis constantis, quod comici facere non dubitant, ut Aristoph. Nub.” Hermann. de Met. p. 84.

558. οὐ θύετ' οὐδὲ σπένδετε. On the frequent union of these two words, signifying sacrifice and libation, see Blomf. Agam. v. 68.

559. τηρέω (τηρός), *keep watch and guard over*; as δώματα, h. Hom. Cer. 142. πόλιν Pind. *persons* Arist. Thes. 1199. Vesp. 1356. Eccl. 626.

Ib. ἔξοδος, *military expedition*, (with or without *eis πόλεμον*, Valck. Hippol. 766.) Pac. 1181. αἶριον δ' ἔσθ' ἢ ἔξοδος.

560. μηδενὶ ξὺν νῶ, *with utter want of wisdom*.

Ib. ψακάζειν (ψακάς), *prop. to rain in small drops*. Pac. 1141. ἐπιψακάζειν.

561. εἶτα, *for example sake*.

562. στρατηγὸν, i. e. when Nicias surrendered his high office, and Cleon undertook the expedition against Pylus. Cf. nos in Eq. 42-3.

Ib. τὰς ὀφρὺς συνήγομεν. Ran. 825. ἐπισκύνιον ξυνάγων. To revert, though not in very good taste here, to our philosophers. Laert. de Pyrrhone IX. 67. φασὶ δὲ καὶ σηπτικῶν φαρμάκων, καὶ τομῶν, καὶ καύσεων ἐπὶ τινος ἔλκουσ αὐτῷ προσενηχθέντων, ἀλλὰ μηδὲ τὰς ὀφρὺς συναγαγεῖν. Why should he? By the rules of his school he ought to have *doubted*, whether these *cuttings* and *caustics* had even been applied to him.

563. “ποιεῖν δεινά, reddunt indignari. Immo est *terribilia facere*.” DIND.

Ib. βροντὴ δ' ἐρράγη δι' ἀστραπῆς. Quoted from the Teucer of Sophocles: see Dind. Fragments. Solon. El. XVIII. 2. βροντὴ δ' ἐκ λαμπρᾶς γίγνεται ἀστεροπῆς. Lucian VII. 7. IV. 294. βροντῆς μεγάλης καταρραγείσης.

564. ἡ σελήνη, κ. τ. λ. These words, as Spanheim observes, are

τὴν—θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνελκύσας 565
οὐ φανεῖν ἔφασκεν ὑμῖν, εἰ στρατηγήσει Κλέων.
ἀλλ' ὅμως εἴλεσθε τοῦτον. φασὶ γὰρ δυσβουλίαν
τῆδε τῇ πόλει προσεῖναι, ταῦτα μέντοι τοὺς θεοὺς
ἄπ' ἂν ὑμεῖς ἐξαμάτρητ', ἐπὶ τὸ βέλτιον τρέπειν.
ὥς δὲ καὶ τοῦτο ξυνοίσει ραδίως διδάξομεν. 570

not to be understood of a lunar eclipse, but in reference to a vulgar opinion, "lunam magorum opera deduci subinde, ac proinde de solitis viis decedere."

565. —θρυαλλίδ'. This unexpected anti-climax should seem to imply, either that the poet is laughing at some poetical precursor of the author of the two well-known lines, "And thou, Dalhousie, &c.," or at some philosophic opinion of the day. The reader who refers to Brucker, I. 486. 492. 1140. will find some opinions of Anaximander, Philolaus, and others, respecting the mode in which the sun's light is transmitted to us, which might not inaptly give rise to the sneer in the text.

566. As the sun appears to have been thoroughly in earnest on this occasion, it is well that he did not threaten to do, what, according to the philosopher Xenophanes, he sometimes did, viz. suffer eclipse for an entire month. (Plut. de Placit. Philos. II. 24.)

Ib. στρατηγεῖν, to execute the office of strategus. Ran. 1196. εἰ καστρατήγησεν μετ' Ἑρασιπίδου. Xen. Mem. III. 2. 1. ἐντυχὼν δέ ποτε στρατηγεῖν ἤρημένῳ τῷ. Cf. nos in Eq. 286.

567. οὐς δ' οὐκ ἂν εἴλεσθ' οὐδ' ἂν οἰνόπτας πρὸ τοῦ,
νυνὶ στρατηγούς λεύσσομεν. ὃ πόλις, πόλις
ὥς εὐτυχὴς εἰ μᾶλλον ἢ καλῶς φρονεῖς.

Eupolis ap. Athen. X. 425, b.

Ib. δυσβουλία. This δυσβουλία of the Athenians had not only been said, but sung of, in times somewhat earlier than even those of Aristophanes :

Ἡμετέρη δὲ πόλις κατὰ μὲν Διὸς οὐ ποτ' ὀλείται
αἴσαν, καὶ μακάρων θεῶν φρένας ἀθανάτων.
τοίη γὰρ μεγάλθυμος ἐπίσκοπος ὀβριμοπάτρη
Παλλὰς Ἀθηναίη χεῖρας ὑπερβεν ἔχει.
αὐτοὶ δὲ φθείρειν μεγάλην πόλιν ἀφραδίῃσιν
ἀστοὶ βούλονται, κ. τ. λ. Solon's Eleg. 15.

Cf. Wachsmuth II. 156. et nos in Ach. 576. Eq. 1018.

569. ἐπὶ τὸ βέλτιον. Cf. infr. 574. et Eccl. 475. Plat. Protag. 318, b. ἐπὶ τὸ βέλτιον ἐπιδιδόναι. Xen. Oecon. III. 10. XX. 23. Zeno ap. Laert. VII. 118.

570. "τοῦτο ξυνοίσει. Gl. λυσιτελήσει, ὠφελήσει. At aliter accipio. Mox ξυνοίσεται Gl. συνδραμεῖται, (correspond, coincide, go toge-

ἦν Κλέωνα τὸν λάρων δώρων ἐλόντες καὶ κλοπῆς,
 εἴτα φिमώσητε τούτου τῷ ξύλῳ τὸν αὐχένα, -
 αὐθις ἐς τάρχαϊον ὑμῖν, εἴ τι κάζημάρτετε,
 ἐπὶ τὸ βέλτιον τὸ πρᾶγμα τῇ πόλει συνοίσεται.
 ἀμφί μοι αὐτε, Φοῖβ' ἄναξ
 Δῆλιε, Κυνθίαν ἔχων
 "ὕψικέρατα πέτραι."

575

ther.) Thesm. 139. τί λήκυθος καὶ στρόφιον; ὥς οὐ ξύμφορον, *quasi non conveniunt!*" Br. Cf. nos in Ach. 225.

571. αἰρεῖν aor. 2. εἶλον, *to convict*. To examples with gen. in Matth. Gr. Gr. §. 369. add infr. 813. Isæus 78, 35. τετελευτηκότα 'Αστίφιλον παρανομίας ἀλρήσετε.

Ib. τὸν λάρων. Cf. nos in Eq. 922.

572. φιμοῦν, *to bind fast*.

Ib. ξύλφ. Of this wooden collar, through which the heads of offending slaves were thrust, and which was then so fast bound to the nape of the neck that all motion was prevented, enough has been said in a former play.

573. ἐς τάρχαϊον, *as before, after the old fashion*.

574. συνοίσεται. Herodot. V. 82. καὶ σφι ἰδρυσαμένοισι ἄμεινον συνοίσεσθαι. 114. καὶ σφι ποιεῦσι ταῦτα, ἄμεινον συνοίσεσθαι. VII. 8. ἀλλὰ θεός τε οὕτω ἄγει, καὶ αὐτοῖσι ἡμῖν πολλὰ ἐπέπουσι συμφέρεται ἐπὶ τὸ ἄμεινον. VIII. 86.

575. This chorus must, I think, be considered as antistrophic in feeling as well as in metre to its predecessor; and the intensity of the feeling will allow us to dispense with the verb in a translation, as well as in the original. "Once more (αὐτε) about me," says the impassioned troop, "thou Delian god, whose holding is on the high rock which overshadows the whole island which gave thee birth—once more, thou of the golden fane, where maids of Lydia pay thee their reverential rites—once more," &c. The audience answer with a tremendous shout, which may be interpreted, "Not once more only; but once more and for ever! To the winds with these impious doctrines of cold-blooded sophists and philosophers: we have *hearts*, if we have not *heads*; and those hearts tell us to stand as our forefathers did, by our altars, our temples, and our gods!"

Ib. ἀμφί μοι αὐτε. "*Höre mich weiter; Hear me again.*" WELCK. "In Hom. Hymnis 18. ἀμφί μοι—ἔννεπε, et simpliciter ἀμφί. VI. 21. 34." HERM. αὐτε. Vesp. 1015. νῦν αὐτε λεφ' πρόσχετε τὸν νοῦν. Welcker observes in reference to this verse, that it is framed after the model of the dithyrambists, who, from their habit of thus commencing their strains, were termed Amphianactes.

577. "ὕψικέρατα πέτραι," ἀντὶ τοῦ ὑψηλὰ ἀκρωτήρια ἔχουσιν. See

ἦ τ' Ἐφέσου μάκαιρα πάγχρυσον ἔχεις
 οἶκον, ἐν ᾧ κόραι σε Λυδῶν μεγάλως σέβουσιν·¹
 ἦ τ' ἐπιχώριος ἡμετέρα θεὸς, 580
 αἰγίδος ἡνίοχος, πολιοῦχος Ἀθάνα·
 Παρνασίαν θ' ὅς κατεχων
 πέτρων σὺν πεύκαις σελαγῇ
 Βάγχαις Δελφίσιν ἐμπρέπων,

Frag. Incert. Pind. 126. See also Hemsterhuis' Plut. p. 312. Elmsley's Bacchæ p. 125.

578. Diana is spoken of.

581. αἰγίς. Etymologists are now pretty well agreed in admitting a double derivation of this word: the one from αἶξ (*a violent movement*), and its radical word αἰσσω; the other from αἶξ, *a goat*. The first they apply to the elucidation of that cloud-garment, the workmanship of Vulcan, which the Homeric Jupiter throws over his shoulders; the second to that species of armory which in later times was more particularly ascribed to Pallas Athenē. Our text obliges us to look only to the last. By Herodotus (IV. 189.) this ægis of Athenē is derived from the costume of the women of Libya, who, it seems, were in the habit of throwing over the rest of their dress a goat-skin with tassels. According to Diodorus (III. 69.), the Ægis was a frightful, fire-breathing monster, born out of the earth, which, after devastating and burning up Phrygia, India, Phœnicia, Egypt, and Libya, came finally to Epirus, where it was slain by Athenē, who thenceforward wore its skin as armour for the breast. In works of art the Palladian ægis sometimes appears as a skin thrown over the breast, the shoulders, and the back, and which Böttiger considers to be the original form of wearing it; sometimes as a coat of mail with serpent's scales, the Gorgon's head being in the middle on the breast of the goddess; sometimes as mere breast-armour, the two parts of which were held together by the Medusa's head. See further on this subject the "Real-Encyclopædie der classischen Alterthumswissenschaft".

Ib. ἡνίοχος αἰγίδος, "audacius dicitur, vibrans s. tenens simpliciter ægidem." DIND.

Ib. πολιοῦχος Ἀθάνα. Cf. nos in Eq. 563.

582. "Parnassi alterum jugum Apollini et Musis, alterum Baccho sacrum erat. Vid. Barnes ad Eurip. Bacch. 307. 408. 559. Ion 552. Herc. Fur. 790." DUCK.

583. πεύκαις. Eurip. Bacch. 306. ἔτ' αὐτὸν ὄψει κατὰ Δελφίσιν πύλαις | πηδῶντα σὺν πεύκαισι δικόρυφον πλάκα. See also Fr. 1. of his Hypsipyle.

Ib. σελαγῇ, middle voice.

584. ἐμπρέπων (πρέπω), *conspiciendus*.

¹ A work now in course of publication in Germany.

κωμαστής Διόνυσος.

585

ἡνίχ' ἡμεῖς δευρ' ἀφορμᾶσθαι παρεσκευάσμεθα,
ἡ Σελήνη συντυχούσ' ἡμῖν ἐπέστειλεν φράσαι,
πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ—τοῖς ξυμμάχοις
εἴτα θυμαίνειν ἔφασκε· δεινὰ γὰρ πεπονθέναι,
ὠφελούσ' ὑμᾶς ἅπαντας, οὐ λόγοις, ἀλλ' ἐμφανῶς. 590
πρῶτα μὲν τοῦ μηνὸς ἐς δᾶδ' οὐκ ἔλαττον ἢ δραχμὴν,
ὥστε καὶ λέγειν ἅπαντας ἐξιόντας ἐσπέρας,
“μή πρίη, παῖ, δᾶδ', ἐπειδὴ φῶς Σεληνάης καλόν.”

585. κωμαστής (κωμάζω), *who shares in a kōmos*, i. e. a reveller.

587. συντυχούσ' ἡμῖν. Dem. 439, 2. συντυχεῖν . . . Ἀτρεστίδα παρὰ Φιλίππου πορευομένην. Plat. in Lysid. 203, a. ἐνταῦθα συνέντυχον Ἴπποθάλει. Cf. nos in Ach. 755.

588. χαίρειν. Instead of this form of salutation, (said to have been first introduced into practice by Cleon,) the philosophers used, —Pythagoras, ὑγιαίνειν: Plato, εὖ πράττειν: Epicurus, εὖ πράττειν καὶ σπουδαίως ζῆν. As to the moon's being gifted with the power of speech, *that* will appear trifling to a reader of the life of Pythagoras. Καύκασον δ' ἔφασαν τὸν ποταμὸν σὺν πολλοῖς τῶν ἐταίρων διαβαίνοντά ποτε προσειπεῖν· καὶ ὁ ποταμὸς γεγωνός τι καὶ τρανὸν ἀπεφθέγγετο, πάντων ἀκουόντων· Χαίρε Πυθαγόρα. Porph. Vit. Pyth. 27. A further philosophic illustration of the word will be found in Laert. de Speusippo, VI. 3.

Ib. —τοῖς ξυμμάχοις. The Chorus here make a polite bow to the tributaries of the Athenians present in the theatre; the festival at which this play was exhibited being the spring festival.

589. θυμαίνειν, *to be angry*. Cf. infr. 1424. Hes. Scut. Herc. 262. θυμήνασαι.

590. οὐ λόγοις, not merely with such coin as demagogues cheat you with, i. e. mere words, but—ἐμφανῶς, with visible facts.

591. It is clear from this passage, as Wachsmuth remarks (III. 127.), that the system of lighting streets was unknown in Athens.

Ib. ἐς δᾶδ'. Cf. nos in Vesp. p. 160.

592. “ὥστε, ita, ut h. l. frequenter in conclusionem poni, notat Porson Præfat. ad Eurip. I. p. 52.” DIND. For ὥστε καὶ, Dobree refers to Ach. 143. Antiph. Athen. II. 43, c. Eubulus III. 100, a. Xen. Hell. IV. 4. 15.

593. φῶς. The occurrence of this word here is not quite in accordance with a declaration of Schleusner, that the Greeks, when speaking of the moon's light, used the word φέγγος, and not φῶς. See Ast on this subject, ad Plat. 6 Rep. §. 18.

Ib. Σεληνάη, Ion. et Ep. for Σελήνη. In a satirical drama like the present, it was not likely that so important a feature of the Socratic school, as its trifling and fanciful etymological deductions, should be

ἄλλα τ' εὖ δρᾶν φησιν, ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέ-
ρας

οὐδὲν ὀρθῶς, ἀλλ' ἄνω τε καὶ κάτω κυδοιδοπαῖν· 595

altogether omitted. The instance however which the poet had selected for his purpose—viz. the similarity between the words *βροντῇ* and *πορδῇ*—was so little in good taste, that the passage was omitted in the present text. That the charge implied against Socrates for such specimens of trifling were not without foundation, the following extract will serve to shew :

Ἑρμ. τί δαί ἡ σελήνη ;

Σω. τοῦτο δὲ τὸ ὄνομα φαίνεται τὸν Ἀναξαγόραν ὁ πιέζειν.

Ἑρμ. τί δὴ ;

Σω. δοικε δηλοῦντι παλαιότερον, ὃ ἐκείνος νεωστὶ ἔλεγεν, ὅτι ἡ σελήνη ἀπὸ τοῦ ἡλίου ἔχει τὸ φῶς.

Ἑρμ. πῶς δὴ ;

Σω. τὸ μὲν που σέλας καὶ τὸ φῶς ταῦτόν.

Ἑρμ. ναί.

Σω. νέον δέ που καὶ ῥέον αἰεῖ ἐστι περὶ τὴν σελήνην τοῦτο τὸ φῶς, εἰ περ ἀληθὴ οἱ Ἀναξαγόρειοι λέγουσι· κύκλῳ γάρ που αἰεῖ αὐτὴν περιῶν νέον αἰεῖ ἐπιβάλλει, ἔνον δὲ ὑπάρχει τὸ τοῦ προτέρου μῆκος.

Ἑρμ. πάνυ γε.

Σω. Σελαναίαν δέ γε καλοῦσιν αὐτὴν πολλοί.

Ἑρμ. πάνυ γε.

Σω. ὅτι δὲ σέλας νέον τε καὶ ἔνον ἔχει αἰεῖ, σελαενοεοδεία μὲν δικαιοτάτ' ἂν τῶν ὀνομάτων καλοῖτο, συγκεκροτημένον δὲ σελαναία κέκληται. Plato in Cratyl. §. 56.

The reader who wishes for further illustrations of the word *Σεληναίη*, will find them in Lucian III. 86. V. 96. 216. 223—8.

594. ἄγειν τὰς ἡμέρας, *dies agere*. Cf. infr. 605. Laert. de Solone, I. 59. ἡξιώσέ τε Ἀθηναίους τὰς ἡμέρας κατὰ σελήνην ἄγειν. Cf. Mitford, III. 401.

595. οὐδὲν ὀρθῶς. The year first known to the Greeks having been what is called the Lunar year, (between which and the Solar year there is a difference of eleven days,) their calendars, after a certain lapse of time, necessarily became deranged, and festivals which ought to have fallen in the summer months became due in winter. In what manner Meton proposed (but whether so early as the period now under consideration is doubtful) to adjust the solar and lunar year by the insertion of seven intercalary months in a cycle of 19 years, is thus explained by the Abbé Barthélemy. “ Les 19 années solaires de Méton renfermaient 6940 jours. Les 19 années lunaires, accompagnées de leurs 7 mois intercalaires, forment 235

ο πιέζειν, *de fama ejus detrachere*, quatenus inventoris ei laudem eripit. Heind.

ῥ Cf. infr. 1088. 1132. et alibi.

ῥ “ The allusion in ‘ the Clouds ’ to the mistake which had crept into the calendar Wieland refers to Meton : although it be very uncertain, even according

ὥστ' ἀπειλεῖν φησιν αὐτῇ τοὺς θεοὺς ἐκάστοτε
 ἡνίκ' ἂν ψευσθῶσι δέειν, κἀπίωσιν οἴκαδε
 τῆς ἐορτῆς μὴ τυχόντες κατὰ λόγον τῶν ἡμερῶν.
 καὶ ὅταν θύειν δέῃ, στρεβλοῦτε καὶ δικάζετε
 πολλάκις δ' ἡμῶν ἀγόντων τῶν θεῶν ἀπαστίαν, 600
 ἡνίκ' ἂν πενθῶμεν ἢ τὸν Μέμονον ἢ Σαρπηδόνα,

lunaisons, qui, à raison de trente jours chacune, donnent 7050 jours ; elles seraient donc plus longues que les premières de 110 jours. Pour les égaliser, Méton réduisit à 29 jours chacune 110 lunaisons : et il resta 6940 jours pour les 19 années lunaires." Le Jeune Anach. III. 558.

Ib. ἄνω καὶ κάτω. This mode of expression, familiar enough in the oratorical writings of antiquity, is not unknown to its philosophy, more particularly in the school of Heraclitus. Ap. Laert. IX. 8. τῶν δὲ ἐναντίων τὸ μὲν ἐπὶ τὴν γένεσιν ἄγον, καλεῖσθαι πόλεμον καὶ ἔριν· τὸ δ' ἐπὶ τὴν ἐκπύρωσιν, ὁμολογίαν καὶ εἰρήνην, καὶ τὴν μεταβολὴν ὁδὸν τῶν κάτω τόν τε κόσμον γίνεσθαι κατὰ ταύτην. Hippocrates ap. Bruck. I. 1226. ὁ νόμος τῇ φύσει περὶ τούτων ἐναντίος, χωρὶς δὲ πάντα καὶ θεία καὶ ἀνθρωπῖνα ἄνω καὶ κάτω ἀμειβόμενος. To a writer like Lucian, all these subtleties and expressions were of course subjects for mirth. Hence when the soul of Heraclitus is put up for sale in his "Auctio Vitarum," the philosopher appears drowned in tears, as was his wont, and being asked the reason, he gives among many others the following : ταῦτ' ὀδύρομαι, καὶ ὅτι ἔμπεδον οὐδέν, ἀλλάκως εἰς κυκεῶνα πάντα συνειλέγονται, καὶ ἐστὶ ταῦτ' ὀδύρις, ἀτερψήϊ· γνῶσις, ἀγνωσίη· μέγα, μικρόν· ἄνω κάτω περιχορεύοντα, καὶ ἀμειβόμενα ἐν τῇ τοῦ αἰῶνος παιδιῇ. III. 96. ὑμεῖς δὲ ἴσως ὑπολαμβάνετε, ἂν μὲν τις ἄνω καὶ κάτω περὶ συλλογισμῶν διαλέγεται, καὶ Οὐτίδας λόγους ἐξετάζειν οἶός τε ἦ, καὶ τοὺς Ἐγκεκαλυμμένους ἀποκαλύπτειν, κ. τ. λ. Themist. in Orat. II.

Ib. κυδοιδοπᾶν (κυδοιμός), to make a confusion or hubbub. Pac. 1152. ἐψόφει γοῦν ἔνδον οὐκ οἶδ' ἅττα κάκυδοιδόπα.

598. κατὰ λόγον. Gl. κατὰ τάξιν.

599. στρεβλοῦτε καὶ δικάζετε. This sounds very much like Virgil's "castigatque auditque dolos!" punishment first and inquiry afterwards. For instances of the verb στρεβλοῦν, to torture, cf. Ly-sist. 846. Pl. 875 : for δικάζειν sc. δίκας, cf. nos in Vesp. p. 32.

600. ἀπαστίαν, a fast.

601. πενθεῖν, to mourn heavily. Lucian V. 243. ὁ δ' αὐτὸς (Demo-

to Ideler, whether in the year 424-3. B. C., in which 'the Clouds' was exhibited, i. e. in the first year of the 89th Olympiad, the cycle of Meton was already introduced, or not : it is indeed more probable that the errors of the earlier astronomical calculations of Cleostratus were then at their highest point, and to this therefore, as Voss observes, the allusion above mentioned may be more properly referred." SUVERN.

For an explanation of the expression, see Brucker de Secta Heraclitea, I. 1219.

σπένδεθ' ὑμεῖς 'καὶ γελαῖτ'· ἀνθ' ὧν λαχὼν Ὑπέρ-
βολος

τῆτες ἱερομνημονεῖν, κᾶπειθ' ὑφ' ἡμῶν τῶν θεῶν
τὸν στέφανον ἀφηρέθη· μᾶλλον γὰρ οὕτως εἴσεται
κατὰ σελήνην ὡς ἄγειν χρὴ τοῦ βίου τὰς ἡμέρας. 605

παρ sc.) υἱὸν πενθοῦντι, καὶ ἐν σκότῳ ἑαυτὸν καθεῖρξαντι, προσελθὼν ἔλεγε, μάγος τε εἶναι καὶ δύνασθαι αὐτῷ ἀναγαγεῖν τοῦ παιδὸς τὸ εἶδωλον, εἰ μόνον αὐτῷ τρεῖς τινὰς ἀνθρώπους ὀνομάσειε, μηδένα πώποτε πεπενθηκότας. ἐπι-πολὺν δὲ ἐκείνου ἐνδοιάσωντος, καὶ ἀπορούντος, οὐ γὰρ εἶχε τινα, οἶμαι, εἰπεῖν τοιοῦτον, εἰτ' ἔφη, ὦ γελοῖε, μόνος ἀφόρητα πάσχειν νομίζεις, μηδένα ὁρῶν τίνους ἄμοιρον.

602-3. λαχὼν . . ἱερομνημονεῖν, *having been appointed by lot to the office of hieromnemon.*

Ib. τῆτες, σῆτες (ἔτος), as *τήμερον*, *σήμερον* from *ἡμέρα*, *this year.*

Ib. ἱερομνημονεῖν, i. e. ἱερομνήμων (μνήμων) εἶναι; properly, one skilled in sacrifices; more particularly, the person sent by his state in a *religious* capacity to the Amphictyonic council, as the Pylagoras (Πύλαι, ἀγείρω) was in an *oratorical* capacity.

ἀγαθὰ μεγάλα τῇ πόλει
ἤκειν φέροντάς φασι τοὺς Πυλαγόρας
καὶ τὸν ἱερομνήμονα.

Aristoph. Thes. Sec. fr. 7.

Ib. κᾶπειτα, like *δμως*, serves to bind two situations together, which naturally would not follow one another. Cf. Heind. Plat. Cratyl. 441, b. Phædon 90, b. Xen. Conviv. IV. 2. Passow. Dobree compares *κᾶτα*, and refers to Plat. Gorg. 457, b. Eq. 391. Lys. 560. et forsan Av. 1456.

605. As moon-talk is not a thing of every-day occurrence, we may perhaps be permitted to give one or two more specimens of her colloquial powers. The following is from her infant prattle, evincing that *her* first thoughts, like those of the *rest* of her sex, ran upon dress: ἔφη γὰρ (Cleobul. mater sc.) τὴν Σελήνην δέισθαι τῆς ἑαυτῆς μητρὸς, ὅπως αὐτῇ χιτῶνιον ὑφάνη σύμμετρον· τὴν δὲ εἰπεῖν, καὶ πῶς σύμμετρον ὑφάνῃ; οὐν μὲν γὰρ ὁρῶ σε Πανσέληνον, αὐθις δὲ Μηνοειδῇ, ποτὲ δὲ Ἀμφίκυρτον. Plut. Sympos. p. 20. The entire complaints of the "chaste luminary" when grown to full moonhood, would require a longer extract than we can afford to give; but who will begrudge us the lighter portion of her address to the philosophic Menippus?

^s Those who may wish to know how to return the compliment by holding converse with the moon herself, will do well to consult a Cabbalistic book, mentioned by Brucker (II. 926-7.), which, among other things, professes to teach, "*quomodo tam boni quam mali angeli sint conciliandi, quomodo cum sole et luna loquendum est, &c. &c.*"

ΣΩ. μὰ τὴν Ἀναπνοὴν, μὰ τὸ Χάος, μὰ τὸν Ἀέρα,
οὐκ εἶδον οὕτως ἄνδρ' ἄγροικον οὐδένα
οὐδ' ἄπορον οὐδὲ σκαιὸν οὐδ' ἐπιλήσιμον·

Καὶ ἡ Σελήνη, γυναικίαν φωνὴν προιεμένη, Μένιππε, φησὶν, οὕτως δναιο, διακονῆσαι μοι τι πρὸς τὸν Δία. λέγοις ἂν, ἦν δ' ἐγὼ, βαρὺ γὰρ οὐδέν, ἦν μὴ τι φέρειν δέη. Πρεσβείαν, ἔφη, τινα οὐ χαλεπὴν καὶ δέησιν ἀπένεγκαι παρ' ἐμοῦ τῷ Διί. ἀπείρηκα γάρ, ὦ Μένιππε, πολλὰ καὶ δεινὰ παρὰ τῶν φιλοσόφων ἀκούουσα, οἷς οὐδὲν ἕτερόν ἐστιν ἔργον, ἢ τὰμὰ πολυπραγμοεῖν, τίς εἰμι, καὶ πηλίκη, ἢ καὶ δι' ἦν τινα αἰτίαν διχότομος ἢ ἀμφίκυρτος γένομαι. καὶ οἱ μὲν κατοικεῖσθαι τέ με φασίν· οἱ δὲ, κατόπτρου δίκην ἐπικρέμασθαι τῇ θαλάσῃ· οἱ δὲ ὅτι ἂν ἕκαστος ἐπινοήσῃ, τοῦτό μοι προσάπτουσι. τὰ τελευταῖα δὲ, καὶ τὸ φῶς αὐτὸ κλοπιμαῖόν τε καὶ νόθον εἶναι φασί μοι, ἄνωθεν ἔκον παρὰ τοῦ ἡλίου, καὶ οὐ παύονται, καὶ πρὸς τοῦτόν με, ἀδελφον ὄντα μου, συγκροῦσαι, καὶ στασιάζσαι προαιρούμενοι· οὐ γὰρ ἱκανὰ ἦν αὐτοῖς ἃ περὶ αὐτοῦ εἰρήκασι τοῦ ἡλίου, λίθον αὐτὸν εἶναι, καὶ μῦθρον διάπυρον. . . . μέμνησο οὖν ταῦτά γε ἀπαγγεῖλαι τῷ Διί, καὶ προσθεῖναι ὅτι μὴ δυνατὸν ἐστὶ μοι κατὰ χάραν μένειν, ἦν μὴ τοὺς φυσικοὺς ἐκείνους ἐπιτρέψῃ, καὶ τοὺς διαλεκτικοὺς ἐπιστομίῃ, καὶ τὴν στοὰν κατασκάψῃ, καὶ τὴν Ἀκαδημίαν καταφλέξῃ, καὶ παύσῃ τὰς ἐν περιπάτῳ διατριβὰς· οὕτω γὰρ ἂν εἰρήνην ἄγοιμι, ὁσημέραι πρὸς αὐτῶν γεωμετρουμένη. Lucian VII. 29.

606. Socrates here returns to the stage, and, as the oaths which break from him in such variety and rapidity testify, in a frame of mind of no ordinary indignation.

Ib. μὰ τὴν Ἀναπνοὴν, *by the powers of respiration*. This oath, as well as those which follow, are eminently Pythagorean in form. Laert. de Pythagora VIII. 6. . . ἐναρχόμενος ὁ Πυθαγόρας τοῦ φυσικοῦ συγγράμματος, λέγει ὧδε, Οὐ μὰ τὸν ἀέρα τὸν ἀναπνέω, οὐ μὰ τὸ ὕδωρ τὸ πίνω, οὐ κατοίσω ψόγον περὶ τοῦ λόγου τοῦδε. For philosophical opinions of Empedocles, Asclepiades, and Herophilus, on the subject of respiration, see Plut. Plac. Phil. IV. §. 22. For those of Xenophanes, see Laert. IX. 19: of Alcmaeon, Brucker I. 1134. The following illustration of the word is of a nature less intrinsically philosophic, but is it less pleasing? Laert. (IV. 21.) de Cratete et Polemone: καὶ οὕτως ἀλλήλω ὠφελεῖτην, ὥστε καὶ ζῶντε οὐ μόνον τῶν αὐτῶν ἦσθην ἐπιτηδευμάτων, ἀλλὰ καὶ μέχρι σχεδὸν ἀναπνοῆς ἐξωμοιούσθην ἀλλήλοις, καὶ θανόντε τῆς αὐτῆς ταφῆς ἐκοινωνεῖτην. The reader who wishes to pursue the subject further, may consult Plato in Timæo, passim. See also Brucker I. 1120. 1212. Lucian I. 54..

Ib. τὸ Χάος. A future opportunity may arise for giving a larger attention to this word: in the meantime the reader may consult Laert. III. 10. for the Chaos of Epicharmus, Bruck. I. 987-8. for that of Pherecydes, I. 1049. 1078. 1080-7. (Pythagoras). I. 1113. (Empedocles). I. 1164. (Parmenides). I. 466. (Thales). I. 483. (Anaximander). I. 921-2. II. 80. (Zeno). I. 412. 417. (Chaos of the fabulous age). I. 335. (Celtic).

608. ἄπορον, *without resources, unable to see his way through an in-*

ὅστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων,
 ταῦτ' ἐπιλέλησται πρὶν μαθεῖν· ὅμως γε μὴν 610
 αὐτὸν καλῶ θύραζε δευρὶ πρὸς τὸ φῶς.
 ποῦ Στρεψιάδης; ἔξει τὸν ἀσκάντην λαβών.
 ΣΤ. ἀλλ' οὐκ ἑῴσί μ' ἐξενεγκεῖν οἱ—κόρεις.

intellectual difficulty (Plat. Hip. Maj. 304, c. ἐμὲ δὲ (Socratem sc.) δαιμονία τις τύχη, ὡς ζοικε, κατέχει, ὅς τις πλανῶμαι μὲν καὶ ἴσχωρῶ ἀεὶ, ἐπιδευσὶς δὲ τὴν ἑμαυτοῦ ἀπορίαν ὑμῖν τοῖς σοφοῖς λόγῳ αὐτὸ ὑπὸ ὑμῶν προσηλακίζομαι, ἐπειδὴν ἐπιδείξω); or, *so difficult to deal with*. (Plat. Apol. 18, d. κατήγοροι ἀποροι, *criminatorum inezugnabiles*, quos oppugnare, convincere, αὐτὸν οὐκ ἔστιν, αὐτὸν ἀγρῶ, licet. FISCH.)

Ib. ἐπιλήσμων. From the tenets of the Pythagorean and Socratic schools, which have been already explained, this word would form, as it were, a climax of reproach, and require a strong emphasis to be laid upon it. Plat. 6 Rep. 486, c. ἐπιλήσμονα ἄρα ψυχὴν ἐν ταῖς ἱκανῶς φιλοσόφους μὴ ποτε ἐγκρίνωμεν. Protag. 336, c. Σωκράτης γε ἐγὼ ἐγγυῶμαι μὴ ἐπιλήσεσθαι, οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι.

609. σκαλαθυρμάτιον dim. of σκαλάθυρμα (σκαλαθύρω, as σκάλλω, σκαλεῖν, *to dig*), *prokings* into minute and difficult inquiries, useless and sophistical researches.

Ib. ἄττα is here redundant, and requires no translation. Scholiasta Platonis (ap. Dind. Aristoph. II. 671.), "Ἄττα: τοῦτο ψιλοῦμεν μὲν "τινὰ" σημαίνει, δασυνόμενον δὲ "ἄττα."—ἐνίοτε δὲ ἐκ τοῦ περιττοῦ προστίθεται.—Ἀριστοφάνης Νεφέλαις: "Ὅστις σκαλαθυρμάτι ἄττα μικρὰ μανθάνων."

611. πρὸς τὸ φῶς. "Satirically spoken of the school of Socrates, as if it had been a den of wild beasts." ERNEST. "In allusion to the darkness of the Phrontisterium, whence in a former verse it was resembled to the cave of Trophonius." Schutz. Bergler compares Thesm. 69. θύρασι πρὸς τὸν ἥλιον. Timocles ap. Athen. VI. 245. ἵνα πρὸς τὸ φῶς ὤμεν καταφανείς. Add Herodot. III. 79. ἐν τῇ Μάγον οὐδένα ἔξεστι φανῆναι ἐς τὸ φῶς.

612. ἀσκάντης, a couch of the humbler kind. Zonar. Lex. I. 311. ἡ εὐτελής κλίνη, ἡ κάννην μὴ ἔχουσα.

613. Strepsiades speaks from within, as if struggling for the bed with some desperate opponents. The last word of the verse is uttered after a pause, and in a lower tone than the rest. The Pythagorean beds of the later school, according to the comic writers,

¹ This of course is said ironically. An intellectual ἀπορία was to Socrates what a state of doubt was apparently to Bayle, a source of the highest gratification. The reader who wishes to see how the great philosopher contrived to throw others into a state of ἀπορία, will read the Platonic dialogues, Laches and Charmides.

ΣΩ. ἀνύσας τι κατάθου, καὶ πρόσσεχε τὸν νοῦν. ΣΤ.
ιδού.

ΣΩ. ἄγε δὴ, τί βούλει πρῶτα νυνὶ μανθάνειν 615
ὧν οὐκ ἐδιδάχθης πώποτ' οὐδέν; εἰπέ μοι.
πότερα περὶ μέτρων ἢ περὶ ἐπῶν ἢ ῥυθμῶν;

were likely to be tenanted much in the same way, or even in a worse than the Socratic. Thus Aristophon in "Pythagorista: "

ἐσθίουσί τε

λάχανά τε, καὶ πίνουσιν ἐπὶ τούτοις ὕδωρ·
φθείρας δὲ καὶ τρίβωνα, τὴν τ' ἀλουσίαν,
οὐδεὶς ἂν ὑπομείνειε τῶν νεωτέρων.

ap. Laert. VIII. 38.

614. ἀνύσας τι (*quickly*) κατάθου. Strepsiades appears with the Socratic σκίμπους on his shoulders; and being commanded to place it on the ground, replies, *ιδού, 'tis done*.

617. μέτρων. In what manner the writings of the poets generally formed subjects for philosophic discussion, may be seen in Plato's "Protagoras, where a production of Simonides is canvassed at great length. The outer form in which these poems were wrapped up would necessarily engage occasional attention, as well as their inner matter.

Ib. ἐπῶν. By this word we are not perhaps so much to understand Homeric, and other verses of the epic class, (though these are not to be excluded,) as those verses in which the philosophic writings of the earlier stages of society are almost universally ^x clothed, and for reasons which the great philosophic poet of Rome has so well explained:

Sed veluti pueris absinthia tetra medentes
Cum dare conantur, &c.

In the biographical sketches of Laertius, the word *ἐπη* meets us continually: de Pythagora VIII. 7. φησὶ δὲ Ἡρακλείδης ὁ τοῦ Σαραπίωνος ἐν τῇ Σωτῖωνος ἐπιτομῇ, γεγραφέναι αὐτὸν καὶ περὶ τοῦ ὄλου ἐν ἔπεσι. de Empedocle, VIII. 55. ὁ δὲ Θεόφραστος Παρμενίδου φησὶ ζῆλωτὴν αὐτὸν

^u So also in his *Lysis* (214, a.), Socrates, proposing to bring back a philosophical discussion to what he considers its proper course, refers that course to the writings of the poets—οὗτοι γὰρ ἡμῶν ὥς περ πατέρες τῆς σοφίας εἰσι καὶ ἡγεμόνες.

^x Laert. de Parmenide IX. 22. Καὶ αὐτὸς δὲ διὰ ποιημάτων φιλοσοφεῖ, καθάπερ Ἡσίοδος τε καὶ Ξενοφάνης καὶ Ἐμπεδοκλῆς. The reader who feels interested in the subject, will find various subjects for consideration in the following references: Bruck. I. 5. 78. 86. 154, 5, 6, 7. 261. 321. 368. 400. 403. 411. II. 30. 172. 1046.

ΣΤ. περὶ τῶν μέτρων ἔγωγ' ἑναγχος γάρ ποτε
ὑπ' ἀλφिताμοιβοῦ παρεκόπην διχοινίκῳ.

ΣΩ. οὐ τοῦτ' ἐρωτῶ σ', ἀλλ' ὃ τι κάλλιστον μέ-
τρον

620

ἡγεῖ πότερον τὸ τρίμετρον ἢ τὸ τετράμετρον;

γενίσθαι, καὶ μιμητὴν ἐν τοῖς ὕ ποιήμασι· καὶ γὰρ ἐκείνων ἐν ἔπεσι τὸν περὶ φύσεως λόγον ἐξενεγκύν. de Thalete I. 34. τὰ δὲ γεγραμμένα ὑπ' αὐτοῦ ... εἰς ἔπη τείνειν διακόσια. de Solone I. 61. γέγραφε δὲ δῆλον μὲν ὅτι τοὺς νόμους, καὶ δημηγορίας δὲ, καὶ εἰς αὐτὸν ἡ ὑποθήκας, ἑλεγεία, καὶ τὰ περὶ Σαλαμῖνος καὶ τῆς Ἀθηναίων πολιτείας, ἔπη πεντακισχίλια, καὶ λάμβδους καὶ ἐπιδούς. So de Anacharse I. 101. de Pittaco I. 79. de Biantē I. 85. de Epimenide I. 111. de Aristotele V. 27. Plat. in Protag. 338, e. ἡγοῦμαι, ὃ Σώκρατες, ἐγὼ ἀνδρὶ παιδείας μέγιστον μέρος εἶναι περὶ ἐπῶν δεινὸν εἶναι· ἔστι δὲ τοῦτο τὰ ὑπὸ τῶν ποιητῶν λεγόμενα οἷον τ' εἶναι ξυνίεναι ἃ τε ὁρθῶς πεποιήται καὶ ἃ μή. Among the philosophic writings of Simmias the Theban, we find mentioned a treatise περὶ ἐπῶν. Laert. II. 124.

Ib. ῥυθμῶν. Plat. in Conviv. 187, b. ὁ ῥυθμὸς ἐκ τοῦ ταχέος καὶ βραδέος διενεργημένων πρότερον, ὕστερον δὲ ὁμολογησάντων γέγονε. Porph. de Vit. Pyth. 30. κατεκρίκει δὲ ῥυθμοῖς, καὶ μελεσι, καὶ ἐπιδαῖς τὰ ψυχικὰ πάθη καὶ τὰ σωματικά. The rhythmical and metrical inventions of Linus are much spoken of by Diodorus Siculus III. 140. Among the philosophic writings of Democritus, Laertius mentions treatises περὶ ῥυθμῶν καὶ ἁρμονίας· περὶ ποιήσεως· περὶ καλλοσύνης ἐπέων. For specimens of the *moral* turn, which Lucian is fond of giving to this term, see T. III. 104. IX. 73. On the subject of Greek rhythm generally, see treatise by a late bishop of St. Asaph (Dr. Cleaver).

619. Socrates, by the word μέτρα, obviously meant poetical measures; but Strepsiades, not used to these niceties, is thinking of the dry measures, with which farmers and country-gentlemen are more conversant.

Ib. ἀλφिताμοιβὸς (ἀμείβω), *purchaser of barley-meal*. Av. 491. Eccl. 424.

Ib. παρεκόπην, *was cheated*. Cf. nos in Eq. 786.

621. τετράμετρον. Xen. Conviv. VI. 3. ὥσπερ Νικόστρατος ὁ ὑποκριτὴς τετράμετρα πρὸς τὸν αὐλὸν κατέλεγεν.

¹ Empedocles is considered by many learned men (Brucker I. 1025. 1109.) as the author of the "Golden Verses" commonly ascribed to Pythagoras. The poetry of Empedocles is enthusiastically lauded by Lucretius:

Carmina quin etiam divini pectoris ejus
Vociferantur, et exponunt præclara reperta;
Ut vix humana videatur stirpe creatus.

² *Admonitions*: so also Laert. de Perianthro I. 97. ἐποίησε δὲ καὶ ὑποθήκας εἰς ἔπη δισχίλια.

ΣΤ. ἐγὼ μὲν οὐδὲν πρότερον ἡμεκτέον.

ΣΩ. οὐδὲν λέγεις, ὠνθρωπε. ΣΤ. περιίδου νυν ἐμοί, εἰ μὴ τετράμετρον ἔστιν ἡμεκτέον.

ΣΩ. ἐς κόρακας, ὥς ἄγρoικος εἶ καὶ δυσμαθής. 625

ταχύ γ' ἂν δύναιο μαυθάνειν περὶ ρυθμῶν.

ΣΤ. τί δέ μ' ὠφελήσουσ' οἱ ρυθμοὶ πρὸς τᾶλφῖτα;

ΣΩ. πρῶτον μὲν εἶναι κομψὸν ἐν συνουσίᾳ,

ἐπαῖονθ' ὁποῖός ἐστι τῶν ρυθμῶν

κατ' ἐνόπλιον, χῶποῖος αὖ κατὰ δάκτυλον. 630

622. ἡμεκτέον. The *ἑκτεὺς* (i. e. sixth part of a *medimnus* = 48 chœnices) = 8 chœnices ∴ 1y, ἡμεκτέον = 4 chœnices = τετράμετρον. The equivoque is obvious: Strepsiades being asked by Socrates, which of the two metres he prefers, the trimeter or tetrameter, answers still in reference to his dealings as a country-gentleman: "Can there be a doubt about the matter? *Four* is at all times better than *three*: therefore the *tetrameter*, or, what is the same thing, the *hemiection*, for me."

Ib. πρότερον ἡμεκτέον. Cf. Dobree's Advv. I. 218.

623. περιίδου νυν ἐμοί. *Bet me a wager then, whether, &c.* The idiom has been explained in a former play. (Ach. 1013.)

626. ταχύ γ' ἂν = ταχά γ' ἂν, *perhaps then*. Dem. 581, ult. ταχύ γ' ἂν χαρίσασαυτο, οὐ γάρ; 798, 21. ταχύ γ' ἂν φροντίσειε τοῦ παρ' ἐνός λόγου.

627. Strepsiades speaks with a very knowing air.

Ib. πρὸς, in respect to.

628. κομψός. Gl. πιθανὸς καὶ ἡδύς. The sense of this word must rather be determined by that which we assign to the word συνουσία. If by the latter word we understand a *convivial meeting*, then κομψός may be rendered *agreeable, pleasant, gentlemanlike*. If we understand a *philosophic meeting*, then κομψός will signify *clever*. Cf. Plat. in Hip. Maj. 288, d. Xen. Œcon. VIII. 19. et nos in Ach. 926.

Ib. συνουσία. The following illustrations will suffice for this word as expressive of a *philosophic intercourse, or meeting*. Xen. Mem. I. 6. 12. δῆλον δὴ ὅτι, εἰ καὶ τὴν συνουσίαν ᾧον τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου. IV. 2. 2. καὶ πρῶτον μὲν πυνθανομένου τινὸς, πότερον Θεμιστοκλῆς διὰ συνουσίαν τινὸς τῶν σοφῶν, ἢ φύσει τοσοῦτον διήνεγκεν τῶν πολιτῶν κ. τ. λ. Plat. Lysid. 223, b. ἡγηθέντες οὖν αὐτῶν διελύσαμεν τὴν συνουσίαν. Hip. Maj. 286, d. ἀπῶν οὖν ἐκ τῆς συνουσίας ἐμαντῶ ὥργιζόμεν. See also his Protagoras 335, c. 336, e. Eurip. Fr. inc. 44. σοφοὶ τύραννοι τῶν σοφῶν συνουσία.

630. Translate: Which rhythm is κατ' ἐνόπλιον, i. e. what rhythm the dance in armour is performed to, and which rhythm is κατὰ δάκτυλον, i. e. proceeds by a course of dactyls.

ΣΤ. κατὰ δάκτυλον ; νῆ τὸν Δί', . . ῥῥυρέ,
τούτων ἐπιθυμῶ μανθάνειν οὐδέν. ΣΩ. τί δαί ;

ΣΤ. ἐκεῖν' ἐκεῖνο, τὸν ἀδικώτατον λόγον.

ΣΩ. ἀλλ' ἕτερα δεῖ σε πρότερα τούτων μανθάνειν,
τῶν τετραπόδων ἅττ' ἐστὶν ὀρθῶς ἄρρενα. 635

ΣΤ. ἀλλ' οἷδ' ἔγωγε τᾶρρεν', εἰ μὴ μαίνομαι
κρίως, τράγος, ταῦρος, κύων, ἀλεκτρυνών.

ΣΩ. ὀρᾶς ὃ πάσχεις ; τήν τε θήλειαν καλεῖς

Ib. ἐνόπλιος (δπλον). Xen. Anab. V. 9. 11. ἐξοπλισάμενοι ὡς ἐδύ-
καστο κάλλιστα, ἤσαν τε ἐν ῥυθμῷ, πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι.
Athen. IV. 184, f. καὶ τὴν Ἀθηναίων δέ φησιν Ἐπίχαρμος, ἐν Μούσαις,
ἐπαυλῆσαι τοῖς Διοσκούροις τὸν ἐνόπλιον.

631. Strepsiadēs, after a look of the most profound astonish-
ment, not unmixed with contempt.

Ib. οἷζυρός, ap. Hom. Il. XIII. 569. Od. IV. 197. and elsewhere.
οἷζυρός ap. Arist. Lysist. ἀλλ' ῥῥυρά κατὰκεισο καὶ μὴ μοι φέρε | μηδέν.
Av. 1641. τί, ῥῥυρ' ; οὐκ οἶσθ' ἐξαπατάμενος πάλαι ; Vesp. 1504. 1514.
Translate ; *you pitiful fellow !*

636. εἰ μὴ μαίνομαι. Thes. 470. μισῶ τὸν ἄνδρ' ἐκείνον, εἰ μὴ μαίνο-
μαι. Plat. Protag. 349, e. φέρε δὴ, τὴν ἀρετὴν καλὸν τι φῆς εἶναι, καὶ ὡς
καλοῦ ὄντος αὐτοῦ σὺ διδάσκαλον σπαντὸν παρέχεις ; Κάλλιστον μὲν οὖν,
ἔφη, εἰ μὴ μαίνομαί γε. (" *Pulcherrimum ego dico : alioqui, ni dicerem,
insanus forem.* Simile huic loquendi genus, εἰ μὴ ἀδικῶ γε, illustravi
ad Charmid. §. 8." HEIND.)

637. Translate : "The words κρίως, τράγος, &c. are masculine."
Bergler adverts to the folly of Strepsiadēs in including the domestic
fowl among four-footed animals, and to the inadvertence of Socrates
in proceeding to correct, not his pupil's want of classification, but his
want of grammar. R. B., in Dobree's Advv., conjectures that two
verses have here been lost, containing names of nouns feminine, the
last of which ended with the word ἀλεκτρυνών.

638. ὀρᾶς ὃ πάσχεις ; "Do you see what case you are in ?
You call the female bird and the male bird by the same common
name, viz. ἀλεκτρυνών." From this and other ^a passages of Aristo-

^a Cf. infr. 816-17. So also in a fragment of our poet's Amphiaras :

α. Γυναί τί τὸ φοβῆσάν ἐσθ' ; β. ἀλεκτρυνών
τὴν κύλικα καταβέβληκεν. α. οἰμώζουσά γε.

That the word ἀλεκτρυνών is here used in the feminine gender, the participle οἰμώ-
ζουσα shows clearly enough. So in his *De taleis* :

Ὦνὼν μέγιστον τέτοκεν, ὡς ἀλεκτρυνών. Fr. 237.

So also,

πολλὰ τῶν ἀλεκτρυνόνων βίη
ὀπηνέμα τίκτουςιν φᾶ πολλάκις.

ἀλεκτρυόνα κατὰ ταῦτὸ καὶ τὸν ἄρρενα.

ΣΤ. πῶς δὴ; φέρε. ΣΩ. πῶς; ἀλεκτρυὼν κάλεκ-
τρυών. 640

ΣΤ. νῆ τὸν Ποσειδῶ. νῦν δὲ πῶς με χρὴ καλεῖν;

ΣΩ. ἀλεκτρύαιναν, τὸν δ' ἕτερον ἀλέκτορα.

ΣΤ. ἀλεκτρύαιναν; εὖ γε νῆ τὸν Ἀέρα·

ὥστ' ἀντὶ τούτου τοῦ διδάγματος μόνου

διαλφισώσω σου κύκλω τὴν κάρδοπον. 645

ΣΩ. ἰδοὺ μάλ' αὖθις τοῦθ' ἕτερον. τὴν κάρδοπον

phanes, it may I think be inferred, that the Athenians at this time had but one name for the two sexes in the common poultry, and that the distinction of names presently given by Socrates (642.) was one of the refinements, or what the poet chose to represent as refinements, of the ^b school.

640. πῶς δὴ φέρε. Σω. πῶς; Πors. πῶς δὴ; φέρ'. Σω. ὅπως;

Ib. ἀλεκτρυὼν κάλεκτρυών. "You say ἀλεκτρυὼν for the one, and you say ἀλεκτρυών for the other." At this stupendous observation, the mouth of Strepsiadēs opens wide, and his genius, which had begun to kick while the subject of *metres* and *measures* was under discussion, succumbs to that of his teacher.

642. (τὴν μὲν ἑτέραν) ἀλεκ. κ. τ. λ. "You must call the female bird ἀλεκτρύαιναν, and the male you must term ἀλέκτορα." After some little time taken to digest so profound a discovery, Strepsiadēs gives in his adhesion, and with a most scientific oath.

644. δίδαγμα. Plutarch in Fabio. τὸ δ' ἁμαρτάνοντα χρῆσασθαι τοῖς πταισμοῖς διδάγμασι πρὸς τὸ λοιπὸν, ἀνδρὸς ἀγαθοῦ καὶ νοῦν ἔχοντος.

Ib. ἀλέκτορα. (Cf. Athen. IX. 374, c.) Porph. Vit. Pyth. 36. θύων τε θεοῖς ἀνεπαχθὴς ἦν, ἀλφίτοις τε καὶ ποπάνῃ καὶ λιθανωτῇ καὶ μύρρα τοὺς θεοὺς ἐξίλασκόμενος, ἐμψύχοις δ' ἥκιστα· πλὴν εἰ μή ποτε ἀλεκτορίσω, καὶ τῶν χοίρων τοῖς ἀπαλωτάτοις. (An exception was made in favour of the λευκὸς ἀλεκτρυών. Iamb. Vit. Pyth. §. 84. μηδὲ ἀλεκτρυόνα λευκὸν θύειν· ἱκετὴς γάρ, ἱερὸς μὲνός· διὸ καὶ σημαίνουσιν ὄραν.)

645. διαλφισοῦν (ἀλφισον), *to fill entirely with barley-meal*.

Ib. κάρδοπος = μάκτρα, *trough in which dough was kneaded*. Plato (Phædon 99, c.) employs the word in philosophical illustration: διὸ δὴ καὶ ὁ μὲν τις ὁ δὲ δινην περιτιθεῖς τῇ γῇ ὑπὸ τοῦ οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὁ δὲ ὥς περ καρδόπῃ πλατεῖα βάθρον τὸν ἀέρα ὑπερείδει.

646. "There again is another blunder: for you have given a

^b That these birds, like every thing else in common life, had furnished Socrates with topics of illustration, will be seen from a passage in Laertius's life of him: Ἐπῆρε δὲ καὶ εἰς φρόνημα Ἰφικράτην τὸν στρατηγὸν, δείξας αὐτῷ τοῦ κορυδαίνου ἀλεκτρυόνας ἀντιὸν τῶν Καλλίου πτερυξαμένων. (II. 30.)

^c δινην ὑπὸ τοῦ οὐρανοῦ, *vortex qui a caelo fit*.

ἄρρενα καλεῖς, θήλειαν οὔσαν. ΣΤ. τῷ τρόπῳ
 ἄρρενα καλῶ γὰρ κάρδοπον ; ΣΩ. μάλιστα γε,
 ὥσπερ γε καὶ Κλεώνυμον. ΣΤ. πῶς δὴ ; φράσον.
 ΣΩ. ταυτὸν δύναται σοι κάρδοπος Κλεωνύμφ. 650
 ΣΤ. ἀλλ', ὦγαθ', οὐδ' ἦν κάρδοπος Κλεωνύμφ,
 ἀλλ' ἐν θυεῖα στρογγύλῃ νεμάττετο.
 ἀτὰρ τὸ λοιπὸν πῶς με χρὴ καλεῖν ; ΣΩ. ὅπως ;
 τὴν καρδόπην, ὥσπερ καλεῖς τὴν Σωστράτην.
 ΣΤ. τὴν καρδόπην θήλειαν ; ΣΩ. ὀρθῶς γὰρ λέ-
 γεις. 655
 ΣΤ. ἐκεῖνο δ' ἦν ἂν, καρδόπη, Κλεωνύμη.

masculine termination to the word *κάρδοπος*, whereas the article prefixed to it proves that it is a noun feminine."

649. The wonderment of Strepsiades is again excited, and the reasoning by which it is allayed may perhaps be thus rendered : "Yes ; your noun is masculine, for it ends in a masculine termination, as the word *Κλεώνυμος* does also. In other words, *Κάρδοπος* and *Κλεώνυμος* are one and the same thing." "One and the same thing?" rejoins the astonished auditor ; "on the contrary, no two things are wider apart : instead of being himself a *κάρδοπος*, Cleonymus has no *κάρδοπος* whatever : for his kneadings are wont to be made (*νεμάττετο*) not in a *κάρδοπος*, but in a round mortar (*θυεῖα στρογγύλη*)."
 Whether in this obscure passage the round mortar implies Sicily, as it does in *Vesp.* (924. Br. Ed.), I do not undertake to say ; but in that case the meaning would perhaps be, that Cleonymus, through the interest of his patron Cleon, had obtained some appointment in that island, where, like Laches, he had made considerable pickings.

652. *στρογγύλη*. Laert. de Pythag. VIII. 48. ἀλλὰ μὴν καὶ τὸν οὐρανὸν πρῶτον ὀνομάσαι κόσμον, καὶ τὴν γῆν στρογγύλην ὡς δὲ Θεόφραστος, Παρμενίδην ὡς δὲ Ζήνων, Ἡσίοδον. Cf. Plat. *Phædr.* 97, e.

Ib. *νεμάττετο* from *ἐμμάσσω*.

654. Translate : "instead of ending in *ον*, your noun must in future terminate in *ην*, like the word *Σωστράτην*."

655. *τὴν καρδόπην θηλειαν* ; Translate : "in other words, I am to give *κάρδοπος* a feminine termination." (This verse and the following, till the discovery of the Rav. MS., stood as follows, and so they stand in Brunck :

Στ. τὴν κάρδοπον θήλειαν ὀρθότερον λέγεις
 ἐκεῖνο δ' ἦν ἂν, καρδόπη, Κλεωνύμη.)

656. "The inference of all which is, that as we say *καρδόπη*, so we must also say (here the speaker softens his voice to a most effeminate tone) *Κλεωνύμη*." Socrates nods assent.

ΣΩ. ἔθ' ἔν τι περὶ τῶν ὀνομάτων μαθεῖν σε δεῖ,
 ἄττ' ἄρρεν' ἐστὶν, ἄττα δ' αὐτῶν θήλεα.

ΣΤ. ἀλλ' οἷδ' ἔγωγ' ἃ θήλέ' ἐστίν. ΣΩ. εἰπέ δή.

ΣΤ. Λύσιλλα, Φίλινα, Κλείταγόρα, Δημητρία. 660

ΣΩ. ἄρρενα δὲ ποῖα τῶν ὀνομάτων ; ΣΤ. μυρία.

Φιλόξενος, Μελησίας, Ἀμυνίας.

ΣΩ. ἀλλ', ὦ πονηρὲ, ταῦτά γ' ἔστ' οὐκ ἄρρενα.

ΣΤ. οὐκ ἄρρεν' ὑμῖν ἐστίν ; ΣΩ. οὐδαμῶς γ', ἐπεὶ

πῶς ἂν καλέσειας ἐντυχὼν Ἀμυνία ; 665

ΣΤ. ὅπως ἄν ; ὠδὶ, δεῦρο δεῦρ', Ἀμυνία.

ΣΩ. ὀρᾶς ; γυναῖκα τὴν Ἀμυνίαν καλεῖς.

ΣΤ. οὐκ οὐν δικαίως ἦτις οὐ στρατεύεται ;

ἀτὰρ τί ταῦθ' ἃ πάντες ἴσμεν μανθάνω ;

ΣΩ. οὐδὲν μὰ Δί', ἀλλὰ κατακλινεῖς δευρὶ ΣΤ. τί
 δρω ; 670

658. ἄρρεν'. Laert. (II. 116.) de Stilpone : τοῦτον φασὶ περὶ τῆς Ἀθηνᾶς τῆς τοῦ Φειδίου τοιοῦτόν τινα λόγον ἐρωτῆσαι, Ἀρά γε ἡ τοῦ Διὸς Ἀθηνᾶ, θεὸς ἐστι ; Φήσαντος δὲ, Ναί· Αὕτη δέ γε, εἶπεν, οὐκ ἔστι Διὸς, ἀλλὰ Φειδίου. συγχωρουμένου δὲ, Οὐκ ἄρα, εἶπεν, αὐτὴ θεὸς ἐστίν. ἐφ' ᾧ καὶ εἰς Ἀρείων πᾶγον προσκληθέντα, μὴ ἀρνήσασθαι, φάσκειν δ' ὀρθῶς διελέχθαι. μὴ γὰρ εἶναι αὐτὴν θεὸν, ἀλλὰ θεάν· θεοὺς δὲ εἶναι τοὺς ἄρρένας. καὶ μέντοι τοὺς Ἀρεοπαγίτας εὐθέως αὐτὸν κελεύσαι τῆς πόλεως ἐξελεῖν.

664. ὑμῖν, redundant. οὐκ ἄρρεν' ἐν ὑμῖν ἐστίν. Ba.

665. ἐντυχὼν Ἀμυνία. Cf. nos in Ach. 757.

670. κατακλινεῖς δευρὶ. We now come to a very singular scene ; i. e. if the sense which will presently be affixed to it shall upon the whole appear not unsatisfactory or incorrect. It has been more than once observed in the course of the plays put forth by the present editor, that one striking feature of the Old Comedy of the Greeks was its custom of bringing abstract ideas and metaphorical expressions in a bodily shape before the eye ; whole plays of Aristophanes being in fact sometimes little more than the expansion of some such ^d metaphorical expression or abstract idea. Now in regard to the

^d Take for instance our author's Aves : what more likely than the following source of its origin ? The famous expedition to Sicily is just taking place. Aristophanes meets in the streets his friend Eryximachus the physician, and the poet makes inquiry after their common acquaintance. " Well, and what's become of young Lysillus ? " " Oh, like the rest of the world, he has taken flight for Sicily. " " And Demetrius, where's he ? " " Why faith, on the wing for the same place. " The poet's brain is presently at work : every person he meets seems to

ΣΩ. ἐκφρόντισόν τι τῶν σεαυτοῦ πραγμάτων.

hero of the present drama, (without going into the abstract idea of the drama itself,) what throughout has appeared the leading feature of his doctrine? It has been, if we have not misrepresented him, the spontaneous production of ideas; the object of the teacher being not so much to impregnate the minds of his pupils with thoughts derived from himself, as to bring to parturition thoughts with which the pupil's own mind was pregnant without himself being fully aware of it. To this experiment the brawny Strepsiades is now to be subjected, and he accordingly brings at his back the bed—that bed which appears at so early a stage of the play, but of which no satisfactory account has been given by the commentators—on which the intellectual *down-lying* is to take place. That he had been previously prepared and tutored within doors for the proceeding, is evident from his observations: his only concern is that the parturition shall not take place on the Socratic *ἀσκήτης* or *σκίμπος* (infr. 672.), experience having already taught him what obstructions he was likely to meet with *there*: but such a permission would have been to destroy the completeness of the scene, and Socrates is accordingly most determined in his refusal (674). Of the two great pupils of Socrates, it may be added, that to the congenial mind of Plato, (who I believe, as frequently laughed in his sleeve at his master as Aristophanes did openly,) this feature in his teacher's mode of philosophizing was of too rich a nature to be kept in the back ground: on the contrary, a considerable portion of his dialogues has been so entirely conducted on this principle of the Socratic philosophy, as to bear the appropriate name of *εἰμαeutic*, or *obstetric* on that account. The cautious Xenophon steers more clear of a doctrine so liable to ridicule; but he is not without a specimen of it. (Æcon. c. XVIII. ad fin.)

Ib. *κατακλινείς*. Let us be allowed to illustrate a very common word from the philosophic writings. Laert. de Epimenid. I. 110. *λαβὼν πρόβατα μέλανά τε καὶ λευκά, ἤγαγε πρὸς τὸν Ἀρείον πάγον. κάκει-θεν εἶπεν ἵνα οἱ βοῦλοιτο, προστάξας τοῖς ἀκολούθοις, ἔνθα ἂν κατακλί-ναι αὐτῶν ἕκαστον, θύειν τῷ προσήκοντι θεῷ· καὶ οὕτω λῆξαι τὸ κακόν*. Id. de Eudoxo VIII. 88. *τινὲς δὲ φασὶ καὶ συμπόσιον ἔχοντι τῷ Πλάτῳ, αὐτὸν τὴν ἡμεκύκλιον κατάκλινειν, πολλῶν ὄντων, εἰσηγήσασθαι*.

Ib. *τί δρῶ*; a subj. and interrogative answering to a fut. verb; or, supply with Dawes *χρήϊνα*. Cf. infr. 769. 813.

671. *ἐκφρόντισόν τι*. Schol. *ἀντὶ τοῦ σκέψαι καὶ διανοήθητι περὶ τῶν ἰδία σοι συμφερόντων πραγμάτων*. I translate, *ἐκφρόντισόν τι, exco- gitate, extrude by meditation some deep thought, (ἔνεκα) τῶν σεαυτοῦ πραγμάτων, which may benefit the general state of your affairs, (some of those internal matters or thoughts which so much trouble you.)*

have a set of pinions at his back: Athens herself, the poet's own biding place, mounts up into the air and becomes Nephelococcygia, and the whole world are ap- plying for wings to become denizens of it.

^e See classification of his dialogues, ap. Laert. III. 49—51.

ΣΤ. μὴ δῆθ', ἱκετεύω σ', ἐνθάδ'· ἀλλ' εἴπερ γε χρή, χαμαὶ μ' ἔασον αὐτὰ ταῦτ' ἐκφροντίσαι.

ΣΩ. οὐκ ἔστι παρὰ ταῦτ' ἄλλα. ΣΤ. κακοδαίμων ἐγὼ,

οἶαν δίκην τοῖς κόρεσι δώσω τήμερον. 675

ΧΟ. φρόντιζε δὴ καὶ διάθρει, πάντα τρόπον τε σαν-
τὸν

στρόβει πυκνώσας.

674. οὐκ ἔστι παρὰ (*besides*) ταῦτ' ἄλλα, i. e. *so it must be, and no other way*. Vesp. 1166. Pac. 110. Plat. Phædon 107, a. οὐκ οὐκ ἐγὼ γε . . . ἔχω παρὰ ταῦτα ἄλλο τι λέγειν (where see Heindorf). Sophist. 250, c. Polit. 297, b. Thææt. 156, a. Phileb. 21, d. (where see Stalbaum). Dem. 305, 24. καὶ οὐδεὶς ἂν ἔχοι παρὰ ταῦτ' εἰπεῖν ἄλλο οὐδέν. Lucian IV. 87. κατὰ ταῦτα τοῖνυν ἅπαντες μὲν οἱ φιλοσοφούντες τὴν εὐ-
δαιμονίαν ζητοῦσιν ὅποιόν τί ἐστι, καὶ λέγουσιν ἄλλος ἄλλο τι αὐτὴν εἶναι, ὁ μὲν ἡδονήν, ὁ δὲ, τὸ καλὸν, ὁ δὲ, ὅσα ἑτέρα φασὶ περὶ αὐτῆς. εἰκὸς μὲν οὖν καὶ τοιούτων ἐν τι εἶναι τὸ εὐδαιμον' οὐκ ἀπεικὸς δὲ καὶ ἄλλο τι παρ' αὐτὰ πάντα.

675. Strepsiades here stretches himself on the bed, and Socrates covers him carefully with a number of fleeces (*infr.* 702.) by way of bed-clothes. The Chorus (not Socrates, as Brunck's text implies) give the "down-lyer" a word of advice. Socrates as accoucheur paces the stage in deep anxiety, waiting the moment of parturition.

676. διαθρεῖν (ἀθρεῖω), *to scrutinize, to observe closely*. Thes. 657. Eq. 543. Epicurus ap. Laert. X. 35. τοῖς μὴ δυναμένοις, ὡς Ἡρόδοτε, ἕκαστα τῶν περὶ φύσεως ἡμῖν ἀναγεγραμμένων ἐξακριβοῦν, μηδὲ τὰς μείζους τῶν συντεταγμένων βιβλίων διαθρεῖν, ἐπιτομήν κ. τ. λ. Cf. nos in Eq. 525.

1b. πάντα τρόπον σαντὸν στρόβει πυκνώσας. "Sensus est: omni modo te ipsum versa (meditando exerce) collectum in te et velut constipatum." DIND.

677. στροβεῖν (στρόβος, *a thing which moves in a circle*), *to perform a circular movement*: metaph. *to put in vehement motion*. Cf. nos in Eq. 371.

1b. πυκνοῦν (πυκνός), *to draw into a heap*. Damoxenus ap. Athen. III. 103, b. Ἐπικούρος οὕτω κατεπύκνου τὴν ἡδονήν. Heraclitus ap. Laert. IX. 9. πυκνούμενον τὸ πῦρ ἐξυγραινεται, συνιστάμενόν τε γίνεται ὕδωρ. The substantives connected with this verb belong much to philosophical language. Heraclitus ap. Laert. IX. 8. πῦρ εἶναι στοιχείον, καὶ πυρὸς ἀμοιβὴν τὰ πάντα ἀραιώσει καὶ πυκνώσει τὰ γινόμενα. Epicurus ap. Laert. X. 36. οὐ γὰρ οἶόν τε τὸ πύκνωμα τῆς συνεχοῦς τῶν ὁλῶν περιουσίας εἶδέναι, μὴ δυνάμενον διὰ βραχείων φωνῶν ἅπαν ἐμπεριλαβεῖν ἐν αὐτῇ ὃν καὶ κατὰ μέρος πρότερον ἐξακριβοῦν.

ταχὺς δ', ὅταν εἰς ἄπορον πέσῃς,

ἐπ' ἄλλο πῆδα

νόημα φρενός· ὕπνος δ' ἀπέστω γλυκύθυμος ὁμμά-
των.

680

678. ἄπορον (ἀ, πόρος). While Strepsiades is preparing for his ἀπορία beneath the bed-clothes, let us be permitted to initiate the reader, unversed in such matters, in some of the artificial ἀπορίαί of the philosophic schools. Zeno ap. Laert. VII. 82. καὶ ἄποροι δέ τινες εἰσὶ λόγους ἑγκεκαλυμμένοι καὶ διαλεληθότες, καὶ ἔσωρεῖται, καὶ ἡ κερατιδὲς, καὶ ἰστίδες. Id. ap. eund. VII. 43. ὁμοίως δὲ καὶ λόγους καὶ τρόπων καὶ συλλογισμῶν, καὶ τῶν παρὰ τὴν φωνὴν καὶ τὰ πράγματα σοφισμάτων. ὧν εἶναι ἡ ψευδομένους λόγους, καὶ ἀληθεύοντας, καὶ ἀποφάσκοντας, σωρεῖται τε καὶ τοὺς ὁμοίους τούτοις, ἐλλειπείς καὶ ἀπόρους, καὶ περαιώνοντας, καὶ ἐγκεκαλυμμένους, κερατιδὰς τε καὶ ιστίδας, καὶ ἡ βερίζοντας. Cf. Lucian II. 161. III. 153. IV. 106. V. 101. 247. Plut. de Antiphonte, ἐν τοῖς ἀπόροις τεχνικός.

679. πῆδα. Cf. infr. 1338.

680. γλυκύθυμος. Lysist. 551. γλυκύθυμος Ἔρως.

† The veiled or covered ἀπόρια was of this nature. The question was put: "Do you know your father?" The answer returned was, "I do know him." Again it was asked, "Do you know this person in the veil?" The reply being in the negative, the retort was, "Then you do not know your father, for this veiled person is your father." The same silly nonsense, by substituting the word διαλεληθὼς for ἐγκεκαλυμμένος, characterized the second of these schemes.

‡ The σωρεῖται is familiar to Latin scholars, as the *acervus* of Horace and *acervalis* of Cicero (de Divinat. II. 4.). Its tendency is well known by an example of Cujacius. "Are three sheep too few to constitute a flock?" "Certainly." "Are four?" "Certainly also." "Five?" "The same." "If we add one more, will it then be a flock?" "It will still not be a flock." By repeating the question, however, the respondent is obliged to admit that a flock has been formed, and the questionist triumphantly retorts, "Then one sheep makes a flock."

§ "What you have not lost, you have in possession. You have not lost horns: ergo, you have horns."

¶ Ammonius ad Categorias Aristotelis, folio 58. verso: οἱ ὀβριδὲς παραλογισμοί, κατὰ τὸν παρ' Ὀμήρου Ὀδυσσεά, ἐν καιρῷ ὀβριδὲς ἑαυτὸν καλέσωντα. ὀβριδος παραλογισμοῦ παράδειγμα. Εἴ τίς ἐστιν ἐν Ἀθήναις, οὗτος οὐκ ἐστιν ἐν Μεγάροις. ἄνθρωπος δὲ ἐστιν ἐν Ἀθήναις. ἄνθρωπος ἔρα οὐκ ἐστιν ἐν Μεγάροις.

‡ "Est autem pseudómenos, sermo, cui quicquid respondeas, falsum reperietur. Habuit nomen a mentiente: quoniam exempli gratia sumitur is qui mentitur. Hoc modo: An mentitur is qui mentiri se dicit? Cui si respondeas mentiri, colligitur statim, non mentiri: quod vere dixerit, se mentiri." Cujacius.

¶ "Nomen accepit a metendi ratione, quae in hoc syllogismo usurpatur. Id nos docuit Ammonius in librum Aristotelis Περὶ ἑρμηνείας, sect. 2. cap. 10. Ammonii verba sunt: εἰ θεωρεῖς φησιν, οὐχί, τάχα μὲν θεωρεῖς, τάχα δὲ οὐ θεωρεῖς· ἀλλὰ πάντως θεωρεῖς· καὶ, εἰ μὴ θεωρεῖς, ὡσαύτως οὐχί, τάχα μὲν θεωρεῖς, τάχα δὲ οὐ θεωρεῖς· ἀλλὰ πάντως οὐ θεωρεῖς. ἀλλὰ μὴν ἐξ ἀνάγκης ἦτοι θεωρεῖς, ἢ οὐ θεωρεῖς· ἀντὶρηται ἔρα τὸ τάχα, εἴπερ μήτε κατὰ τὴν ἀντίθεσιν τοῦ θεωρεῖν πρὸς τὸ μὴ θεωρεῖν ἔχει χώραν." Menage ap. Laert. 2 tom. p. 275. Well might Seneca exclaim: "O pueriles ineptias! in hoc supercillia subduximus? in hoc barbam demissimus? hoc est, quod tristes docemus et pallidi?" See further, Laert. II. 101. VII. 25. 186. Brucker I. 613. Menage ap. Laert. 2 tom. 121-4.

ΣΤ. ἀτταταῖ ἀτταταῖ.

ΧΟ. τί πάσχεις ; τί κάμνεις ;

ΣΤ. ἀπόλλυμαι δείλαιος· ἐκ τοῦ σκίμποδος

δάκνουσί μ' ἐξέρποντες οἱ—Κορίνθιοι,

καὶ τὰς πλευρὰς δαρδάπτουσιν,

685

καὶ τὴν ψυχὴν ἐκπίνουσιν,

καί μ' ἀπολοῦσιν.

Ib. ὕπνος. If the reader wishes to know philosophically how this "sweet nourice of digestion" is originated, he will consult Plutarch de Plac. Phil. V. 23. Brucker de secta Ionica I. 517. de Italica I. 1134. de Aristotele I. 823. The Socratic practice on this point conformably with the theory, so studiously, and it may be thought so tiresomely pursued through the notes of this play, would of course be in unison with one of the Pythagorean symbols, thus explained by Iamblichus (Adhort. 29.): τὸ δὲ "στρωμάτων ἐξαναστὰς συνελισσε αὐτὰ καὶ τὸν τύπον συστήρνε" τοῦτο παραγγέλλει· ὅτι φιλοσοφεῖν ἐπιβαλλόμενος νοητοῖς λοιπὸν καὶ ἀσωμάτοις προσοικεῖον σεαυτὸν. ἐκ τοῦ οὖν ἀμαθείας ὕπνου καὶ νυκτοειδούς σκότους ἐξανιστάμενος μηδὲν συνεπισπῶ σεαυτῷ σωματικὸν εἰς τὸ τῆς φιλοσοφίας ἡμερουειδές, ἀλλὰ πάντα τὰ τοῦ ὕπνου ἐκείνου ἵχνη τῆς μνήμης τῆς σεαυτοῦ ἐκκάθαιρε καὶ ἐξαφάνιζε. For the Samian philosopher's own practice on this point, see Iambl. Vit. III. 13.

681. After a pause of some duration, Strepsiades is heard humming under the bed-clothes one of those chaunts by which the Athenian soldiers were wont to relieve a night-watch (infr. 693.) or garrison duty. Suddenly a piteous cry is heard, and Socrates, supposing that the first birth-pangs are come, pauses for a moment; but his obstetric skill soon teaching him that this is a false alarm, he continues to pace the stage as before, leaving the conversation to be supported by the Chorus.

683. The head of Strepsiades just peeps up from under the clothes.

684. Κορίνθιοι, i. e. κορεῖς. Schol. MS. δέον οἱ κορεῖς εἰπεῖν, Κορίνθιοι εἶπεν· ἐπεὶ οἱ Ἀθηναῖοι καὶ οἱ Κορίνθιοι κατ' ἐκεῖνο καιροῦ πόλεμον εἶχον, καὶ οἱ Κορίνθιοι τὰ τῆς Ἀττικῆς ἐδήμουν. Bz.

685. δαρδάπτω (a prolonged form of δάπτω), to tear in pieces. Ran. 66. τοιουτοσὶ τοίνυν με δαρδάπτει πόθος | Εὐριπίδου. Il. XI. 479. ὠμοφάγῃ μιν θῶε ἐν οὐρεσι δαρδάπτουσιν.

686. "Aristoph. Nub. in like manner calls the blood ψυχή. And they drink up my soul, or life, i. e. my blood." Parkhurst's Hebrew Lex. p. 459.

687. The head of Strepsiades rises further above the bed-clothes; till he gradually sits bolt upright, conversing with the Chorus.

ΧΟ. μή νυν βαρέως ἄλγει λίαν.

ΣΤ. καὶ πῶς ; ὅτε μου

φρουῖδα τὰ χρήματα, φρούδη χροιά,

690

φρούδη ψυχῇ, φρούδη δ' ἐμβάς·

καὶ πρὸς τούτοις ἔτι τοῖσι κακοῖς

φρουρᾶς ἄδων

ολίγου φρουῖδος γεγένημαι.

ΣΩ. οὗτος, τί ποιεῖς ; οὐχὶ φροντίζεις ; ΣΤ. ἐγώ ;

νῆ τὸν Ποσειδῶ. ΣΩ. καὶ τί δῆτ' ἐφρόντισας ; 696

ΣΤ. ὑπὸ τῶν κόρεων εἴ μού τι περιλειφθήσεται.

ΣΩ. ἀπολεῖ κάκιστ'. ΣΤ. ἀλλ', ὦγαθ', ἀπόλωλ' ἀρ-
τίως.

ΣΩ. οὐ μαλθακιστέ', ἀλλὰ περικαλυπτέα.

690. φρουῖδα=ἀφανῇ, *has disappeared*. Ran. 305. ἤμπουσα φρούδη. SPANH. For instances of similar phraseology in Euripides, see Hec. 159. 335. Androm. 1081. 1222. Heracl. 702. &c. &c.

693. φρουρᾶς sc. οὐσης vel ἔνεκα. Herodot. VII. 59. ἐν τῷ τείχεος ἐδεδμητο βασιλῆιον . . . καὶ Περσίων ἢ φρουρῇ (*watch-post*) ἐν αὐτῷ κατ-
εστήκει ὑπὸ Δαρείου. Cf. Aesch. Agam. 15. Prom. 146.

696. Socrates, who has been pacing the stage in deep thought, now approaches the ἀσκάντης and its occupant. In the conversation which ensues, the reader will of himself assign tones of the loftiest bearing, and a philosophic indifference for sufferings, bodily or mental, to the master, tones of the most piteous and lachrymose kind to the pupil.

699. μαλθακιστία, *we must not play the coward*. (For construction, cf. nos in Ach. 341.) The actor's manner and tone of voice would give to understand that a favourite Socratic term and mode of thinking were here implied. Alcib. 124, d. οὐκ ἀποκνητέον οὐδὲ μαλθακιστέον. Phædon 85, c. τὸ μέντοι αὐτὰ λεγόμενα περὶ αὐτῶν μὴ οὐχὶ παντὶ τρόπῳ ἐλέγχειν καὶ μὴ προαφίστασθαι πρὶν ἂν πανταχῇ σκοπῶν ἀπέλῃ τις, πάνυ μαλθακοῦ εἶναι ἀνδρός. Phileb. 21, d. Πρω. εἰς ἀφασίαν παντάπασί με, ὃ Σώκρατες, οὗτος ὁ λόγος ἐμβέβληκε τὰ νῦν. Σω. μήπω τοῖνυν μαλθακιζόμεθα, τὸν δὲ τοῦ νοῦ μεταλαβόντες αὐτὸν βίον ἴδωμεν. Sophist. 241, c. τί οὖν ; ἀποστη-
σόμεθα νῦν μαλθακισθέντες ; Menon 81, d. οὐκ οὐκ δεῖ πείθεσθαι τούτῳ τῷ ἐριστικῷ λόγῳ· οὗτος μὲν γὰρ ἂν ἡμᾶς ἀργούς ποιήσῃ καὶ ἔστι τοῖς μαλα-
κοῖς τῶν ἀνθρώπων ἡδὺς ἀκούσαι, ὅδε δὲ ἐργατικούς τε καὶ ζητητικούς ποιεῖ.

^m Laert. de Menedemo, II. 125. πεμφθεὶς δὲ φρουρὸς ὁ Μενέδημος ὑπὸ τῶν Ἑρετρίων εἰς Μίγαρά, ἀνῆλθεν εἰς Ἀκαδημίαν πρὸς Πλάτωνα, καὶ θηραθεὶς κατέλιπε τὴν στρατείαν.

ἐξευρετέος γὰρ νοῦς ἀποστερητικὸς 700
 κἀπαϊόλημ'. ΣΤ. οἷμοι, τίς ἂν δῆτ' ἐπιβάλοι
 ἐξ ἀρνακίδων—γνώμην ἀποστερητίδα ;
 ΣΩ. φέρε νυν, ἀθήσω πρῶτον, ὃ τι δρᾷ, τουτονί.
 οὗτος, καθεύδεις ; ΣΤ. μὰ τὸν Ἀπόλλω γὰρ μὲν οὐ.
 ΣΩ. ἔχεις τι ; ΣΤ. μὰ Δί' οὐδ' ἔγωγ'. ΣΩ. οὐδὲν
 πάνυ ; 705

Ib. *περικαλυπτέα*, we must be covered up. Socrates here throws the bed-clothes again over Strepsiades, who speaks his next speech from beneath them.

700. ἐξευρετέος Dind. ἐξευρητέος R.V. εὐρητέος Br. Herm. Bek.

701. ἀπαϊόλημα = ἀπαιολή = ἀποστέρησις, a cunning abstraction or deprivation of any thing. Cf. infr. 1104. and Blomf. Gl. in Choeph. v. 989.

ib. As Socrates is throwing (*ἐπιβάλλει*) the lamb or sheep fleeces (*ἀρνακίδας*) upon Strepsiades, the latter, before he is finally covered up, delivers himself of a wish, suggested by the equivoque in the words *ἀρνακίς* and *ἀρησις*.

702. *ἀρνακίς*. Plat. Conviv. 220, b. *ἐνείλεγμένοι τοὺς πόδας εἰς πέλους καὶ ἀρνακίδας*.

Ib. *γνώμην ἀποστερητίδα*, i. e. the great maxim—so long sought and so late found—which is to deliver Strepsiades from his debts and duns. (The head of Strepsiades is at last under the bed-clothes again. A long pause: Socrates traversing the stage as before: Strepsiades supposed to be in search of his *γνώμη ἀποστερητίς*.)

703. Socrates again approaches the bed, and questions the mediator.

Ib. *ἀθήσω τουτονί*, a well known Atticism. On *φέρε νυν* followed by a subjunctive, see nos in Ach. 1018.

705. *ἔχεις τι*, i. e. *εἰληφάς τι*; a sportsman's and angler's question. Soph. Aj. 875. Semi-chor. *ἔχεις οὖν*; Semi-chor. *πόνου γε πλῆθος, κούδεν εἰς ὄψιν πλέον*. Plat. Conviv. 175, d. (after a long previous *phronitism* on the part of Socrates), *τὸν οὖν Ἀγάθωνα, τυγχάνει γὰρ ἔσχατον κατακείμενον μόνον, Δεῦρ' ἔφη φάναι, Σώκρατες, παρ' ἐμὲ κατάκεισο*,

n It was an answer to this question, which, according to Proclus, deprived the world of no less a person than the author of the Iliad. *Καθεζόμενον δὲ (λέγουσιν) ἐπὶ τινος ἀκτῆς, θεασάμενον ἄλκις, προσεipεῖν αὐτοῖς, καὶ ἀνακρίναι τοῖς ἐπεσιν*.

Ἄνδρες ἂν Ἀρκαδίας θηρήτορες, ἧ ῥ' ἐχομέν τι ;
ὀποτυχόντα δὲ αὐτῷ ἔνα εἰπεῖν.

Ὅς ἔλομεν, λιπόμεσθ'· οὐδ' οὐχ ἔλομεν, φερόμεσθα.
οὐκ ἐπιβάλλοντος δὲ αὐτοῦ διελέσθαι τὸ αἶνγμα, ὅτι ἐπ' ἰχθυῖαν καταβάντες ἀφῆμαρτον, φθειρισάμενοι δὲ, ὅσους μὲν ἔλαβον τῶν φθειρῶν ἀποκτείναντες ἀπολείπουσιν, ὅσοι δὲ αὐτοὺς διέφυγον, τοὺτους ἀποκομίζουσι· οὕτως δὲ ἐκείνων ἀδυσήσαντα, σύννον ἀπιέναι, τοῦ χρησμοῦ ἔννοιαν λαμβάνοντα· καὶ οὕτως ὀλισθόντα περιπατοῦσα λίθῳ καὶ τριτταῖον τελεντήσαι. Proc. Chrest. p. 466. in Gaisford's Hephæstion.

οὐκ ἐγκαλυψάμενος ταχέως τι φροντιεῖς ;

ΣΤ. περὶ τοῦ ; σὺ γάρ μοι τοῦτο φράσον, ὦ Σώκρατες.

ΣΩ. αὐτὸς ὃ τι βούλει πρῶτος ἐξευρὼν λέγε.

ΣΤ. ἀκήκοας μυριάκις ἀγὼ βούλομαι,

περὶ τῶν τόκων, ὅπως ἂν ἀποδῶ μηδενί.

710

ΣΩ. ἴθι νυν, καλύπτου καὶ σχάσας τὴν φροντίδα

λεπτὴν κατὰ μικρὸν περιφρόνει τὰ πράγματα,

ἵνα καὶ τοῦ σοφοῦ ἀπτόμενός σου ἀπολαύσῃς ὃ σοι προσέστη ἐν τοῖς προθύροις. δῆλον γὰρ ὅτι εὗρες αὐτὸ καὶ ἔχεις· σὺ γὰρ ἂν προσπέστης.

708. "Τὺ *ipse primus aliquid inveni, idque mihi exprope.*" ΗΕΕΕ. Let the reader again compare with the words here put into the mouth of Socrates some remarks of Schleiermacher, quoted sup. p. 105, and, if he thinks fit, add the following observations by the same writer. "But even in his oral instruction, and still more in the written imitation of it, when we consider further, that Plato's object was to bring the still ignorant reader nearer to a state of knowledge, or that he at least felt the necessity of being cautious with regard to him not to give rise to an empty and concealed notion of his own knowledge in his mind, on both accounts it must have been the philosopher's chief object to conduct every investigation in such a manner from the beginning onwards, as that he might reckon upon the reader's either being driven to an inward and self-originated creation of the thought in view, or submitting to surrender himself most decisively to the feeling of not having discovered or understood any thing. To this end, then, it is requisite," &c. &c. p. 17.

711: καλύπτου. (Theoph. Ch. 10. διφᾶν τὰ καλύμματα.) Strepsiades, whose head has been at large during one or two of his preceding speeches, is here closely wrapped up again, while Socrates delivers some more of those practical precepts respecting his mode of philosophizing, in the exposition of which Plato will be found so closely harmonizing with Aristophanes. (The process of covering or uncovering the new Phrontist may now be left to the reader.)

Ib. "σχάσας τὴν φ. est coercere cogitationem ne divagetur." DIND. I doubt whether this is the proper meaning. The Scholiast, among other meanings, says, ἔστι δὲ καὶ σχάσειν τὸ τέμνειν τὴν φλίβα: the σχάσειν λεπτὴν therefore appears to me to imply that *sine cutting* of a thought, which, in the Platonic Phædrus, Socrates is made to express in the following terms: πρὶν ἂν τις τό τε ἀληθὲς ἐκάστων εἰδῇ περὶ ὃν λέγει ἢ γράφει, κατ' αὐτό τε πᾶν ὀρίζεσθαι δυνατός γίνηται, ὀρισάμενός τε πάλιν κατ' εἰρήνῃ μέχρι τοῦ ἀτμήτου τέμνειν ἐπιστηθῇ. Phædr. 277, b.

712. κατὰ μικρὸν, gradually. Xen. Mem. IV. 3. 9. οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπείναι, ὥστε κ. τ. λ. Iamb. Adhort. 20. οὐ γὰρ ἡδὺ τοῖς ἀνθρώποις, ἄλλον τινα τιμᾶν αὐτοῖς

ὀρθῶς διαιρῶν καὶ σκοπῶν. ΣΤ. οἴμοι τάλας.

ΣΩ. ἔχ' ἀτρέμα· κἂν ἀπορῆς τι τῶν νοσημάτων,
ἀφείς ἀπελθε· κᾶτα τὴν γνώμην πάλιν
κίνησον αὐθις αὐτὸ καὶ ζυγώθρισον.

715

γὰρ στερίσκεσθαι τινος ἡγούνται· χειρωθέντες δὲ ὑπὸ τῆς ἀνάγκης αὐτῆς καὶ κατὰ σμικρὸν ἐκ πολλοῦ ἐπαχθέντες ἐπαινέται καὶ ἀκοντες ὁμῶς γίνονται.

713. διαιρῶν. Division and subdivision were a great feature in the Pythagorean as well as the Socratic philosophy. Iambl. Adhort. 5. δεῖ δὲ λοιπὸν αὐταῖς ταῖς Πυθαγορικαῖς διαιρέσεσι προσχρῆσθαι εἰς τὸ προτρέπειν. πάνν γὰρ ἐντρεχῶς καὶ τελεώτατα καὶ πρὸς τὰς ἄλλας φιλοσοφίας ἐξηλλαγμένως οἱ κατὰ τὴνδε τὴν αἵρεσιν διήρουν ἐπόμενοι ταῖς ἐκείνου διδασκαλίαις τὸν εἰς παρόρμησιν ἐπὶ φιλοσοφίαν λόγον, εὐμηχάνως ἐπιρρωννύντες καὶ πιστούμενοι ἀποδείξεσιν ἐπιστημονικωτάταις μηδὲν ἀνακολουθῶν συναγούσαις. Cf. Iambl. de Vit. Pyth. XVIII. 82. To understand into what minute divisions and subdivisions a Socratic disputation was often carried, the reader should peruse the Sophista and Politicus of Plato. A work like the present must be content with a few *verbal* illustrations. Socrates de seipso ap. Plat. Phædr. 266, b. τούτων δὲ ἔγωγε αὐτὸς τε ἑραστής τῶν διαιρέσεων καὶ συναγωγῶν. Charm. 163, d. (cf. Lach. 197, d.) καὶ γὰρ Προδίκον μυρία τινὰ ἀκήκοα περὶ ὀνομάτων διαιρούντος. Cratyl. 396, a. διελόντες αὐτὸ τριχῇ. Add Polit. 261, a. 262, d. 264, b. Tim. 35, b. so also διαιρεῖσθαι. Charm. 169, b. ἐγὼ μὲν οὐ πιστεύω ἑμαντῷ ἱκανὸς εἶναι ταῦτα διελίσθαι. Sophist. 253, d. τὸ κατὰ γένη διαιρεῖσθαι καὶ μήτε ταῦτὸν εἶδος ἕτερον ἡγήσασθαι μήθ' ἕτερον ὃν ταῦτὸν μῶν οὐ τῆς διαλεκτικῆς φήσομεν ἐπιστήμης εἶναι; Hip. Maj. 304, a. ἀλλὰ δὴ γ', ὦ Σώκρατες, τί οἶε ταῦτ' εἶναι ξυνάπαντα; κνίσματά τοί ἐστι καὶ περιμήματα τῶν λόγων, ὃ περ ἄρτι ἔλεγον, κατὰ βραχὺ διηρημένα. In the clever distinctions made between Æschylus and Euripides in our author's *Ranæ*, the dividing and subdividing of words constitutes a marked feature in the latter. 828. ῥήματα δαιωμένη (γλῶσσα sc.) καταλεπτολογήσει | πνευμόνων πολὺν πόνον.

714. ἀπορῆς. Having in a previous verse made some allusion to the *aporetic* or *doubting* philosophy, it may here be observed, that it was generally accompanied with profuse perspiration. So Brucker de Secta Eclectica: "Adducto loco quodam Platonis, narrat Proclus, de eo dubitasse Longinum et Origenem: adeo ut etiam Porphyrius affirmaverit, Origenem triduum integrum in eo hæsisse, et clamantem ac rubore suffusum multum sudasse, quod magnum dubitandi argumentum esse ipse diceret." II. 241.

716. κίνησον. That this word was not to be pronounced by the actor

ο Laert. de Pyrrhone IX. 69. οὔτοι πάντες, Πυρρώνειοι μὲν ἀπὸ τοῦ διδασκάλου, ἀπορητικοὶ δὲ καὶ σκεπτικοί, καὶ ἔτι ἐφεκτικοί, καὶ ζητητικοί, ἀπὸ τοῦ οἷον δόγματος προσηγορεύοντο· ζητητικὴ μὲν οὖν φιλοσοφία (cf. infr. 731.) ἀπὸ τοῦ πάντοτε ζητεῖν τὴν ἀλήθειαν· σκεπτικὴ δὲ, ἀπὸ τοῦ σκέπτεσθαι αἰεὶ, καὶ μηδέποτε εὐρίσκειν· ἐφεκτικὴ δὲ, ἀπὸ τοῦ μετὰ τὴν ζήτησιν πάθους, λέγω δὲ τὴν ἐποχὴν· ἀπορητικοὶ δὲ, ἀπὸ τοῦ δογματικούς ἀπορεῖν καὶ αὐτούς.

ΣΤ. ὦ Σωκρατίδιον φίλτατον. ΣΩ. τί, ὦ γέρον ;

ΣΤ. ἔχω τόκου γνώμην ἀποστερητικήν.

ΣΩ. ἐπιδείξον αὐτήν. ΣΤ. εἶπέ δὴ νύν μοι τοδί·

γυναικα φαρμακίδ' εἰ πριάμενος Θετταλήν, 720

καθέλοιμι νύκτωρ τὴν σελήνην, εἶτα δὲ

αὐτὴν καθείρξαιμ' ἐς λοφέϊον στρογγύλον,

ᾧσπερ κάτοπτρον, κᾶτα τηροίην ἔχων,

in an ordinary way, the following philosophical aphorisms will serve to shew :

Πυθαγόρας, κίνησις ἐστὶ διαφορά τις ἢ ἑτερότης ἐν ὕλῃ.

Δημόκριτος, ἐν γένος τῆς κινήσεως τὸ κατὰ παλμόν.

Ἡράκλειτος ἡρεμίαν μὲν καὶ στάσιν ἐκ τῶν ὄλων ἀνῆρει· ἔστι γὰρ τοῦτο τῶν νεκρῶν· κίνησιν δὲ αἰδιον μὲν τοῖς αἰδίοις, φθαρτὴν δὲ τοῖς φθαρτοῖς. Plut. de Plac. Phil. I. 23.

Θαλῆς ἀπεφῆνατο πρῶτος τὴν ψυχὴν, φύσιν ἀεικίνητον ἢ αὐτοκίνητον.

Πυθαγόρας, ἀριθμὸν ἑαυτὸν κινεῖντα· τὸν δ' ἀριθμὸν ἀντὶ τοῦ νοῦ παραλαμβάνει.

Πλάτων, οὐσίαν νοητὴν, ἐξ ἑαυτῆς κινητὴν, κατ' ἀριθμὸν ἐναρμόνιον κινουμένην. Id. Ib. IV. 2. See also Apollon. Vit. Epist. 8.

Ib. ζυγῶθρον (ζυγῶ, *to yoke*), a *bolt*, a *cross beam*. ζυγῶθριζειν, *to keep under lock and key*.

721. καθαρεῖν, to bring down from some height, as in Herodotus (II. 147.) from a throne. Plat. Gorg. 513, a. πεισόμεθα ὅπερ φασὶ τὰς τὴν σελήνην καθαροῦσας, τὰς Θετταλίδας. Lucian II. 36. τὴν Σελήνην δὲ καθαρεῖς ἐκ τοῦ οὐρανοῦ. Virgil Ec. VIII. 69. Carmina vel coelo possunt deducere lunam.

722. λοφέϊον, a case in which *men* kept their helmet-crests (cf. nos in Ach. 1007), and *women* their mirrors (κάτοπτρα), and of which we should perhaps have known more, had the philosopher Aristippus's Treatise on Mirrors, addressed to the courtesan Laïs (Laert. II. 84.), come down to us.

723. κάτοπτρον (κάτοπτος, ὁψομαι), a *mirror*. Blomf. Gloss. in Ag. p. 254. Arist. Thes. 140. τίς δαὶ κατόπτρου καὶ ξίφους κοινωνία ; Laert. de Zenone VII. 19. μειρακίου δὲ περιεργότερον παρὰ τὴν ἡλικίαν ἐρωτῶντος ζήτημά τι, προσήγαγε πρὸς κάτοπτρον, καὶ ἐκέλευσεν Ρέμβλέψαι. ἔπειτ' ἠρώτησεν εἰ δοκεῖ αὐτῷ ἀρμόττοντα εἶναι ὅψει τοιαύτῃ ζητήματα.

Πνίγομ' ὅταν εὐγένειαν, οὐδὲν ὦν, καλῶς

λέγῃ τις αὐτὸς δυσγενῆς ὦν τῷ τρόπῳ·

τίς γὰρ κατόπτρῳ καὶ τυφλῷ κοινωνία ;

Epicharm. in Floril. Stob. p. 365.

For a speculum of a very wonderful kind, see Lucian's True History,

p Laert. de Socrate II. 33. ἤξει δὲ καὶ τοὺς νέους συνεχῶς κατοπτρίζεσθαι, ἵν' εἰ μὲν καλοὶ εἴεν, ἄξιοι γίγνοντο· εἰ δ' αἰσχροὶ, παιδείᾳ τὴν δυσείδειαν ἐπικαλύπτοιεν. de Zenone VII. 17. ὄχελον καλλωπισμένου τινὸς δκητῶς υπερβαίνοντος, Δικαίως, εἶπεν, ὄφορξ τὸν πηλόν· οὐ γὰρ ἔστιν ἐν αὐτῷ κατοπτρίζεσθαι.

ΣΩ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ' ; ΣΤ. ὅ τι ;
 εἰ μηκέτ' ἀνατέλλοι σελήνη μηδαμῶ, 725
 οὐκ ἂν ἀποδοίην τοὺς τόκους. ΣΩ. οὐτιή τί δή ;
 ΣΤ. οὐτιή κατὰ μῆνα τὰργύριον δανείζεται.
 ΣΩ. εὖ γ'· ἀλλ' ἕτερον αὖ σοι προβαλῶ τι δεξιὸν,
 εἴ σοι γράφοιτο πεντετάλαντός τις δίκη,
 ὅπως ἂν αὐτὴν ἀφανάσειας ἐπέ μοι. 730
 ΣΤ. ὅπως ; ὅπως ; οὐκ οἶδ'· ἀτὰρ ζητητέον.

IV. 244. The reader who wishes to enter still more philosophically into the subject of mirrors, is referred to Plutarch, *περὶ κατοπτρικῶν ἐμφάσεων*.

Ib. *τηροῖν*. Bias ap. Laert. I. 87. βραδέως ἐγχείρει τοῖς πρᾶττομένοις· δ' ὃ ἂν ἔλῃ, βεβαίως τηρῶν διάμενε.

725. ἀνατέλλειν, *to rise*. Herodot. IV. 40. 45. τὰ πρὸς ἥλιον ἀνατέλλουσα.

726. οὐτιή τί δή. Rav. Dind. *τίη τί δή*. Br.

727. "Because money is lent monthly by the moon," "and consequently, the loan being required on the last day of the moon, if I get rid of the moon, I get rid of my debt also."

728. προβαλῶ, propose as a problem to you.

730. ὅπως, *in what manner*. Cf. nos in Eq. 79.

731. *ζητητέον*. The pause made by Strepsiadēs before he pronounces this term of the schools, the knowing nod which he gives Socrates while pronouncing it, and the voluntary retreat which he makes under the bed-clothes to pursue his own particular *ζήτησις*, will be better appreciated when the reader has gone through the following *farrago*, in which grave and gay, moral and philosophical, have been huddled together with little attention to arrangement, except that of laying a general foundation first, and applying particular instances afterwards. Laert. de Platone III. 49. τοῦ δὲ λόγου τοῦ Πλατωνικοῦ δύο εἰσὶν ἀνωτάτω χαρακτῆρες· ὁ τε ὑψηλῆς καὶ ὁ ζητητικὸς . . . τοῦ δὲ ζητητικοῦ δύο εἰσὶν οἱ πρῶτοι χαρακτῆρες· ὁ τε γυμναστικὸς καὶ ἀγωνιστικὸς. καὶ τοῦ μὲν γυμναστικοῦ, μαιευτικὸς τε καὶ πειραστικὸς. τοῦ δὲ ἀγωνιστικοῦ, ἐνδεικτικὸς καὶ ἀνατρεπτικὸς. Iamb. Vit. Pyth. V. 27. ἔξω τε τῆς πόλεως οἰκεῖον τῆς αὐτοῦ φιλοσοφίας ἄντρον ποιησάμενος, ἐν τούτῳ τὰ πολλὰ τῆς νυκτὸς καὶ τῆς ἡμέρας διέτριβε, καὶ τὴν ζήτησιν ἐποιεῖτο τῶν ἐν τοῖς μαθήμασι χρησίμων. Philost. de Apollonio I. 18. ἐρομένου δὲ αὐτὸν τῶν στενολεσχούντων τινος, οὗτο ἕνεκα οὐ ζητοῖ ; ὅτι, ἔφη, μαιράκιον ὦν, ἐζήτησα· νῦν δὲ οὐ χρὴ ζητεῖν, ἀλλὰ διδάσκειν ἢ εὖρηκα. Laert. de Socrate II. 22. ἀποδημίας δὲ οὐκ εἰδέθη, καθάπερ οἱ πλείους, . . τὸ δὲ αὐτόθι μένων, φιλονεικότερον συνεζήτηι τοῖς προσδιαλεγόμενοις. Socrates

q Id de Socrate II. 21. πολλάκις δὲ βιαίτερον ἐν ταῖς ζητήσεσι διαλεγόμενος, κοινυλίσσεται καὶ παραγίλλεσθαι, τὸ πλέον τε γελᾶσθαι καταφρονοῦμενον· καὶ πάντα ταῦτα φέρειν ἀνεξικάκως. ὅθεν καὶ λακτισθέντα, ἐπειδὴ ἠρέσχετο, τινος θαυμάσαντος, εἶπευ, Εἰ δέ με ὅπως ἐλάττισε, δίκην ἂν αὐτῷ ἐλάττωσιν ;

ΣΩ. μή νυν περὶ σαυτὸν εἶλλε τὴν γνώμην αἰεὶ,
ἀλλ' ἀποχάλα τὴν φροντίδ' ἐς τὸν αἶρα,
λινόδετον ὥσπερ μηλολόνην τοῦ ποδός.

ΣΤ. εὗρηκ' ἀφάνισιν τῆς δίκης σοφωπάτην, 735
ὥστ' αὐτὸν ὁμολογεῖν σ' ἐμοί. ΣΩ. ποῖαν τινά ;

ap. Platon. in Menone 86, d. βούλει οὖν ἐπειδὴ ὁμονοοῦμεν ὅτι ζητητίον περὶ οὗ μή τις οἶδεν, ἐπιχειρήσωμεν κοινῇ ζητεῖν τί ποτ' ἐστὶν ἀρετή ; Id. ap. eund. 81, d. τὸ γὰρ ζητεῖν ἄρα καὶ τὸ μαθάνειν ἀνάμνησις ὅλον ἐστίν. Laert. de Heraclito IX. 4. ἤκουσέ τε οὐδενὸς ἀλλ' αὐτὸν ἐφη διζήσασθαι, καὶ μαθεῖν πάντα παρ' ἑαυτοῦ. Id. de Menedemo II. 136. ἐν δὲ ταῖς ζητήσεσι ὧδε μάχιμος ἦν, ὥσθ' ὑπώπια φέρων ἀπῆει. Id. de Carneade IV. 63. δεινῶς τε ἦν ἐπιπληκτικός, καὶ ἐν ταῖς ζητήσεσι δύσμαχος. Id. de Zenone VII. 15. ἦν δὲ καὶ ζητητικός, καὶ περὶ πάντων ἀκριβολογούμενος. Id. de Pyrrhone IX. 64. ἐν τε ταῖς ζητήσεσιν ὑπ' οὐδενὸς κατεφρονεῖτο, διὰ τὸ ἐξοδικῶς λέγειν τε καὶ πρὸς ἔρωτησιν. Id. de eodem IX. 69. καὶ ἐν Ἡλίδι καταποντούμενος ὑπὸ τῶν ζητούντων ἐν τοῖς λόγοις, ἀπορρήξας θοιμάτιον, διετήξατο τὸν Ἀλφειόν. ἦν οὖν πολεμώτατος τοῖς σοφισταῖς. Cleobulus ap. eund. I. 92. καὶ ὅταν τις ἐξῇ τῆς οἰκίας, ζητεῖτω πρότερον τί μέλλει πράσσειν καὶ ὅταν εἰσέλθῃ πάλιν, ζητεῖτω τί ἔπραξε. Menedem. ap. eund. VI. 103. δεῖ ζητεῖν ὅττι τοι ἐν μεγάροισιν κακόν τ' ἀγαθόν τε τέτυκται. Myson ap. eund. I. 108. μὴ ἐκ τῶν λόγων τὰ πράγματα, ἀλλ' ἐκ τῶν πραγμάτων τοὺς λόγους ζητεῖν. οὐ γὰρ ἕνεκα τῶν λόγων τὰ πράγματα συντελεῖσθαι, ἀλλ' ἕνεκα τῶν πραγμάτων τοὺς λόγους. Antiph. in Plut. Vit. X. Orat. γενομένης δὲ παρὰ πότον ζητήσεως τίς ἀριστός ἐστι χαλκός, καὶ τῶν πολλῶν διαφερομένων, αὐτὸν εἰπεῖν, “ Ἀριστον εἶναι ἐξ οὗ Ἀρμόδιος καὶ Ἀριστογείτων πεποίηται.”

732. εἶλλω=ἴλλω, to turn round. Arist. Thes. 846. ἴλλος γεγένημαι προσδοκῶν. (See a learned dissertation on the root of the verb εἶλω in Phil. Mus. I. 405.) Sensus est : “ non jam apud te semper cohibe cogitandi vim.” DIND.

733. “ Dimitte mentis tuæ cogitationem in aerem velut scarabæum filo revinctum ex pede.” KUST.

734. λινόδετον (δέω), tied with thread. Cf. Stocker's Persius, Sat. V. 118.

Ib. μηλολόνη, the golden chafer, (cf. Vesp. 1342,) which the Attic boys, it appears, used to torment as our own boys do the cock-chafer.

* Ἡ χαλκὴν μοι μῦαν ἢ κύβηρν παίζει·
ἡ μηλολόνης ποσσὶν ἄμματ' ἐξάπτει,
τοῦ κεσκίου μοι τὸν γέροντα λωβῆται.

Herodes Mimiambis in Stob. Floril. p. 333.

That the language here put into the mouth of Socrates, was not at variance with his habits of illustration, cf. Plat. in Theæt. 197, c. — 198, d.

735. Strepsiades lies down, then starts up, clapping his hands for joy.

- ΣΤ. ἤδη παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον
ταύτην ἑώρακας, τὴν καλὴν, τὴν διαφανή,
ἀφ' ἧς τὸ πῦρ ἄπτουσι; ΣΩ. τὴν ὕαλον λέγεις;
ΣΤ. ἔγωγε. φέρε, τί δῆτ' ἂν, εἰ ταύτην λαβὼν 740
ὁπότε γράφοιτο τὴν δίκην ὁ γραμματεὺς,
ἀπωτέρω στὰς ὧδε πρὸς τὸν ἥλιον
τὰ γράμματ' ἐκτῆξαιμι τῆς ἐμῆς δίκης;
ΣΩ. σοφῶς γε νῆ τὰς Χάριτας. ΣΤ. οἴμ' ὥς ἤδομαι
ὅτι πεντετάλαντος διαγέγραπταί μοι δίκη. 745
V ΣΩ. ἄγε δὴ ταχέως τουτὶ ξυψάρπασον. ΣΤ. τὸ τί;

737. ἦδη. cf. sup. v. 339.

739. ὕαλον, a *burning-glass*. Pliny (l. 37. c. 2.), speaking of some physicians, says, "quæ sunt urenda corporum, non aliter utilius id fieri putare, quam crystallina pila adversis posita solis radiis." See also Theophrast. de igne, p. 436.

Ib. ἄπτουσι. On the omission of the nominative, see Dobree's Adv. I. 37.

741. It was explained in the notes to the Wasps, that a suit (δίκη) having been admitted by the judge of the First Instance, its contents were entered by that functionary's secretary (γραμματεὺς) into a table marked with wax or gypsum (σανὶς or λεύκωμα), and that this tablet was hung up for public inspection near the functionary's official residence.

743. ἐκτῆκεν, to *obliterate by melting*.

744. νῆ τὰς Χάριτας. The scholiast supposes this oath to be here put into the mouth of Socrates, in allusion to some statues of the Graces, executed by himself in earlier life, when occupied as a statuary. So also Pausanias in Boeotia, Σωκράτης τε ὁ Σωφρονίσκου πρὸ τῆς εἰς τὴν ἀκρόπολιν ἐσόδου Χαρίτων εἰργάσατο ἀγάλματα Ἀθηναίους. Cf. Laert. II. 19.

Ib. οἴμ' ὥς ἤδομαι. Strepsiades again claps his hands. On οἴμ' ὥς cf. nos in Ach. 536. 1015.

745. διαγράφειν. Anglice, to *draw a pen through a writing*, and so obliterate it. In tables of wax the course was a little different, but the effect was the same; it signified that the suit was *struck out, withdrawn*. Lysist. 676. διαγράφω τοὺς ἱππείας. Dem. 1174. 13. διέγραψεν ὁ ἄρχων τὴν τούτου ἀμφισβήτησιν. 1178, 21. διεγράφη ἡ σὴ ἀμφισβήτησις. 1324, 12. διαγραφῆναι εἶπας τὴν φάσιν. Isæus 52, 20. ἡ λῆξις τοῦ κλήρου διεγράφη.

746. ξυνάρπασον. Soph. Aj. 16. ξυναρπάξω φρενί. Cf. sup. 472.

Ib. τὸ τί; Pac. 696. Τρυγ. πάσχει δὲ θαυμάσιον. Ἑρμ. τὸ τί; 693. δ δ, | οἶά μ' ἐκέλευσεν ἀναπυθέσθαι σου. Τρυγ. τὰ τί; Av. 1039. Pl. 903.

ΣΩ. ὅπως ἀποστρέψαις ἂν ἀντιδικῶν δίκην,
μέλλων ὀφλήσῃ, μὴ παρόντων μαρτύρων.

ΣΤ. φαυλότατα καὶ ῥᾶστ'. ΣΩ. εἰπὲ δῆ. ΣΤ. καὶ
δὴ λέγω.

εἰ προσθὲν ἔτι μᾶς ἐνεστῶσης δίκης, 750
πρὶν τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων.

ΣΩ. οὐδὲν λέγεις. ΣΤ. νῆ τοὺς θεοὺς ἔγωγ', ἐπεὶ
οὐδεὶς κατ' ἐμοῦ τεθνεώτος εἰσάξει δίκην.

ΣΩ. ὕθλεις· ἄπερρ', οὐκ ἂν διδασκαίμην σ' ἔτι.

ΣΤ. ὅτιν τί; ναί, πρὸς τῶν θεῶν, ὦ Σώκρατες. 755

ΣΩ. ἀλλ' εὐθὺς ἐπιλήθῃ σὺ γ' ἅτ' ἂν καὶ μάθῃς·

747. The commentators and translators afford little or no assistance in explaining this and the following difficult verse. The Gloss-writer gives for the verb ἀποστρέψαις, ἀποδιώξαις; for ἀντιδικῶν (so he reads, not ἀντιδίκων), ἀντεγκαλῶν, ἀντιλέγων. I translate therefore generally: *by what subterfuge or counter-charge (ὅπως ἀντιδικῶν) you will avoid the legal penalties (ἀποστρέψαις ἂν δίκην) in consequence of the absence of your witnesses (μὴ παρόντων μαρτύρων).* For ὀφλήσῃ without acc. conf. nos in Ach. 628.

749. φαυλότατα (Laert. de Platone III. 63. χρῆται δὲ καὶ ἐπὶ διαφερόντων σηματομενῶν τοῖς αὐτοῖς ὀνόμασιν· ὁ γοῦν φαῦλος λέγεται παρ' αὐτῷ καὶ ἐπὶ τοῦ ἀπλοῦ) καὶ ῥᾶστα, *in the simplest and easiest manner possible.*

750. ἐνεστῶσης (ἐνιστάμαι) δίκης, *while a suit is pending.* Din. 110, 25. τῆς τότε ἐνεστῶσης κρίσεως. Isæus 88, 40. δίκαι γὰρ ἐνεστήκασιν ψευδομαρτυριῶν. Dem. 896, pen. ἐνεστηκυῶν αὐτοῖς τῶν δικῶν.

751. καλεῖσθαι (cf. Dawes Mis. Crit. 270.) δίκην. This form was fully explained in the Wasps: as was also the term (infr. 753.) εἰσάγειν δίκην.

754. ὕθλιν (ὕθλος), *to trifle, to talk nonsense.* The substantive is of far more frequent occurrence than the verb. Plat. 1 Rep. 336, d. εἰάν ὕθλους τοιαύτους λέγῃς. Lys. 221, d. ὕθλος τις ἦν, ὥς περ ποίημα μακρὸν συγκεῖμενον. Theæt. 176, b. γραῶν ὕθλος. Lucian (when the philosopher is unstripped) II. 161. ὦ Ζεῦ, ὅσῃ μὲν τὴν ἀλαζονείαν κομίζῃ, ὅσῃ δὲ ἀμαθίαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρους, καὶ λύγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκους, ἀλλὰ καὶ ματαιοπονίαν μᾶλα πολλήν, καὶ λήρον οὐκ ὀλίγον, καὶ ὕθλους, καὶ μικρολογίαν. Dem. 931, 11.

Ib. ἄπερρε. Cf. Blomf. in Pers. p. 177.

755. Strepsiades springs from the bed, and throws himself at the feet of Socrates.

ἐπεὶ τί νυνὶ πρῶτον ἐδιδάχθης ; λέγε.

ΣΤ. φέρ' ἴδω, τί μέντοι πρῶτον ἦν ; τί πρῶτον ἦν ;
τίς ἦν ἐν ᾗ μαπτόμεθα μέντοι τᾷ λφίτα ;

οἴμοι, τίς ἦν ; ΣΩ. οὐκ ἐς κόρακας ἀποφθερεῖ, 760
ἐπιλησμότατον καὶ σκαιότατον γερόντιον ;

ΣΤ. οἴμοι, τί οὖν δῆθ' ὁ κακοδαίμων πείσομαι ;
ἀπὸ γὰρ ὀλοῦμαι μὴ μαθὼν γλωττοστροφεῖν.
ἀλλ', ὦ Νεφέλαι, χρηστόν τι συμβουλευέσασθε.

ΧΟ. ἡμεῖς μὲν, ὦ πρεσβῦτα, συμβουλευόμεν, 765
εἰ σοί τις υἱὸς ἐστὶν ἐκτεθραμμένος,
πέμπειν ἐκεῖνον ἀντὶ σαντοῦ μανθάνειν.

ΣΤ. ἀλλ' ἔστ' ἔμοιγ' υἱὸς καλὸς τε καὶ ἀγαθός·
ἀλλ' οὐκ ἐθέλει γὰρ μανθάνειν, τί ἐγὼ πάθω ;

760. οὐκ ἐς κόρακας ἀποφθερεῖ (*pack off*). Cf. nos in Eq. 867. et Alciph. Epist. I. p. 92.

763. γλωττοστροφεῖν (στρέφω), *to be a wrangler, a pettifogger*.

764. Cf. nos in Eq. 86.

768. καλὸς τε καὶ ἀγαθός, *a perfect gentleman*. The term itself, and the emphatic tone in which it is pronounced, are obviously meant to catch the ear of Socrates, of whose predilection for the ῥαλοκἀγαθοὶ Strepsiades was well aware. Cf. sup. 102. See also Apollon. Vit. I. 28.

769. τί ἐγὼ πάθω ; *what will become of me ?* (Strepsiades clasps his hands in apparent agony.)

ῥ The following extract from a dialogue of Xenophon, in which Socrates is made to enter very largely into the subject of καλοκἀγαθία, will serve to shew the eccentric manner in which the Socratic opinions were often worked out, and also add another proof to the many contained in Xenophon's writings, how constantly his eye was upon this drama. Socrates had heard a person of the name of Ischomachus spoken of continually as a model of a gentleman. He accordingly takes an opportunity of waylaying this person, and making minute inquiries of him as to the mode of conduct which had gained him this title. No reluctance is shewn by Ischomachus to enter into the fullest particulars, his politeness further requesting of Socrates, that if he saw any thing in his account inconsistent with perfect gentility, he would alter and correct (μεταρρυθμίσειν) it in him. To this the philosopher replies : ' Ἀλλ' ἐγὼ μὲν δὴ πῶς ἂν δικαίως μεταρρυθμίσαιμι ἄνδρα ἀπειργασμένον καλὸν τε καὶ ἀγαθόν, καὶ ταῦτα ὅν ἄνθρωπος, ὃς ἀδολεσχέιν τε δοκῶ, καὶ ἀερομετρέειν, καὶ τὸ πάντων δὴ ἀνοητότατον δοκοῦν εἶναι ἐγκλημα, πένης καλοῦμαι. Καὶ πᾶν μὲντ' ἂν, ὃ Ἰσχομάχῃ, ἦν ἐν πολλῇ ἀθυμίᾳ τῇ ἐγκλήματι τούτῳ, εἰ μὴ πρῶτον ἀπαντήσας τῷ Νικίῳ τοῦ ἀπηλόντου ἱππῳ, εἶδον πολλοὺς ἀκολουθοῦντας αὐτῷ θεοτάς, πολλὸν δὲ λόγον ἔχοντων τινῶν περὶ αὐτοῦ ἥκουον· καὶ ὅττα ἠρόμην προσελθὼν τὸν ἱπποκόμον, εἰ πολλὰ εἶη χρήματα τῷ ἱππῳ. Ὅ δὲ, προσβλέψας με ὡς οὐδὲν ὀργισνόντα τῷ ἐρωτήματι, εἶπε· Πῶς δ' ἂν ἱππῳ χρήματα γένοιτο ; Ὅθεν δὴ ἐγὼ, ἀνέκνυα (γεοτοτοσὸν μυσοῖς) ἀκούσας, ὅτι ἐστὶν ἕρα θεμετὸν καὶ πένητι ἱππῳ ἀγαθὸν γενέσθαι, εἰ τὴν ψυχὴν φύσει ἀγαθὴν ἔχει. (Econ. XI. 3. 5.

ΧΟ. σὺ δ' ἐπιτρέπεις ; ΣΤ. εὐσωματεῖ γὰρ καὶ σφριγᾷ,
καῖσ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. 771

ἀτὰρ μέτειμί γ' αὐτόν· ἦν δὲ μὴ θέλῃ,
οὐκ ἔσθ' ὅπως οὐκ ἐξελῶ' κ τῆς οἰκίας.

ἀλλ' ἐπανάμεινόν μ' ὀλίγον εἰσελθὼν χρόνον.

ΧΟ. ἄρ' αἰσθάνει πλείστα δι' ἡμᾶς ἀγαθ' αὐτίχ' ἔξων 775
μόνας θεῶν ; ὥς

ἔτοιμος ὃδ' ἐστὶν ἅπαντα δρᾶν

ὅσ' ἂν κελεύῃς.

σὺ δ' ἀνδρὸς ἐκπεπληγμένου καὶ φανερώς ἐπηρμένου

770. Σὺ δ' ἐπιτρέπεις ; Few but expressive words ! Fathers ! Preceptors ! Statesmen ! who are bound to give them more attention than those on whom your deep responsibilities devolve ? The Chorus are now preparing to resume their proper moral character.

Ib. (Strepsiades with much confusion and shame). εὐσωματεῖ, is stout of body.

Ib. σφριγᾷ, and in fullest vigour of youth. Tim. Lex. σφριγῶντες. ἀκμάζοντες, ὥσπερ διεσφηνωμένοι ὑπὸ πυκνότητος καὶ ἀκμῆς· παρ' Ἱπποκράτει δὲ Σφριγανὸν τὸ ἀκμάζον λέγεται. Lysist. 80. ὥς δ' εὐχροεῖς, ὥς δὲ σφριγᾷ τὸ σῶμά σου. Cf. Blomf. Gl. in Prom. Vinct. p. 152.

771. ἐκ γυναικῶν εὐπτέρων (εὐ, πτέρων), is out of one of your high-born high-flying dames. Cf. nos in Ach. 50.

772. μέτειμι, will go for him. cf. Ach. 728. Pac. 274.

773. ἐξελῶ. Gl. ἐξελάσω.

774. ἐπανάμεινον. cf. infr. 811. 835. 855. From this word we collect the intention of Strepsiades to enter his own house and look after his son.

Ib. εἰσελθὼν. This word sends Socrates (somewhat unceremoniously it must be owned) into the Phrontisterium, obviously that he may not be present at the interview between the father and son. Before Socrates quits the stage, the Chorus address a few observations to him.

775. αἰσθάνει . . . ἔξων, do you perceive that you are about to possess, &c. Socrates ap. Laert. II. 34. Αἰσχίνου δὲ εἰπόντος, Πένης εἰμι καὶ ἄλλο μὲν οὐδὲν ἔχω, δίδωμι δέ σοι ἑμαυτόν· Ἄρ' οὖν, εἶπεν, οὐκ αἰσθάνῃ τὰ μέγιστα μοι διδοῦς ;

779. Ordo hic est : σὺ δὲ ταχέως ἀπολάψεις ὅτι πλείστον δύνασαι ἀνδρὸς ἐκπεπληγμένου, καὶ φανερώς ἐπηρμένου, γνοὺς οὕτως ἔχοντα αὐτόν. Bz.

Ib. ἐκπεπληγμένου. Gl. ἐξεστηκότος, admiratione capti vel cupiditate incensi.

Ib. ἐπηρμένου, incitati ad discendum, vel erecti spe ad potiundum. Ernesti.

γνούς ἀπολάψεις, ὅ τι πλείστον δύνασαι, 780
 ταχέως· φιλεῖ γάρ πως τὰ τοιαῦθ' ἑτέρα τρέπεσθαι.
 ΣΤ. οὔτοι μὰ τὴν Ὀμίχλην ἔτ' ἐνταῦθι μενεῖς·
 ἀλλ' ἔσθι' ἐλθὼν τοὺς Μεγακλέους κίονας.
 ΦΕ. ὦ δαιμόνιε, τί χρῆμα πάσχεις, ὦ πάτερ ;
 οὐκ εὖ φρονεῖς μὰ τὸν Δία τὸν Ὀλύμπιον. 785
 ΣΤ. ἰδού γ' ἰδού Δί' Ὀλύμπιον τῆς μωρίας·
 τὸ Δία νομίζειν, ὄντα τηλικουτονί.

780. ἀπολάπτω (λάπτω)=ἀπολαύω, to lap like a dog. Gl. ἀποκέρδησον. Translate: see that you make a profit of this man in his present state of admiration and excitement.

781. φιλεῖ (are wont) ἑτέρα τρέπεσθαι (to take an opposite direction).

782. Ὀμίχλην, here an imaginary goddess of Mist. The oaths of Strepsiades have hitherto been such as were no doubt familiar to agriculturists;—Earth (357. 359). Demeter, or Mother Earth (122. 444.), Apollo, or the Sun (365),—but he has now assorted with men of science, and his oaths assume a corresponding colour.

Ib. On οἶδοι with an oath preceding or following, cf. nos in Eq. 233.

783. Μεγακλέους κίονας. This implied taunt on the fallen aristocracy of Athens, as if their splendid residences could supply no food to their guests but the lofty columns which supported them, has been already explained.

784–5. Before entering upon these two verses, the student must consider the strong contrast which the father and son here exhibit. The young knight is of course habited in the most costly costume of the day; his fingers sparkling with jewels, his hair done up into the most graceful fashion of the aristocracy. The father, on whom he gazes with a mixture of astonishment and compassion, is in all the conditions of the Socratic school—pale-visaged, barefooted, and in the philosophic cloak: hence the address, δαιμόνιε, my strange unaccountable father. cf. nos in Vesp. 971.

786. “Lookye there, he talks forsooth of Jove Olympian.”

Ib. τῆς μωρίας, | τὸ μηδὲ περιμείναντα τοὺς ἄλλους, δ τι | δράσονσιν, εἴτα τηλικαῦτ' ἦδη. Cf. nos in Ach. 83.

787. νομίζειν, *existere credere*. Plat. Euthyp. 3, b. τοὺς ἀρχαίους (sc. θεοὺς) οὐ νομίζων. Apol. 26, b. θεοὺς μὴ νομίζων οὐδ' ἡ πόλις νομίζει. Menex. 237, d. δ ζῶν (ἄνθρωπος sc.) δίκην καὶ θεοὺς μόνον νομίζει. Cf. infr. 1420.

Ib. τηλικούτον, at such a time of life. Cf. nos in Eq. 856. Xen. Mem. I. 2. 46. ἡμεῖς τηλικούτοι ὄντες. Pherec. ap. Stob. Serm. 115. εἰκὴ μ' ἐπηράς ὄντα τηλικούτον.

ΦΕ. τί δὲ τοῦτ' ἐγέλασας ἐτεόν ; ΣΤ. ἐνθυμούμενος
 ὅτι παιδάριον εἶ καὶ φρονεῖς ἀρχαῖκά.
 ὅμως γε μὴν πρόσσελθ', ἵν' εἰδῆς πλείονα, 790
 καὶ σοι φράσω πρᾶγμ' ὃ σὺ μαθὼν ἀνηρ ἔσει.
 ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα.
 ΦΕ. ἰδού· τί ἔστιν ; ΣΤ. ὤμοσας νυνὶ Δία.
 ΦΕ. ἔγωγ'. ΣΤ. ὀρᾷς οὖν ὡς ἀγαθὸν τὸ μαυθάνειν ;
 οὐκ ἔστιν, ὦ Φειδιππίδη, Ζεὺς. ΦΕ. ἀλλὰ τίς ; 795
 ΣΤ. Δῶνος βασιλεύει, τὸν Δί' ἐξεληλακώς.
 ΦΕ. αἰβοῶ, τί ληρεῖς ; ΣΤ. ἴσθι τοῦθ' οὕτως ἔχον.
 ΦΕ. τίς φησι τοῦτο ; ΣΤ. Σωκράτης ὁ Μήλιος

788. τί τοῦτ' ἐγέλασας ; Plat. Gorg. 473, d. τί τοῦτο γελᾷς ; Xen. Conviv. ἡ τότε γελᾷτε ;

789. ἀρχαῖα φρονεῖν, *to be of an old-fashioned way of thinking, not in the modern fashions.* Dem. 597, 17. ἀλλ' ἐκεῖνα μὲν ἀρχαῖα καὶ παλαιά. 123, 21. οὕτω δ' ἀρχαίως εἶχον.

ἐν Λακεδαίμονι

γέγονας ; ἐκείνων τῶν νόμων μεθεκτέον
 ἐστίν. βάδιζ' ἐπὶ δαίπνον ἐς τὰ φιλίτια·
 ἀπόλανε τοῦ ζωμοῦ, ρόφει, τοὺς βυστάκας
 μὴ καταφρόνει, μὴδ' ἕτερ' ἐπιζήτει καλὰ·
 ἐν τοῖς δ' ἐκείνων ἔθεσιν ἴσθ' ἀρχαῖκός.

Antiph. ap. Athen. IV. 142, f.

790. With an air of encouragement and condescension, which at the emphatic word ἀνὴρ (791) changes into a tone of much pomp and consequence.

793. ὤμοσας . . Δία. Apollon. Vit. VI. 19. πρὸς ταῦτα ὁ Θεοπεσίων, ἐγένετό τις, ἔφη, Σωκράτης, Ἀθηναῖος, ἀνόητος, ὥσπερ ἡμεῖς, γέρων, δε τὸν κύνα, καὶ τὴν χῆνα, καὶ τὴν πλάτανον, θεοὺς τε ἠγείτο, καὶ ὤμνυ· οὐκ ἀνόητος, εἶπεν ὁ Ἀπολλώνιος, ἀλλὰ θεῖος, καὶ ἀτεχνῶς σοφός· ὤμνυ γὰρ ταῦτα, οὐχ ὡς θεοὺς, ἀλλ' ἵνα μὴ θεοὺς ὤμνυ.

797. ἴσθι τοῦθ' οὕτως ἔχον. Said with a very knowing and confident air, the son having started back in horror at the first enunciation of such an opinion.

798. ὁ Μήλιος. The scholiasts and commentators are so generally agreed in considering the allusion here to be to ὈΔιαγόρας of Melos, that it may almost be thought impertinent to endeavour to shake their testimony ; and yet the matter is surely open to a doubt. The atheism of Socrates at all events differed widely from that of Diagoras ; for that of the latter was founded on moral causes, while

* For some interesting accounts of Diagoras, see Wieland's *Erläuterungen Antisches Museum* II. 86. and Brucker de Secta Eleatica I. 1203.

καὶ Χαιρεφῶν, ὃς οἶδε τὰ ψυλλῶν ἵχνη.

ΦΕ. σὺ δ' εἰς τοσοῦτο τῶν μανιῶν ἐλήλυθας

800

ὥστ' ἀνδράσι πεῖθει χολῶσω ; ΣΩ. εὐστόμει,

the atheism attributed, whether justly or not, to Socrates in the present play, rests wholly on physical causes. Why then may not the allusion be to the philosopher Leucippus, who, according to some accounts (Laert. IX. 30.), was a native of Melos as well as Diagoras, and out of whose philosophic opinions I think there is little doubt that the ^sDinos of the Socratic school was formed? But whether the epithet be referable to Diagoras or Leucippus, few I think will see in it that triple proof of Aristophanic malignity which Wieland does, who considers it not merely as a direct charge of impiety against Socrates, but also as an insidious attempt to bring his citizenship into question, and involve him in that hatred, which, for political reasons, the Athenians bore generally to the natives of the island Melos. To myself it appears, that even the insinuation of atheism, if such was meant, is here to be taken rather in a ludicrous than a serious sense, depending for its modification on the mouth from which the term proceeds. For, delivering himself proudly and pompously, as Strepsiades may be supposed to do in this and the following verses, what would be the feeling of his auditors? Surely not so much one of horror and resentment against Socrates, as of laughter at the manner in which Strepsiades identifies himself with the new school, whose flea-skipping measurements he evidently considers as the height of human wisdom.

801. χολῶν = μελαγχολῶν, *to be of black bile, to be insane*. Cf. Euseb. in Hieroclem §. 6.

Ib. εὐστόμειω (εὐστομος), *to sing well*. Soph. Œd. Col. 18. εὐστομοῦσ' ἀηδόνες. metaph. = εὐφημέω. Æsch. Choeph. 984. τί νιν προσ-

^s Laertius has given but a scanty life of this philosopher, who, it is clear from other sources, exercised much influence on the opinions of his day; but enough is there found to shew in what manner he was disposed to *whirl* the universe about. IX. 30. τὴν γῆν ὀχεῖσθαι, περὶ τὸ μέσον δινομένην. Ib. 31. γίνεσθαι δὲ τοὺς κόσμους οὕτω φέρεσθαι κατ' ἀποτομήν (per abscissionem) ἐκ τῆς ἀπείρου πολλὰ σώματα, παντοῖα τοῖς σχήμασιν, εἰς μέγα κενόν ἅπερ ἀθροισθέντα διὴν ἀπεργάζεσθαι μίαν, καθ' ἣν προσκρούοντα καὶ παντοδαπῶς κυκλοῦμενα, διακρίνεσθαι χωρὶς τὰ ὅμοια πρὸς τὰ ὅμοια. Ib. 32. τοῦτο δὲ (πρῶτον σύστημα σφαιροειδὲς) ὅλον ὁμόενα (μεταδραματ) ἀφίστασθαι, περιέχοντα ἐν ἑαυτῇ παντοῖα σώματα ὧν κατὰ τὴν τοῦ μέσου ἀντρίευσιν (rotationem) περιδινουμένων, λεπτὸν γίνεσθαι τὸν περὶ ὁμόενα, συρρεόντων ἀεὶ τῶν συνεχῶν κατ' ἐπίφανσιν (tractum) τῆς διὴς, καὶ οὕτω γενέσθαι τὴν γῆν, συμμεινδντων τῶν ἐνεχθέντων ἐπὶ τὸ μέσον. αὐτὸν τε πάλιν τὸν περιέχοντα, ὅλον ὁμόενα, αἰεῖσθαι κατὰ τὴν ἐπικρουσιν (influxionem) τῶν ἐξωθεν σωμάτων. διὴν τε φερόμενον αὐτὸν ὧν ἂν ἐπιφανῶν, ταῦτα ἐπικτᾶσθαι. τούτων δὲ τινα συμπλεκόμενα ποιεῖν σύστημα τὸ μὲν πρῶτον, καθύγρον καὶ πηλῶδες, ξηρανθέντα καὶ περιφερόμενα σὺν τῇ τοῦ ὅλου διὴν εἰτ' ἐκπυρρῶντα, τὴν τῶν ἀστέρων ἀποτελέσαι φύσιν. The way in which these and similar doctrines might find their way to Socrates is clear enough. Leucippus was the preceptor of Democritus, who was himself the preceptor of Protagoras. This latter sophist made more than one residence at Athens, and the intercourse between him and Socrates is established by Plato's dialogue of that name.

καὶ μηδὲν εἴπῃς φλαῦρον ἄνδρας δεξιούς
καὶ νοῦν ἔχοντας· ὧν ὑπὸ τῆς φειδωλίας
ἀπεκείρατ' οὐδεὶς πάποτ' οὐδ' ἡλείψατο
οὐδ' ἐς βαλανεῖον ἦλθε λουσόμενος· σὺ δὲ 805
ὥσπερ τεθνεῶτος καταλόει μου τὸν βίον.
ἀλλ' ὡς τάχιστ' ἐλθὼν ὑπὲρ ἐμοῦ μάνθανε.
ΦΕ. τί δ' ἂν παρ' ἐκείνων καὶ μάθοι χρηστόν τις ἂν ;
ΣΤ. ἀληθές ; ὅσαπερ ἔστ' ἐν ἀνθρώποις σοφά·

εἶπω, καὶ τύχω μάλ' εὖστομῶν ; Anglice : *keep a good tongue in your mouth*. Soph. Philost. 204. εὖστομ' ἔχε, παί.

802. φλαῦρον = πονηρὸν Tim. Lex. Bergler compares Lysist. 1044. οὐδένα φλαῦρον εἰπεῖν οὐδέν.

803. ὑπὸ τῆς φειδωλίας. Translate, (regard being had to the speaker's tone of voice, as well as the mere words) *from a proper regard to economy*. The satire is meant by the speaker to fall not only on the Socratic school, but indirectly on his own son, who unlike that school, instead of cutting off his hair, wears it long, who is highly perfumed, and who, instead of abstaining from the bath, is charged with *bathing away* (καταλούειν) most of his father's property (βίον).

804. ἀπεκείρατ'. Arist. Ach. 849. μοιχὸν ἀποκεκαρμένος. Thea. 838. σκάφιον ἀποκεκαρμένη. Lucian III. 165. ἀποκείραντα τὸν πάγωνα.

Ib. ἡλείψατο. The sentiments of Socrates on this point are evidently conveyed in Xenophon's Banquet, and are just what might be expected from his manly cast of character. My limits confine me to the conclusion of the philosopher's declaration. Conviv. II. 4. καὶ γὰρ δὴ μύρῃ μὲν ὁ ἀλειψάμενος καὶ δοῦλος καὶ ἐλεύθερος εὐθὺς ὅσους ὁμοιον ἔχει· αἱ δ' ἀπὸ τῶν ἐλευθερίων μόχθων ὅσμαι ἐπιτηδευμάτων τε πρῶτον, καὶ χρόνου πολλοῦ δέονται, εἰ μέλλουσιν ἡδεῖαι τε καὶ ἐλευθερίῳ ἔσσεσθαι.

805. λουσόμενος. So in Av. 1553. λίμνη τις ἔττ', ἄλυντος οὐ | ψυχαγωγίᾳ Σωκράτης. That the ablutions of Socrates were not very frequent, is admitted directly by Plato, and indirectly by Xenophon, in their accounts of the Banquets, to which they conduct their great master for the purpose of exhibiting him in his convivial moments. Plat. Conviv. 174, a. ἔφη γὰρ οἱ Σωκράτῃ ἐντυχεῖν λελουμένον τε καὶ τὰς βλαύτας ὑποδεδεμένον, ἃ ἐκείνος δλιγάνκις ἐποίει. Xen. Conviv. I. 7. ἔπειτα δὲ ταῦτ' οἱ μὲν γυμνασάμενοι καὶ χρισάμενοι, οἱ δὲ καὶ λουσάμενοι παρέλθον.

807. ὑπὲρ ἐμοῦ pro ἀντὶ ἐμοῦ, mea vice, loco meo. ERN.

809. ἀληθές ; cf. nos in Ach. 502.

t L. e. Callias, the wealthy and fashionable patron of the sophists generally, and who on this occasion had invited Socrates and some of his associates to dine with him.

γνώσει δὲ σαυτὸν ὡς ἀμαθὴς εἶ καὶ παχύς. 810

ἀλλ' ἐπανάμεινον μ' ὀλίγον ἐνταυθὶ χρόνον.

ΦΕ. οἴμοι, τί δράσω παραφρονοῦντος τοῦ πατρός ;

πότερον παρανοίας αὐτὸν εἰσαγαγὼν ἔλω,

ἢ τοῖς σοροπηγοῖς τὴν μανίαν αὐτοῦ φράσω ;

ΣΤ. φέρ' ἴδω, σὺ τοῦτον τίνα νομίζεις ; εἰπέ μοι. 815

ΦΕ. ἀλεκτρυόνα. ΣΤ. καλῶς γε. ταυτηνὴ δὲ τί ;

ΦΕ. ἀλεκτρυόν'. ΣΤ. ἄμφω ταῦτό ; καταγέλαστος εἶ.

810. γνώσει δὲ σαυτὸν κ. τ. λ. "The principal object with Socrates was, as is well known, the attainment of self-knowledge; and to this he endeavoured to conduct those who frequented him, in order to bring them from a false appreciation of themselves, to open to them an insight into their own deficiencies, and thus to lead them on the road to a good and perfect education. And as in Xenophon we read how Euthydemus is driven by his questions, in reference to the Delphic γνώθι σεαυτὸν, to give up the high opinion he had entertained of himself, and how at length he perceives and confesses his own nothingness, so does Strepsiades announce to his son, on his going into the school of Socrates, as one of the effects of it which will immediately take place, γνώσει δὲ σεαυτὸν ὡς ἀμαθὴς εἶ καὶ παχύς. "Thou wilt soon learn what an ignorant and stupid fellow thou art:" which is evidently a pleasant and comic allusion to the ^tpractice of the real Socrates." Süvern.

811. Strepsiades here at a brisk pace enters the house, from which he presently returns, having a cock in one hand and a hen in the other.

812. Phidippides, now clearly convinced of his father's insanity, hesitates as to the course which under such circumstances it behoves him to pursue.

813. παρανοίας . . . ἔλω, *shall I convict him of insanity?* Xen. Mem. I. 2. 49. φάσκων δὲ, κατὰ νόμον ἐξεῖναι παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι. Æschin. 89, 28. παρανοίας ἐαλωκώς. 75, 41. μὴδ' αἰρεῖτε παρανοίας . . . τὸν δῆμον τῶν Ἀθηναίων.

Ib. εἰσαγαγὼν, *having brought him into the courts.* Cf. nos in Vesp. 836.

817. καταγέλαστος εἶ. Snaps his fingers at his son, as a ridiculous ignoramus: then with all the dignity of an illuminato.

^t That the practice did not originate with Socrates, may perhaps be inferred from a question which Apollonius, the ape and imitator of Pythagoras on all occasions, puts to Iarchas, the chief of his Indian philosophers: 'Ὡς δὲ ἐκάθισεν, ἐρώτα, ἔφη ὁ Ἰάρχας, ὅ τι βούλει, παρ' ἀνδρας γὰρ ἡκεις πάντα εἰδότες. ἤρετο οὖν ὁ Ἀπολλώνιος, εἰ καὶ αὐτοὺς ἴσασιν. . . ὁ δὲ ἐπιστρέψας παρὰ τὴν τοῦ Ἀπολλωνίου δόξαν, ἡμεῖς, ἔφη, πάντα γιγνώσκουμεν, ἐπειδὴ πρῶτους αὐτοὺς γιγνώσκομεν. οὐ γὰρ προσέλθοι τις ἡμῶν τῇ φιλοσοφίᾳ ταύτῃ, μὴ πρῶτον εἰδὼς ἑαυτὸν. III. 18.

μή νυν τὸ λοιπὸν, ἀλλὰ τήνδε μὲν καλεῖν
ἀλεκτρύαιαν, τουτονὶ δ' ἀλέκτορα.

ΦΕ. ἀλεκτρύαιαν; ταῦτ' ἔμαθες τὰ δεξιά 820

εἶσω παρελθὼν ἄρτι παρὰ τοὺς γηγενεῖς;

ΣΤ. χᾶτερά γε πόλλ'· ἀλλ' ὅ τι μάθοιμι' ἐκάστοτε,
ἐπελανθανόμην ἂν εὐθὺς ὑπὸ πλήθους ἐτῶν.

ΦΕ. διὰ ταῦτα δὴ καὶ θοιμάτιον ἀπώλεσας;

ΣΤ. ἀλλ' οὐκ ἀπολώλεκ', ἀλλὰ καταπεφρόντικα. 825

821. γηγενεῖς. Schol. MS. γηγενεῖς αὐτοὺς καλεῖ, ὡς ὑπὸ γῆν διατρί-
βοντας, ὥσπερ μύας· ἢ ὡς ἀσεβεῖς καὶ θεομάχους. τοιοῦτοι γὰρ ἦσαν καὶ οἱ
γίγαντες. I think there can be little doubt that the first of these two
opinions is best adapted to the general text of our play, which seems
to imply that the residence of Socrates had been formed in resem-
blance to the caves and subterraneous abodes which the philosophers
of antiquity so much "affected." A third opinion, which would see
in this term a taunting allusion to the philosophic disputations which
prevailed at the time, as to whether men were born from the earth,
or had been from eternity (Cf. Plat. in Sophist. 248, b. Polit. 269, b.
271, a. b. 3 Rep. 414, e. Laert. VI. 1. IX. 29. Bruncker I. 418.
853. 5.), is perhaps too recondite to put into the mouth of a young
person like Phidippides.

823. ἐπελανθανόμην ἂν, *am accustomed to forget*. Cf. nos in Vesp.
269.

1b. ὑπὸ πλήθους ἐτῶν. Dobree compares Thucyd. VIII. 105. ὑπὸ
πλήθους τῶν ἐπικ. νεῶν. Xen. Hell. VI. 3. 15. ὑπὸ πλήθους κακῶν. Add
Plato Protag. 310, c. ὑπὸ τινος ἄλλου ἐπελαθόμην.

^u The philosophic caves of Minos and Numa must be familiar to the reader.
For some account of those of Zoroaster, the Brachmans, the Druids, Mithraic
caves, &c. see Brucker I. 148. 170. 179. 321. 2. For that in which Epimenides
professed to have slept 57 years, see Laert. I. 109; for that of Zamolxis, consult
the author of the Etymolog. in v.; for that in which Democritus passed so much
of his time, see Bruck. I. 1182. Of the impostures of Pythagoras on this point
the following account is given by Lærtius (VIII. 41.), who professes to have de-
rived it from Hermippus: λέγει γὰρ (Hermip. sc.) ὡς γενόμενος (Pythag. sc.) ἐν
Ἰταλίᾳ, κατὰ γῆς οἰκίσκον ποιῆσαι, καὶ τῇ μητρὶ ἐντείλειτο τὰ γινόμενα εἰς δέλτον
γράφειν, σημειουμένην καὶ τὸν χρόνον· ἔπειτα καθιέναι αὐτῷ ἐς τ' ἂν ἀνέλθῃ· τοῦτο
ποιῆσαι τὴν μητέρα· τὸν δὲ Πυθαγόραν μετὰ χρόνον ἀνελθεῖν ἰσχυρὸν καὶ κατεσκευε-
τευμένον. εἰσελθόντα τε εἰς τὴν ἐκκλησίαν, φάσκειν ὡς ἀφίκεται ἐξ ἔδου· καὶ δὴ καὶ
ἀνεγίνωσκον αὐτοῖς τὰ συμβεβηκότα. οἱ δὲ, σαινόμενοι τοῖς λεγομένοις, ἰδᾶκρὸν τε
καὶ ὄμωρον, καὶ ἐπίστευον εἶναι τὸν Πυθαγόραν θεῖον τινά. Cf. Iamb. Vit. Pyth. V.
27. Porph. 9. Sophocles (in Electra 62-5. ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
| λόγῳ μάτην θήσκοντας· εἶθ', ὅταν δόμους | ἔλθωσιν αὖθις, ἐκτετρίμνεται πλέον,)
is supposed by the scholiast and by Casaubon to allude to this story of Pytha-
goras.

ΦΕ. τὰς δ' ἐμβάδας ποὶ τέτροφας, ὠνόητε σύ.
 ΣΤ. ὥσπερ Περικλῆς “ἐς τὸ δέον” — ἀπώλεσα.
 ἀλλ' ἴθι, βάδιζ', ἴωμεν· εἶτα τῷ πατρὶ
 πιθόμενος — ἐξάμαρτε· καὶ γὰρ τοί ποτε
 οἶδ' ἐξέτει σοὶ τραυλίσαντι πιθόμενος,
 ὃν πρῶτον ὀβολὸν ἔλαβον Ἑλιαστικόν,
 τούτου ἑπριάμην σοὶ Διασίοις ἀμαξίδα.
 ΦΕ. ἦ μὴν σὺ τούτοις τῷ χρόνῳ ποτ' ἀχθέσει.

830

825. καταπεφρόντικα. Gl. τοῖς φροντισταῖς ἀφήκα. The word, like many in this and in other plays, is a coinage of the author's brain, and instead of the Glossographer's exposition, will perhaps bear, “I laid it out on phrontism.” Crates de seipso ap. Laert. VI. 86.

Ταῦτ' ἔχω ὅσ' ἔμαθον καὶ ἐφρόντισα, καὶ μετὰ Μουσῶν
 Σέμν' ἐδάην· τὰ δὲ πολλὰ καὶ ἄλβια τύφος ἔμαρψε.

826. ποὶ τέτροφας (τρέπω); *quorsum vertisti*? Eccl. 681. τὰ δὲ κληρωτήρια ποὶ τρέψεις; Vesp. 665. ποὶ τρέπεται δὴ ἔπειτα τὰ χρήματα τὰλλα; BRUNCK. Add Anaxand. ap. Athen. IV. 176, a. τὸν μόνουλον ποὶ τέτροφας; οὗτος Σύρε.

827. ἐς τὸ δέον, *on necessary purposes*, or perhaps better, *opportune*. (Cf. Soph. Cēd. T. 1415.) Of this first instance of *secret service-money*, Brunck gives the following account from Plutarch: Vita Per. τοῦ δὲ Περικλείους ἐν τῷ τῆς στρατηγίας ἀπολογισμῷ δέκα τάλαντων ἀνάλωμα γράψαντος, “ἀνηλωμένων εἰς τὸ δέον,” ὁ δῆμος ἀπεδέξατο, μὴ πολυπραγμονήσας, μηδ' ἐλέγξας τὸ ἀπόρητον. To what purpose the money had been applied, viz. in bribing (to their infinite disgrace) some of the leading men of Sparta, see Boeckh. I. 262.

Ib. α α α ἀπώλεσα (for the word must not be supposed to come out of the speaker's mouth all at once) by mistake for ἀνήλωσα.

829. — ἐξάμαρτε. Strepsiades pauses; for how much was there in the word that follows, to which a paternal heart, however pressed by debts and embarrassments, could not be altogether insensible? This difficulty got over, Strepsiades speaks half in a supplicating, half in a coaxing tone.

830. ἐξέτης (ἐξ, ἔτος), II. XXIII. 266. 655.

Ib. τραυλίζειν. This verb (cf. infr. 840. 1333.) indicates that organic defect which prevents the right pronunciation of the letter R. To the case of Alcibiades (Vesp. 45.), add Aristotle (τραυλὸς τῇ φωνῇ Laert. V. 1.), and Demosthenes (ἐφίκει γὰρ αὐτοῦ (Eubulidis sc.) καὶ Δημοσθένης ἀκηκοέναι, καὶ ῥωβικώτερος ὢν (R literam pronunciare non compos) παύσασθαι. Laert. II. 108.

833. The young knight hesitates for a time, then looking earnestly on his father, speaks with deep feeling and emotion.

ΣΤ. εὖ γ' ὅτι ἐπέισθης. δεῦρο δεῦρ', ὦ Σώκρατες,
 ἔξελθ'. ἄγω γάρ σοι τὸν υἱὸν τουτονί, 835
 ἄκοντ' ἀναπέισας. ΣΩ. νηπύτιος γάρ ἐστ' ἔτι,
 καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.
 ΦΕ. αὐτὸς τρίβων εἴης ἂν, εἰ κρέμαιο γε.

Ib. τῷ χρόνῳ, *hereafter, in process of time*. Cf. sup. 67.

834. Strepsiades goes to the Phrontisterium and calls for Socrates.

836. νηπύτιος (νη—ἀπύω), *infans*. II. XX. 200. 431.

837. κρεμαθρῶν. Translate, *the suspension machine*; here put for μαθημάτων, or the doctrines taught in the Socratic school. The pun which it elicits from the young knight, and for the purpose of eliciting which it is apparently introduced, will be seen in the verse following.

Ib. τρίβων, *versed, practised in*. Vesp. 1429. τρίβων ἵππικῆς. Herodot. IV. 74. τρίβων αὐτῆς (sc. καννάβιος).

838. The young knight, after a contemptuous look at the Socratic cloke (τρίβων), observes, "If you were *suspended* yourself, i. e. hung upon a nail, the word τρίβων might be strictly applied to you: for what are you, after all?—an old cloke, and nothing **better*." The general nature of this mantle having been explained in a former play (Vesp. 32.), the present illustration of it will be entirely of a philosophic cast. That Socrates himself **commonly* wore this kind of mantle, may be seen from the Protagoras of Plato (335, d.), and the Symposium of the same author (219, b.) By a contemporary writer, he was also brought upon the stage in the same costume (Ἀμειψίας δ' ἐν τρίβωνι παρεισάγων αὐτόν), and the following question put to him:

Σώκρατες ἀνδρῶν βέλτιστ' ὀλίγων, πολλῶν δὲ ματαιόταθ', ἦκει
 καὶ σὺ πρὸς ἡμᾶς, καρτερικός τ' εἶ. πόθεν ἂν σοι χλαῖνα γένοιτο;

Laert. II. 28.

Of all the schools which subsequently grew out of the Socratic, none came so close to their common founder as that of the Cynics. The philosophic mantle was accordingly in strict request with *them*. Laert. de Cynicis in Menedemo VI. 105. ἀρέσκει δ' αὐτοῖς καὶ λιτῶς

² Yet who (like the Euphrates of Apollonius) could so easily have reversed this costume as Socrates, had it so pleased him? Apollon. Ep. 3. ἐπῆλθες ἔσθῃ τὰ μεταξὺ τῆς Ἰταλίας, ἀπὸ Συρίας ἀρξάμενος, ἐπιθεϊκὸς σεαυτὸν ἐν ταῖς τοῦ βασιλέως λεγομένης διπλοῖς. τρίβων δ' ἦν σοὶ ποτε, καὶ πάγων λευκός, καὶ μέγας, πλὴν δ' οὐδέν. εἴτα πῶς διὰ θαλάττης νῦν ὑποστρέφεις, ἔγων φορτίδα μεστήν ἀργυρίου, χρυσίου, σκευῶν παρτοδαπῶν, ἐσθήτων ποικίλων, κόσμον τοῦ λοιποῦ, κ. τ. λ.

³ That the philosopher was not without the *himation*, though not always permitted by Xanthippe to wear it, appears from the following anecdote, if any reliance is to be placed on it: ποτὲ αὐτῆς ἐν ἀγορᾷ καὶ θολιμάτιον περιελομένης συν-εβούλευον οἱ γυνάμιοι (discipuli) χερσὶν ἀμύνεσθαι. Νῆ Δί', εἶπεν, ἴν' ἡμῶν πυκτευόντων, ἕκαστος ὁμῶν λέγῃ, εὖ Σώκρατες, εὖ Πανθήπη. Laert. II. 37.

ΣΤ. οὐκ ἐς κόρακας ; καταρᾶ σὺ τῷ διδασκάλῳ ;

ΣΩ. ἰδοὺ κρέμαι, ὡς ἡλίθιον ἐφθέγγετο

840

καὶ τοῖσι χεῖλεσιν διερρηκόσιν.

βιοῦν, αὐτάρκεσι χρωμένοις σιτίοις, καὶ τρίβασιν μόνοις. Id. de Bione IV. 51. εἴτ' ἀνείλετο τὴν Κυνικὴν ἀγωγὴν, λαβὼν τρίβωνα καὶ πήραν. Lucian de Menippo II. 129. V. 249. The founder of the Stoic philosophy was not less rigorous as to dress and diet than the Cynics. Laert. de Zenone VII. 26. ἦν δὲ καρτερικώτατος καὶ λιτότατος, ἀπύρρον τροφῇ χρώμενος, καὶ τρίβωνι λεπτῷ. Though the founder of the Italian philosophy appears to have been rather graceful than otherwise in his costume, his later followers took a different turn ; hence the question put by one of the comic writers,

πρὸς τῶν θεῶν, οἰόμεθα, τοὺς πάλαι ποτὶ
τοὺς Πυθαγοριστὰς γινόμενους, οὕτως ῥηπᾶν
εἰκόντας, ἢ φορεῖν τρίβωνας ἡδέως ;

Athen. IV. 161, e.

That female philosophers occasionally assumed the τρίβων, cf. Laert. VI. 87. and 97. Some of the fathers of the Church, as Athenagoras (Br. III. 401.), Origen (Ibid. 442.), wore it after their conversion to Christianity. Justin Martyr even preached in it. (Id. III. 372.) For further anecdotes, or illustrations of phraseology connected with this philosophic garb, see Laert. de Diogene VI. 22. de Antisthene VI. 8. 13. de Socrate II. 36. Lucian III. 127. IX. 55. 61. Phœnicides in Stobæi Floril. p. 45. Athen. X. 413, d. Plut. ad Princip. Inerudit. §. 5. De Ære alieno vitando §. 8. Vit. Apollon. IV. 20. 25. 35. VI. 3. 21.

Ib. κρέμαιο. Hermippus in Athen. 481, e. Χία δὲ κύλιξ ὑψοῦ κρέμται περὶ πασσαλῶν.

839. καταρᾶσθαι (to speak contumeliously, blasphemously) τῷ διδασκάλῳ. Ran. 746. ὅταν καταρᾶσθαι . . τῷ δεσπότη.

840. ἰδοὺ κρέμαιο. To understand the taunt of Socrates, we must revert to the organic defect and lisp of the young knight, which, instead of allowing him to say *cremaio*, would oblige him to say *kremaio*. Translate : "look ye there now—*kremaio*! did any but a noodle, and whose lips cannot come close together, ever talk in that fashion?"

841. διερρηκός, part. perfect. of διαρρνεῖν=διαρρέω. See Schneid. in v. Gl. διακεχνηόσι. "Ernesti here rightly refers to Suidas' gloss on χεῖλεσιν διερρηκόσιν: Χεῖλη διερρηκῶτα. κεχλασμένα, οὐ συνεισπραγμένα, (ore vasto, cui os pressum, rotundum opponitur,) and we can only understand the jest by fancying to ourselves a lisping pronunciation of κρέμαιο, like that of Θέωρος and κόρακος in "the Wasps." The χαύνωσις ἀναπειστηρία, contrasted with the χεῖλεσιν διερρηκόσιν, evidently refers to the wide-stretched jaws of the orator." Süvern on the Birds of Aristoph. p. 50.

πῶς ἂν μάθοι ποθ' οὗτος ἀπόφευξιν δίκης
ἢ κλῆσιν ἢ χαίνωσιν ἀναπειστηρίαν ;
καίτοι ταλάντου τοῦτ' ἔμαθεν Ὑπέρβολος.

ΣΤ. ἀμέλει, δίδασκε· θυμόσοφός ἐστιν φύσει· 845

εὐθύς γέ τοι παιδάριον ὃν τυννουτονὶ
ἐπλαττεν ἔνδον οἰκίας ναῦς τ' ἔγλυφεν,
ἀμαξίδας τε σκυτίνας ἐργάζετο,
κάκ τῶν σιδίων βατράχους ἐποίει πῶς δοκεῖς.

ὅπως δ' ἐκείνῳ τῷ λόγῳ μαθήσεται, 850

τὸν κρείττον', ὅστις ἐστὶ, καὶ τὸν ἥττονα,

842. ἀπόφευξιν δίκης, *acquittal from a suit before the courts*. Cf. Vesp. 562. 645.

843. κλῆσις, a *summons*.

Ib. χαίνωσις (χαυνούν), a wide opening of the lips. ἀναπειστηρία, calculated to have a persuasive or seductive effect upon the auditors.

844. Socrates, after mentioning the price at which Hyperbolus had acquired this important knowledge, draws himself up with a lofty air, as a hint to Strepsiades what he should expect for similar instructions.

845. θυμόσοφος (θυμός, σοφός), *naturally clever*. Cf. Vesp. 1280.

846. τυννουτονὶ, *no bigger than this* (marking with his hand how high). Cf. nos in Ach. 317. et Thiersch ad Ran. 137.

847. ἐπλαττεν οἰκίας. Lucian's infantine exploits were upon a still higher scale: ὁπότε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξίων ἂν τὸν κηρὸν, ἢ βόας, ἢ ἵππους, ἢ καὶ νῆ Δεῖ ἀνθρώπους ἀνέπλαττον. I. 5.

849. σίδια, *pomegranate shells*. Alciph. III. ep. 60. ὁ δὲ τῶν ροιῶν τὰ περικάρπια, ἃ σίδια ἡμῖν τοῖς Ἀττικοῖς προσαγορεύειν ἔθος, ἀπέγλυψε τοῖς ὄνυξιν.

Ib. πῶς δοκεῖς. “πῶς οἶει, ut πῶς δοκεῖς et similes formulæ, vividum quendam colorem orationi addunt significatione *nimii* vel *permagnei* et *mirifici*.” Thiersch ad Ran. 53. Cf. nos in Acharn. 24.

850—51. The following illustrations of the text from the works of Euripides will not be without their use in preparing the reader for an opinion which will be presently submitted to him.

ἐκ παντὸς ἂν τις πράγματος δισσῶν λόγων
ἀγῶνα θεῖτ' ἂν, εἰ λέγειν εἴη σοφός.

Antiope fr. 29. ap. Dind.

δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν,
τὴν μὲν δικαίαν, τὴν δ' ὅπως ἐτύγχανεν
ὥς ἡ φρονούσα τὰδικ' ἐξηλέγχετο
πρὸς τῆς δικαίας, κοῦκ ἂν ἠπατώμεθα.

Hippol. 932.

ὅς τ' ἄδικα λέγων ἀνατρέπει τὸν κρείττονα
 ἔαν δὲ μὴ, τὸν γοῦν ἄδικον πάσῃ τέχνῃ.

ΣΩ. αὐτὸς μαθήσεται παρ' αὐτοῦ τοῦ λόγου.

ΣΤ. ἐγὼ δ' ἀπέσομαι τοῦτο γοῦν μέμνησ', ὅπως 855
 πρὸς πάντα τὰ δίκαι' ἀντιλέγειν δυνήσεται.

ΔΙ. χώρει δεῦρο, δείξον σαυτὸν

καίτοι δοῦν γε πάντες ἄνθρωποι λόγων
 τὸν κρείσσον' ἴσμεν καὶ τὰ χρηστὰ καὶ κακὰ,
 ὅσῃ τε πολέμου κρείσσον εἰρήνῃ βροτοῖς·
 ἢ πρῶτα μὲν μούσαισι προσφιλεστάτῃ,
 γόοισι δ' ἐχθρὰ, τέρπεται τ' εὐπαιδία,
 χαίρει τε πλούτῳ. ταῦτ' ἀφέντες οἱ κακοὶ
 πολέμους ἀναιρούμεσθα, καὶ τὸν ἥσσανα
 δουλούμεθ' ἄνδρες ἄνδρα καὶ πόλιν πόλιν.

Eurip. in Suppl. 486—493.

852. *ταδὶ καὶ λέγων*. As this verse (though found in the Rav. MS. and adopted by Herm., Schutz, and Dind.) is wanting in many MSS., it cannot be insisted on as a violation of Dawes's canon.

853. *πάσῃ τέχνῃ*, and spare no pains or skill about it. Cf. *infr.* 1275. et nos in Eq. 573.

856. *πάντα τὰ δίκαια*, all legal demands. "Justa, eo sensu quo Terentius Phorm. II. 1. 49. an quisquam iudex est, qui possit noscere Tua justa." Bz. Lucian III. 126. *τοσοῦτον ὑπερφέρω τοῖς δικαίοις*.

857. We now come to that portion of our drama, in which the *λόγῳ*, put into a bodily form, are brought upon the stage, for the purpose of advocating in a sort of *eristic* combat their respective opinions; and Wieland doubts whether the combined imaginations of Lucian, Rabelais, Cervantes, Lope de Vega, Swift, and Sterne, could have contrived a happier scene. Will the reader, after such an eulogium, be disposed to follow the learned writer in another opinion, viz. that the two combatants were on this occasion represented as two fighting-cocks, suspended in wicker cages, and spurring at each other from their respective tenements? An ancient Scholiast has, it is true, intimated as much, but who, in spite of such an intimation, will allow himself to believe, that a scene so noble in its original conception, was practically permitted to be so marred and degraded? How then, it may be asked, were the *λόγῳ* represented? What persons did they assume? what masks did they wear? It would be presumptuous, at this time of day, to affirm any thing positive on such a point; yet the following considerations are submitted to the reader as affording a strong probability whom the poet had in his eye in *one* of these characters, and that one ascer-

certained, there will be no great difficulty in conjecturing whom he intended by the other. When the representative of the *ἀδικος λόγος* is required (infr. 985.) to reply to the animated description given of the olden time, and the system of education then pursued, the requisition is made in the following terms :

πρὸς οὖν τὰδ', ᾧ κομψοπρεπῇ μούσαν ἔχων,
δεῖ σε λέγειν τι καὶνὸν κ. τ. λ.

Can any one compare this with a verse in one of our author's plays (Eq. 17. πῶς ἂν οὖν πότε | εἴπομ' ἂν αὐτὸ δῆτα κομψευριστικῶς;) and with the epithet attached in another of his ^b plays to one of two persons whom Euripides brings forward, as specimens of the class of persons naturally generated by the general construction of his dramas, and not feel a strong suspicion, that by the Adicæologus of this scene is meant no other than the bard himself? In a play, indeed, of which the almost paramount object was to expose and bring into contempt that sophistic eloquence and system of chicanery, which were working so much mischief in the Athenian courts of law, who was so likely to occupy a conspicuous place as the poet, who, from the nature of the speeches ^c *for* and *against*, which continually occur in his dramas, was expressly stigmatized by Aristophanes as ποιητῆς ῥηματίων δικανικῶν? (Pac. 534.) But the argument is far from resting here. It has been seen in the course of the preceding notes, that generally speaking no philosophic opinion is in the Aristophanic Comedies ascribed to Socrates, which is not also attributed to Euripides, and that consequently the poet's lash rarely falls upon the one in this respect, without a blow being at the same time inflicted on the other. Is it therefore likely, that in a drama written almost for the purpose of bringing the new philosophic opinions before the Attic public, Socrates should occupy so prominent a part in the piece as he evidently does, and that his fellow-philosophist should be thrown wholly into the back-ground? The tone which our drama is now about to assume, and the respective positions which Socrates and Euripides held in society, will, I think, warrant us in coming to a different conclusion, and justify the assertion, that if the former occupies the principal post in the first half of this drama, that post is assigned to the latter, or to his representative, in the remaining half of it. Let us be allowed a few words on each of these topics. In dealing with Socrates, our satirist, it

b Γνώσει δὲ τοὺς τούτου τε κάμου γ' ἑκατέρου μαθητὰς.
τουντουμελὶ φορμίσσιος Μεγαλινεὶς θ' ὁ Μάγνης,

οἱμοὶ δὲ Κλειτοφῶν τε καὶ Θηραμένης ὁ κομψός. Ran. 963.

See also the reproach made to Eurip. in Theam. 93. τὸ πρᾶγμα κομψόν, καὶ σφόδρ' ἐκ τοῦ σοῦ τρέπον.

^c In estimating the charges of Aristophanes against Euripides, we must never lose sight of two facts; first, that the *iragic stage* was to the Athenians almost what the *pulpit* is to us; and secondly, that the worst of the latter's dramas have never reached us. They were naturally among the ancient writings, which the early Fathers took so much pains to destroy, in order that they might not corrupt the rising youth of the Christian church.

is clear, comparatively trifles with his subject. And why? Because, strange as the declaration may sound to modern ears, he evidently thought that he had comparatively a mere trifler to deal with, one whose powers of doing mischief were less operative on the public at large, than on the poetical friend with whom early associations had bound him; and which friend was found withdrawn from the proper exercise of an almost holy profession by his commerce with such a ^dtrifler. We shall presently find him grappling with his subject in a widely different manner. And why this change? Manifestly because he has a more illustrious victim to break upon his wheel—one whose powers of spreading dangerous opinions were as large as the intellectual powers with which he was so preeminently gifted. For let us look at these matters, not with the lights which the lapse of ages has thrown round them, but as they must have appeared to those for whom Aristophanes wrote. Whatever we may now think of philosophy and philosophers, and Socrates as the head of both, (and where but at the head of both will any one presume to place the Socrates of Plato and of Xenophon?) such notions could have no place among the *majority* of those to whom our poet now addressed himself. Of science and philosophy *they* could know little or nothing; for both were as yet comparatively new in Athens, and only those who had deep purses could afford to purchase articles sold at so dear a price. The first attempt to play the part of *the people's philosopher* was certainly made by Socrates himself; and he,—loosely hung, as we have seen, upon society—poor even to the verge of poverty,—and eccentric at once in dress, in manner, and in language,—what in those external circumstances, by which alone the mass of mankind form their estimate, could he be in comparison with Euripides, a mighty master in that branch of art, success in which was at Athens attended with such preeminent honours and distinctions? That such mere difference of outward circumstances would have some influence in the mode of treatment, which a writer for the comic stage would apply to two persons whom he considered as identified in their general modes of thinking, is in the ordinary course of things; but to a mind thoughtful and patriotic like that of Aristophanes, would this be the only guide for apportioning two very different modes of treatment? To such a mind the far more important reflection would occur, what means had each of these two persons of infecting others with the same opinions as his

^d See the remarkable expressions which Aristophanes uses in his *Ranæ*, when declaring why the victory is assigned to Æschylus and refused to Euripides.

χαριέν οὖν μὴ Σωκράτει
 παρακαθήμενον λαλεῖν,
 ἀποβαλόντα μουσικὴν,
 τὰ τε μέγιστα παραλιπόντα
 τῆς τραγικῆς τέχνης.
 τὸ δ' ἐπὶ σεμνοῖσιν λόγοισι
 καὶ σκαραφισμοῖσι λήρων
 διατριβὴν ἔργον ποιῆσθαι,
 παραφρονοῦντες ἄνδρες.

own? And how stood the matter here? In Socrates Aristophanes manifestly saw little more than an itinerant lecturer traversing from shop to stall, and stall to shop—wonderment, suspicion, and it may be laughter and contempt, the not unfrequent attendants upon his path,—while the opinions he delivered seemed as little likely under such circumstances to take a permanent place in the minds of those who heard them, as the passing air in which they were delivered. But with those of the tragic bard, how wide the difference? Clothed in immortal verse, and addressed to listening thousands, who drank in their pernicious influence amid all the imposing aids of stage effect and scenic pomp, who, with a mind however gay and lively, could see all this without feeling the mirth die away upon his lips, and a call made upon him to exert his utmost energies in preventing the further extension of so much evil? And what but this is the aspect under which the present drama now begins to present itself? The whim, the wit, the gay banter, the loud laugh, and the biting parody disappear—at every step we see the poet gathering up his strength and concentrating his powers, as it were, for some unusual effort—a stern serenity plays about his lips, till mounting up to the top of his great argument, he finally bursts into a strain of moral grandeur, such as we may venture to say the literature of ancient or modern days has never surpassed. At this part of the drama we may then, I think, comparatively speaking, take leave of the Socrates of the “Clouds”; its future hero being either the tragic bard in person, or the young Sophist, who comes as a pupil from his hands, and in whom the Euripidean ^esubtlety is meant to be fully developed. Though the editor feels the impertinence of detaining the reader by further observations of his own from the intellectual banquet now provided for him, yet in justice to the subject he must be allowed one more remark. Though the preceding reflections, general as they are, might warrant a strong suspicion, that by the Adicæologus of the present play is meant no other than the great contemporary of Sophocles and Æschylus, there remains another and more practical test for bringing the matter to an issue, and that fairly applied, little doubt he thinks can remain upon the subject. The test alluded to is our author’s comedy of the “Frogs.” That play was written for the express purpose of fully developing the scenic character of Euripides, and its influence upon the age,—and when the reader considers the numerous resemblances as well of opinion as of phraseology contained in that play, and the scenes now about to come before him,—little doubt, I think, will remain in his mind, that in his “Ranæ” Aristophanes did little more than expand what he had said in a more concise form in the latter half of the present ^fdrama; in other words, that Euri-

^e Cf. Ran. 80. 1015. 1451.

^f Cf. infr. 858. 861. 864. 874-5-9-10. 884-8. 893-9-10. 922. 951. 1007. 1343. 1416. (Some time after the notes attached to these references had been written, the editor, in turning over the leaves of Ranke’s *Life of Aristophanes*, was gratified by finding the following remark: “Erat Suevernii conjectura, λόγον

τοῖσι θεαταῖς, καίπερ θρασὺς ὢν.

ΑΔ. “ ἴθ’ ὅποι χρήσεις.” πολὺ γὰρ μᾶλλον σ’
ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.

860

ΔΙ. ἀπολεῖς σύ; τίς ὢν; ΑΔ. λόγος. ΔΙ. ἦττων
γ’ ὢν.

ΑΔ. ἀλλά σε νικῶ, τὸν ἐμοῦ κρείττω
φάσκοντ’ εἶναι. ΔΙ. τί σοφὸν ποιῶν;

ΑΔ. γνώμας καυνὰς ἐξευρίσκων.

pides and Adicæologus are one and the same person. It remains only to add, that if the Adicæologus of the play be what he has been here supposed to be, the Dicæologus of the piece can be no other than the poet Æschylus. That both would appear on the stage in the highest possible external as well as internal contrast;—Æschylus in the severe and simple costume of the olden time, of which he is the representative; Euripides tricked out in all the finery which the robe-maker and the jeweller could supply,—would follow as a matter of course.

859. “ ἴθ’ ὅποι χρήσεις.” Supposing the observations in the preceding note to be correct, Adicæologus, i. e. Euripides, commences his career just as might have been expected of him; viz. by a quotation from one of his own plays, and that very play in which from subsequent references (infr. 889—893.) it should seem that he had more than usually indulged in those new opinions and that sophistic eloquence for which he is so severely censured by Aristophanes.

860. ἐν τοῖς πολλοῖσι. Gl. ἐνώπιον πολλῶν. Pl. 1061. πλυνόν με ποιῶν ἐν τοσοῦτοις ἀνδράσι. Lysias 120, 33, Θέογγισ γὰρ καὶ Πείσων ἔλεγον ἐν τοῖς τριάκοντα περὶ τῶν μετοίκων, ὥς κ. τ. λ.

861. λόγος. Compare the Euripidean dictum in Ran. 1491. οὐκ ἔστι Πειθούς ἱερὸν ἄλλο πλὴν λόγος.

Ib. ἦττων γ’ ὢν. Plut. de Herodot. Malign. §. 5. τοῖς γὰρ σοφισταῖς ἐφέται πρὸς ἐργασίαν ἢ δόξαν ἔστιν ὅτε τῶν λόγων κοσμεῖν τὸν ἦττονα παραλαμβάνοντας· οὐ γὰρ ἐμποιοῦσι πίστιν ἰσχυρὰν περὶ τοῦ πράγματος, οὐδὲ ἀρνοῦνται πολλάκις εἰς τὸ παράδοξον ἐπιχειρεῖν ὑπὲρ τῶν ἀπίστων.

864. γνώμας καυνὰς. Such among others was that eminently Pythagorean one, ridiculed in the Frogs;

τίς δ’ οἶδεν εἰ τὸ ζῆν μὲν ἐστὶ καθανεῖν,
τὸ καθανεῖν δὲ ζῆν.

Fr. Eurip. ap. Dind. p. 107.

ἔδικον et δίκαιον noti Atheniensibus hominis cujusdam personam tulisse. Infelicitèr tamen ille ad Thrasymachum et Aristidem provocavit, quo nulla certa testimonia ducunt. Legenti mihi sermones, quos λόγοι habent, sæpe nata est conjectura, Euripidem potuisse injustæ orationis personam esse.”)

ΔΙ. ταῦτα γὰρ ἀνθεὶ διὰ τουτουσὶ
τοὺς ἀνοήτους.

865

ΑΔ. οὐκ, ἀλλὰ σοφούς. ΔΙ. ἀπολῶ σε κακῶς.

ΑΔ. εἶπὲ, τί ποιῶν ; ΔΙ. τὰ δίκαια λέγων.

ΑΔ. ἀλλ' ἀνατρέψω 'γαῦτ' ἀντιλέγων·

It is by γνῶμαι of another character, that Æschylus, when finally returned to the upper world in our author's *Ranæ*, is directed to effect the state's preservation :

ἄγε δὴ χαίρων, Αἴσχυλε, χῶρει,
καὶ σῶζε πόλιν τὴν ἡμετέραν
γνῶμας ἀγαθαῖς. 1502.

865-6. τουτουσὶ τοὺς ἀνοήτους. "It is simpletons, like these," says the speaker, pointing to the audience, "who give life and vigour to these new doctrines." "No :—" rejoins his antagonist, "it is the sophists who give them all their currency."

867. σοφούς. Though this term *may* apply to the theatrical admirers of that *μετεωροσοφία*, which Euripides was not backward to proclaim as a favourite object of his εἰς muse, yet its more obvious application, if a preceding note be correct, is to the cultivators of that sophistic eloquence, which the dramas of Euripides were, in the opinion of Aristophanes, so well calculated to promote. To a similar feeling on the part of the comic bard, we must perhaps look for the introduction of a conspicuous word in the declaration made by Bacchus, when preparing the way for a decision between the stage-merits of Æschylus and his rival :

ἴθι νυν λιβανωτὸν δεῦρό τις καὶ πῦρ δότω,
ὅπως ἐν εὐξομαι πρὸ τῶν σοφισμάτων,
ἀγῶνα κρίναι τόνδε μουσικώτατα. *Ran.* 871.

869. ἀντιλέγων. Hence, when the young knight comes out of the hands of the Adicæologus (*infr.* 1127.), among other proofs of his proficiency, he is said to be *ἐξαρηντικός* *ἀντιλογικός*. Do we wish to know who has been his preceptor on the occasion? The description of an audience of Euripides in "the *Frogs*" will inform us :

οἱ δ' ἀκροώμενοι
τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν
ὑπερεμάησαν, κἀνόμισαν σοφώτατον. 770-3.

ε See, among other instances, the following effusion in his *Alcestis*, where, as the Scholiast explains, the words *μετάρσιος ᾗξα* imply *περὶ μετεώρων ἐφρόντισα*.

ἐγὼ καὶ διὰ μόσας
καὶ μετάρσιος ᾗξα, καὶ
πλείστον ἀψέμενος λόγων,
κρεῖσσον οὐδὲν 'Αντίγκας
εὐρον κ. τ. λ.

οὐδὲ γὰρ εἶναι πάντῃ φημὶ δίκην.

870

ΔΙ. οὐκ εἶναι φῆς; ΑΔ. φέρε γὰρ, ποῦ ἔστιν;

ΔΙ. παρὰ τοῖσι θεοῖς.

ΑΔ. πῶς δῆτα δίκης οὔσης ὁ Ζεὺς

οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ

δήσας; ΔΙ. αἰβοί, τουτὶ καὶ δὴ

875

χωρεῖ τὸ κακόν· δότε μοι λεκάνην.

ΑΔ. τυφογέρων εἰ κανάρμοστος.

870. "I utterly deny that there is such a thing as justice." If Euripides, as well as Socrates, had been the pupil of Archelaus, for which there seems every probability (Brucker I. 518.), it must be owned that both had been in an indifferent school for acquiring correct notions on the subject of *justice*, that philosopher maintaining that there was no such thing in nature as *just* and *base*, but that both depended on law and custom. (Laert. II. 16. τὸ δίκαιον εἶναι καὶ τὸ αἰσχρὸν οὐ φύσει, ἀλλὰ νόμῳ.) To the same effect also spake Aristippus, an auditor of Socrates. (Laert. II. 93. 99.)

874-5. τὸν πατέρ' αὐτοῦ δήσας. How often allusion was made to this event in plays of Euripides which have not reached us, it is impossible to say: the following extract is from his *Hercules Furens*:

οὐδεὶς δὲ θνητῶν ταῖς τύχαις ἀκέραιος,
οὐ θεῶν, δοιδῶν εἶπερ οὐ ψευδεῖς λόγοι.
οὐ λέκτρα τ' ἀλλήλοισιν, ὧν οὐδεὶς νόμος,
συνῆψαν; οὐ δεσμοῖσι διὰ τυραννίδας
πατέρας ἐκηλίδωσαν; 1314—18.

See also *Æschylus* in *Eumen.* 640. *Prom. Vinc.* 227. *Plato* in *Euthyphr.* §. 6. *Lucian* VI. 247. For philosophical explanations of this story, see *Lucian* V. 225. *Cic. de Nat. Deor.* II. 24.

875-6. τουτὶ καὶ δὴ χωρεῖ (Gl. αἰζει, προβαίνει) τὸ κακόν. In the *Frogs* (1016.) this expression is put into the mouth of Euripides; an evidence, though a small one, how closely connected in the mind of Aristophanes were the scene in the present play, and the drama in which he fully developed his opinions on the scenic merits of *Æschylus* and Euripides. *Ernesti* translates: "*Heu! malum hoc, sc. disputandi contra deos, justitiam, &c. etiam longius procedit et increbescit.*"

876. λεκάνην, a dish, sc. for the purpose of discharging into it the bile, which the language of his opponent has stirred. For philosophical anecdotes connected with the word, see *Laert.* V. 16. VI. 7.

877. τυφογέρων (τύφω, γέρων), an old man, whose understanding, wrapped up in smoke and vapour, is obscured through extreme old age. *Lysist.* 335. τυφογέροντας ἄνδρας.

ΔΙ. καταπύγων εἰ καναίσχυντος.

ΑΔ. ρόδα μ' εἶρηκας. ΔΙ. καὶ βωμολόχος.

ΑΔ. κρίνεσι στεφανοῖς. ΔΙ. καὶ πατραλοίας. 880

ΑΔ. χρυσῷ πάντων μ' οὐ γινώσκεις.

ΔΙ. οὐ δῆτα πρὸ τοῦ γ', ἀλλὰ μολύβδῳ.

ΑΔ. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί.

ΔΙ. θρασὺς εἰ πολλοῦ. ΑΔ. σὺ δέ γ'—ἀρχαῖος.

Ib. ἀνάρμοςτος (ἀρμόζω), *not in harmony with the times—out of unison with the age*. Dobree refers to Herodot. III. 80, 37. Tolet. Stob. V. p. 68, 47. Add Laert. de Aristippo II. 66. ἦν δὲ ἱκανὸς ἀρμόσασθαι καὶ τόπῳ καὶ χρόνῳ καὶ προσώπῳ.

878. Compare the *shamelessness* here ascribed to the Adicæologus with the *shame* which Euripides is said (Ran. 1049.) to have excited in the more honourable women of Athens by such plays as his Sthenobæa.

879. ρόδα μ' εἶρ., *you have spoken roses of me*. Eccl. 435. τὰς μὲν γυναῖκας πόλλ' ἀγαθὰ λέγων.

Ib. βωμολόχος. This same epithet is applied to Euripides himself in Ran. 1515., and with persons of a similar description his muse is said to fill the city (1083).

880. πατραλοίας. Ran. 770. ὅτε δὴ κατῆλθ' Εὐριπίδης, ἐπεδείκνυτο | τοῖς λαποδύταις καὶ τοῖς βαλαντιητόμοις | καὶ τοῖσι πατραλοῖαισι καὶ τοιχωρύχοις.

881. χρυσῷ πάντων, "i. e. laudibus et quasi aureis verbis ornans. Eodem sensu Comicus, Eccl. 821. χρυσοῦν." Kust.

883. νῦν δέ γε κόσμος τοῦτ' ἐστὶν ἐμοί. To understand this, let us retrace our steps a little. When the climax of reproaches by Dicæologus terminates by calling his opponent a *parricide*, the latter answers, "You spatter me with gold, and know it not." "In the olden times," rejoins his opponent, "the spattering would have been with *lead*, not with *gold*," i. e. with the most worthless, instead of the most precious of metals. (Cf. Lucian III. 46-7. Plut. ad Princ. lnerud. §. 2.) The ruffian replies, "That might have been the case in the olden times; but *now* the term 'parricide' is a perfect ornament to me." For some reflections on this subject, see nos in Vesp. 1041. and compare scenes in the present play, where Phidippides, after having been under the tuition of Adicæologus, proceeds to put in practice the lessons which he has been taught.

884. "The expression *θρασὺς εἰ πολλοῦ* is singular: 'Thou art very audacious' (properly, by much)." Matth. Gr. Gr. §. 317. Cf. Alciph. I. Ep. 9. l. 17. et nos in Eqq. 801. It may not be amiss to observe, that in our author's *Dætales* the representative of the modern or dissolute times is termed *Θρασύμαχος*.

Ib. —ἀρχαῖος. The sneers at antiquity observable throughout this scene are such as would consistently be found in the mouth of

ΔΙ. διὰ σέ δὲ φοιτᾶν

885

οὔδεις ἐθέλει τῶν μεираκίων·

καὶ γνωσθήσεται ποτ' Ἀθηναίοις

οἷα διδάσκεις τοὺς ἀνοήτους.

ΑΔ. αὐχμῆς αἰσχροῦς. ΔΙ. σὺ δέ γ' εὖ πράττεις.

a poet like Euripides, with whom every thing was to be new : new gods (Ran. 888.), a new stage (Ran. 990—1007.), new opinions (sup. 864.), and new words in which those opinions were to be clothed (infr. 913). The young Phidippides does not of course come out of such hands without being impregnated with a full passion for novelty both in words and deeds (infr. 1343—5.).

885. φοιτᾶν, *ludum frequentare* (cf. nos in Eq. 952.), with or without acc. or dat. ; infr. 908. Proclus lib. 1. in Timæum : πῶς δὲ οὐ Πυθαγόρειον τὸ διάφορα μέτρα τῶν ἀκροάσεων ἀφωρίσθαι, καὶ γὰρ τῶν εἰς τὸ δμακδίων φοιτῶντων, οἱ μὲν βαθυτέρων, οἱ δὲ ἐπιπολαυοτέρων ἤπτοντο δογμάτων. Plat. de Protag. 326, c. πρωϊαίτατα εἰς διδασκάλων τῆς ἡλικίας ἀρξάμενοι φοιτᾶν, ὁψαίτατα ἀπαλλάττονται. 7 Leg. 804, d. διδάσκειν τοὺς φοιτῶντας. Plut. de Antiphontis patre in Vit. X. Orat. ἦν γὰρ σοφιστῆς, ᾧ καὶ Ἀλκιβιάδην φασὶν ἐτι παιῖδα ὄντα φοιτῆσαι. Plat. Phædon 59, d. φοιτᾶν παρὰ τὸν Σωκράτη. Laert. IV. 2. καὶ Πλάτων μὲν ἀτελεῖς φόρων τοὺς παρ' αὐτὸν φοιτῶντας ἐποίει. Id. de Xenoc. IV. 10. πρὸς δὲ τὸν μήτε μουσικὴν, μήτε γεωμετρίαν, μήτε ἀστρονομίαν μεμαθηκότα, βουλόμενον δὲ παρ' αὐτὸν φοιτᾶν Πορεύου, ἔφη, λαβὰς γὰρ οὐκ ἔχεις φιλοσοφίας. Id. de Aristotele V. 17. συνεχὲς εἰώθει λέγειν πρὸς τε τοὺς φίλους καὶ τοὺς φοιτῶντας αὐτῷ, ἔνθα ἂν καὶ ὅπου διατρίβων ἔτυχεν, ὥς ἡ μὲν ὄρασις ἀπὸ τοῦ περιέχοντος ἀέρος λαμβάνει τὸ φῶς, ἡ δὲ ψυχὴ ἀπὸ τῶν μαθημάτων.

888. τοὺς ἀνοήτους. It has been observed in a preceding note (865.), that the theatrical spectators are here meant. So also in the Frogs, when Æschylus, after his triumphant contest with Euripides, is to return to earth and resume his theatrical career, it is said,

ἄγε δὴ χαίρων, Αἴσχυλε, χῶρει,
καὶ σῶζε πόλιν τὴν ἡμετέραν
γνώμῃς ἀγαθαῖς, καὶ παίδευσον
τοὺς ἀνοήτους·
πολλοὶ δ' εἰσιν. 1529.

889. αὐχμῆς αἰσχροῦς, you are in squalid plight. Laert. de Polemone IV. 19. ἀεὶ γοῦν ἐμέμνητο ὁ Πολέμων αὐτοῦ, τὴν τε ἀκαλίαν καὶ τὸν αὐχμὸν ἐνέδυτο τάνδρος. Xen. Mem. II. 1. 31. ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες. Apollon. Vit. I. 21. ἰδὼν δὲ ἄνδρα αὐχμοῦ πλέων.

Ib. εὖ πράττεις. In this expression and the four following verses, the Scholiast sees three classes of persons struck with one and the same blow—Euripides, a certain Pandeletus, and those public orators and demagogues, who, by making themselves acceptable to the people, had become from mere beggars men of wealth and opulence. Wieland paraphrases the passage as follows : “ And you, I admit,

καίτοι πρότερόν γ' ἐπτώχευες,
Τήλεφος εἶναι Μυσὸς φάσκων,
ἐκ πηριδίου

890

—γνώμας τρώγων—Πανδελετείους.

ΑΔ. ὦμοι σοφίας ἧς μεμνήσθης.

ΔΙ. ὦμοι μανίας τῆς σῆς, πόλεως θ'

895

make a handsome appearance. Yet was it not always so. I know the time, when you were such a poor hungry fellow, that you might have given yourself out for the Telephus of Euripides, more especially, as like him, after groping in vain for some wretched crusts in your knapsack, you were fain to amuse your hunger with roguish maxims brought forward with no small ostentation." It is with much diffidence that the following exposition of the passage is offered to the reader. Instead of the full stop at *πράττεις*, I propose to remove the stop altogether, to throw the two succeeding verses into parenthesis, and give the following sense to the passage: "And you are in a prosperous condition, (yet the time was, when, by your own admission, you were nothing better than a beggar, like Euripides' Telephus of Mysia :) and why is your condition thus improved? Because instead of drawing mere crusts from your wallet like him, you draw from it such tricksome maxims as Euripides and Pandeletus make use of."

890. *πτωχεύειν*, to be a beggar. Od. XV. 308. XIX. 73. Lucian III. 23. *σατράπας πτωχεύοντας*.

891. *Τήλεφος* ... *Μυσός*. A rich scene in the Acharnenses has already made this person known to the Aristophanic reader. He was the son of a king of Mysia, and the hero of one of the dramas of Euripides. Instead of making his appearance however on the stage in such magnificent costume as royal persons were wont in the ancient tragedies, the poet, in order to draw more compassion for his misfortunes, had represented him in the meanest garb, with a travelling staff in his hand, and a knapsack at his back. Shouts of laughter of course attended this misplaced attempt at strong pathetic.

893. —*γνώμας*, said unexpectedly for *ἄρτους*.

Ib. —*Πανδελετείους*, *worthy of Pandeletus*, said unexpectedly for *worthy of Euripides*. Schol. *μέμνηται τοῦ Πανδελέτου καὶ Κρατίνου Χείρων. οὗτος καὶ ψηφίσματα ἔγραψε. διαβάλλει δὲ τοὺς ῥήτορας, ὡς ἐκ τῶν πτωχῶν πλουτοῦντας*.

894. (*shrugging his shoulders*.) Paraphrase: "What learning! what a memory! I sigh to think they should be so poorly employed!" "Reserve the sighs for your own folly and that of the

ἥτις σε τρέφει

λυμαινόμενον τοῖς μειρακίοις.

ΑΔ. οὐχὶ διδάξεις τοῦτον Κρόνος ὦν.

ΔΙ. εἴπερ γ' αὐτὸν σωθῆναι χρὴ

καὶ μὴ λαλιὰν μόνον ἀσκῆσαι.

900

ΑΔ. δεῦρ' ἴθι, τοῦτον δ' ἔα μαίνεσθαι.

ΔΙ. κλαύσει, τὴν χεῖρ' ἣν ἐπιβάλλης.

state, which affords a (btheatrical?) support to one, who is the ruin of our rising youth."

Ib. "ἥς ἐμμνήσθης, qua uteris. Hom. X. 268. παντοίης ἀρετῆς μμνήσκει." ERN.

897. λυμαινόμενον τοῖς μ., vitiantem, corruptentem adolescentes. It is observable, that with a compound of this verb, Æschylus in the *Ranæ* (1060.) concludes a comparison between his own theatrical career and that of his rival: ἃ μοῦ χρηστῶς καταδείξαντος διελυμῆνός σύ.

898. Κρόνος, *delirus, stupidus, fatuus*, always with a reference to ⁱ age. Plat. in *Cratyl.* 402, a. τὸν Ἡράκλειτόν μοι δοκῶ καθορᾶν πάλαι ἅπτα σοφὰ λέγοντα, ἀτεχνῶς τὰ ἐπὶ Κρόνον καὶ Ρέας (adeo propemodum antiqua, ut in Croni Rheæque ætatem incidere videantur). *Enthyd.* 287, b. οὕτως εἰ Κρόνος. *Timoth. ap. Athen.* 122, d. *Anthippus ap. eund.* 403, f. Cf. nos in *Vesp.* 664.

900. λαλιὰν ἀσκῆσαι, (also *infr.* 963. 1011.) Compare the reproaches made by the Chorus or by Æschylus against Euripides on this subject in various passages of the *Ranæ*, 91-2. 814. 837-9. 916. 954. 942. 1066. But the most remarkable passage on the subject is that towards the conclusion of the play, (a play written nearly twenty years after the *Clouds*,) where this disposition to *λαλιὰ* is ascribed to the poet's intercourse with Socrates, which made him neglect his proper profession, the philosopher being evidently treated as a person of little consequence in himself, but mischievous on account of the baneful effects of his conversation on Euripides. See foot-note *sup.* p. 174.

901. Adicæologus addresses himself to Phidippides.

902. *Lysist.* 439. εἰ τὰρα νῆ τὴν Πάνδρῳσον ταύτῃ μόνον | τὴν χεῖρ' ἐπιβαλεῖς, κ. τ. λ. Add *Alciph. III. Ep.* 19.

^h τρέφει. So our poet of himself, *sup.* v. 501. νῆ τὸν Διδόνυσον, τὸν ἐκθρέψαντά με.

ⁱ Cicero de *Nat. Deor.* II. 25. Κρόνος, qui est idem χρόνος, i. e. spatium temporis. Saturnus autem est appellatus, quod saturaretur annis.

^k Εὐρίπ. ἔπειτα τουτουσὶ λαλεῖν ἐδίδαξα *Αλσχ.* φημὶ καὶ γὰρ.

ὥς πρὶν διδάξει γ' ὠφελος μέσος διαπραγῆναι.

τουτουσὶ λαλεῖν ἐδίδαξα, h. l. ex *tragædiis meis Athenienses artificia didicerunt.* Thiersch.

ΧΟ. παύσασθε μάχης καὶ λουδορίας.

ἀλλ' ἐπιδείξαι

σύ τε τοὺς προτέρους ἄττ' ἐδίδασκες,

905

σύ τε τὴν καὶνὴν

παίδευσιν, ὅπως ἂν ἀκούσας σφῶν

ἀντιλεγόντων κρίνας φοιτᾷ.

ΔΙ. δρᾶν ταῦτ' ἐθέλω. ΑΔ. κᾶγωγ' ἐθέλω.

ΧΟ. φέρε δὴ πότερος λέξει πρότερος ;

910

ΑΔ. τούτῳ δώσω·

κᾶτ' ἐκ τούτων ὧν ἂν λέξῃ

903. παύσασθε μάχης. Cf. nos in Vesp. 37.

908. ἀντιλεγόντων, cf. nos in Eq. 944.

Ib. κρίνας. And did Aristophanes or his Chorus think that the young knight in question was qualified to form a right judgment on so momentous a question? Let us learn from a kindred spirit, what was required on such an occasion; for how does Lucian's λόγος, i. e. REASON, deliver herself, when the young Hermotimus is called upon by Lycinus to come to a decision, as to which of all the ancient philosophers he will select for his future guidance in life?

Λυκ. οὐχ ἱκανὸν εἶναι φησι (ὁ λόγος, i. e. Ratio) τὸ πάντα ἰδεῖν καὶ διεξιλέειν δι' αὐτῶν, ὡς ἔχειν ἤδη εἰσεῖσθαι τὸ βέλτιστον, ἀλλ' ἔτι τοῦ μεγίστου ἐνδεῖν.

Ἑρμ. τίνας τούτου ;

Λυκ. Κριτικῆς τινός, ὃ θαυμάσιε, καὶ ἐξεταστικῆς παρασκευῆς, καὶ νοῦ ὀξείας, καὶ διανοίας ἀκριβοῦς, καὶ ἀδεκάστου (incorruptæ), οἷαν χρὴ εἶναι τὴν περὶ τῶν τηλικούτων δικάσουσαν· ἡ μάλιστα ἂν ἅπαντα ἐωραμένα εἴη. ἀποδοτέον οὖν φησὶ (sc. ὁ λόγος) καὶ τῷ τοιούτῳ χρόνον οὐκ ὀλίγον, καὶ προθέμενον ἅπαντα εἰς μέσον, αἰρεῖσθαι διαμέλλοντα, καὶ βραδύνοντα, πολλάκις ἐπισκοποῦντα· μήτε ἡλικίαν τοῦ λέγοντος ἐκαστοῦ, μήτε σχῆμα, ἢ δόξαν ἐπὶ σοφίᾳ αἰδοῦμενον, ἀλλὰ κατὰ τοὺς Ἀρεσπαγίτας αὐτὸ ποιοῦντα, οἳ ἐν νυκτὶ καὶ σκότῃ δικάζουσιν, ὡς μὴ ἐς τοὺς λέγοντας, ἀλλ' ἐς τὰ λεγόμενα ἀποβλέποιεν, καὶ τότε ἤδη ἔξεσταί σοι βεβαίως ἐλομένῳ φιλοσοφεῖν. Lucian IV. 84-5.

910. πότερος λέξει πρότερος, Rav. Pors. Herm. Sch. Dind. φέρε, τίς λέξει πρότερός γ' ὑμῶν, Br. Porson compares Eccl. 1082. ποτέρας προτέρας οὖν κατελάσας ἀπαλλαγῷ; Plat. 4 Leg. 712, c. φέρε δὴ τοῖνυν, πότερος ὑμῶν ἀποκρίνασθαι πρότερος ἂν ἐθέλοι; Dobree adds Dem. 86, 1. πῶσι γνῶριμα, πότερος πρότερος μὴν ἐστί. Isoc. 269, e. ἀρτι μὲν οὖν ἡπόρουν ποτέρων διεξίω πρότερον τοὺς κινδύνους. Lysias 102, 9.

ῥηματίουσιν καινοῖς αὐτὸν
καὶ διανοαίαις κατατοξεύσω.

τὸ τελευταῖον δ', ἣν ἀναγρύζει,
τὸ πρόσωπον ἅπαν καὶ τῶφθαλμῶ
κεντούμενος ὥσπερ ὑπ' ἀνθρηῶν
ὑπὸ τῶν γνωμῶν ἀπολεῖται.

ΧΟ. νῦν δείξετον τῶ πισύνῳ τοῖς περιδεξίους

915

913. For allusions to the *ῥήματα* of Euripides, cf. the scene between Dicæopolis and the poet in *Acharn.* 443. 447.

914. *διάνοια*. Plat. *Theæt.* 189, e. Σοκ. τὸ δὲ διανοεῖσθαι ἀρ' ὃ περ ἐγὼ καλεῖς; Θεαι. τί καλῶν; Σοκ. λόγον ὃν αὐτὴ πρὸς αὐτὴν ἡ ψυχὴ διεξέρχεται περὶ ὧν ἂν σκοπῇ. Idem *Sophist.* 263, d. οὐκοῦν διάνοια μὲν καὶ λόγος ταῦτόν· πλὴν ὃ μὲν ἐντὸς τῆς ψυχῆς πρὸς αὐτὴν διάλογος ἀνευ φωνῆς γηγρόμενος τοῦτ' αὐτὸ ἡμῖν ἐπωνομάσθη, διάνοια.

Ib. *κατατοξεύω* (Herodot. III. 36. ἐλάμβανε τὸ τόξον ὡς κατατοξεύων αὐτόν). It was not likely that Plato should lose sight of the present scene; but it is only by a continued perusal of his works, and minute inferences, that the effect which the whole play had had upon his mind can be seen. The following passage is from one of his dialogues in which he pours his ridicule on those philosophic practices, to which, before and even after the exhibition of the *Clouds*, his own great master was evidently not a little addicted. *Theæt.* 180, a. ἀλλ' ἂν τινὰ τι ἔρῃ, ὥσπερ ἐκ φαρέτρας ῥηματίσκια αἰνιγματώδη ἀνασπῶντες ἀποτοξεύουσι, κἂν τούτου ζητῆς λόγον λαβεῖν, τί εἴρηκεν, ἐτέρῳ πεπλήξει καινῶς μετωνομασμένῳ, περανεῖς δὲ οὐδέποτε αὐδὲν πρὸς οὐδένα αὐτῶν. Those who have further time to devote to the great archers of antiquity, may amuse themselves with a passage in *Lucian* I. 56-7.

916, 17. *τῶφθαλμῶ κεντούμενος*. *Vesp.* 432. οἱ δὲ τῶφθαλμῶ κύκλω κεντεῖτε. Ib. *ἀνθρήνη*, a wild bee.

917, 18. For illustrations of the preposition *ὑπὸ*, twice used in the same sentence, see *Stalbaum* in Plat. *Euthyph.* §. 1.

919. *πίσυνος* (πεῖσα, πείθω), *confiding*. To the examples given in *Blomfield's Persæ*, p. 113. and *Arnold's Thucydides*, II. 248. add *Hierocl. ad Pythag.* p. 253. κάτεισι γὰρ καὶ ἀποπίπτει τῆς εὐδαίμονος χώρας ὁ ἄνθρωπος, ὡς Ἐμπεδοκλῆς φησὶν ὁ Πυθαγόρειος.

φυγὰς θεόθεν καὶ ἀλήτης,
νεκρεῖ μαινομένῳ πίσυνος.

Also *Herodot.* V. 92. *Arist. Vesp.* 385. *Pac.* 84. *Simonides ap. Laert.* I. 90.

Ib. τῶ, the two, both of you.

λόγοισι καὶ φροντίσι καὶ γνωμοτύποις μερίμναις, 920
ὅπότερος αὐτοῖν λέγων ἀμείνων φανήσεται.

νῦν γὰρ ἅπας ἐνθάδε κίνδυνος ἀνεῖται σοφίας,
ἧς περὶ τοῖς ἐμοῖς φίλοις ἐστὶν ἀγὼν μέγιστος.

ἀλλ' ὦ πολλοῖς τοὺς πρεσβυτέρους ἤθεσι χρηστοῖς στε-
φανώσας,

ρήξον φωνήν, ἧτινι χαίρεις, καὶ τὴν σαυτοῦ φύσιν
εἰπέ. 925

ΔΙ. λέξω τοίνυν τὴν ἀρχαίαν παιδείαν, ὡς δέκεται,

920. γνωμοτύποι μερίμναι, *curae, quae cogitationum fabricatoribus creantur*. THIERSCH ad Ran. 893. *curae sententiarum procudendarum*. DIND. Γνωμοτύπος is to be taken actively (as in Ran. 893. φρένας ἀνδρῶν γνωμοτύπων): translate, *deep reflections, out of which are coined γῶμαι, poetical and philosophical*. Cf. infr. 1349.

922. κίνδυνος σοφίας, *certamen sapientiae*. ERN. "Chorum inducit, nunc suorum amicorum sapientiam summo in periculo versari, dicentem." RANKE. In the Ranæ in like manner, when Æschylus and Euripides are about to commence their poetical contest, the Chorus observes,

νῦν γὰρ ἀγὼν σοφίας
ὅδε μέγας χωρεῖ πρὸς ἔργον ἤδη. 818.

926. In the speeches which follow (926—943. 946—959. 962—981.), the object of which is to defend the old system of education pursued at Athens, and to expel from it the systems newly introduced, Ranke justly considers the whole scope and aim of the present drama to be placed. And why, says this enthusiastic admirer of Aristophanes, should I hesitate to express freely what I feel on this point? "Equidem eum, qui hanc orationem sine admiratione legere, qui si legerit de viri virtute veraque nobilitate etiam tum dubitans, poetæ amore non inflammatus, ejus comœdiarum legendarum et ediscendarum cupidine non incensus abire ac discedere potest, eum inquam equidem non omni solum sensu omnique ratione casum, sed morum perversorum amatorem adeo esse judico. Nullum unquam poetam nec majorem nec sanctiorem fuisse quam nostrum Aristophanem, ex hac oratione discimus." Vit. Arist. 433.

Ib. παιδείαν. For valuable philosophic *placita* connected with this word, see Iamb. Vit. Pyth. VIII. 42. Plato in Phædone 107, d. Laert. de Stilpone II. 115. de Aristotele V. 18. (bis). Diogenes ap. eund. VI. 68. Antigonî Epist. ap. eund. VII. 7. If mere legislative enactments could have ensured a virtuous education at Athens, the following extract from the great orator Æschines, which breathes the very spirit of our present text, will shew that no exertions had

ὅτ' ἐγὼ τὰ δίκαια λέγων ἦνθουν καὶ σωφροσύνη νενόμστο.

πρῶτον μὲν ἔδει παιδὸς φωνὴν γρύξαντος μηδέν' ἀκούσαι·

εἶτα βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως ἐς κιθαριστοῦ

been wanting on the part of such men as Draco and Solon to secure it. Ὁ γὰρ νομοθέτης πρῶτον μὲν τοῖς διδασκάλοις, οἷς ἐξ ἀνάγκης παρακατατιθέμεθα τοὺς ἡμετέρους αὐτῶν παῖδας, οἷς ἐστὶν ὁ μὲν βίος ἀπὸ τοῦ σωφρονεῖν ἢ δ' ἀπορία ἐκ τῶν ἐναντίων, ὅμως ἀπιστῶν φαίνεται, καὶ διαρρηθὴν ἀποδείκνυσιν πρῶτον μὲν ἦν ὦραν προσήκει λέναι τὸν παῖδα τὸν ἐλεύθερον εἰς τὸ διδασκαλεῖον, ἔπειτα μετὰ πόσων παίδων εἰσιέναι καὶ ὁπνίκα ἀπιέναι, καὶ τοὺς διδασκάλους τὰ διδασκαλεῖα καὶ τοὺς παιδοτρίβας τὰς παλαιόστρας ἀνοίγειν μὲν ἀπαγορεύει μὴ πρότερον πρὶν ἢν ὁ ἥλιος ἀνίσχη, κλείειν δὲ προστάττει πρὸ ἡλίου δευκότος, τὰς ἐρημίας καὶ τὸ σκότος ἐν πλείστη ὑποψία ποιούμενος· καὶ τοὺς νεανίσκους τοὺς εἰσφοιτῶντας οὐστυνας δεῖ εἶναι καὶ ἀστυνας ἡλικίας ἔχοντας, καὶ ἀρχὴ ἥτις ἔσται ἡ τοῦτων ἐπιμελησομένη, . . . ὅτι ἡγήσατο τὸν καλῶς τραφέντα παῖδα ἄνδρα γενόμενον χρησίμον ἔσεσθαι τῇ πόλει· ὅταν δ' ἡ φύσις τοῦ ἀνθρώπου εὐθύς πονηρὰν ἀρχὴν λάβῃ τῆς παιδείας, ἐκ τῶν κακῶς τεθραμμένων παίδων παραπλησίους ἡγήσατο πολίτας ἔσεσθαι Τιμάρχῳ τουτωί. 2, 11-29.

927. σωφροσύνη. Iamb. Vit. Pyth. VIII. 41. ἐφεξῆς δὲ ἔλεγε περὶ σωφροσύνης, φάσκων, τὴν τῶν νεανίσκων ἡλικίαν πείραν τῆς φύσεως λαμβάνειν, καθ' ὃν καιρὸν ἀκμαζούσας ἔχουσι τὰς ἐπιθυμίας. εἶτα προετρέπετο θεωρεῖν ἄξιον, ὅτι μόνης τῶν ἀρετῶν ταύτης καὶ παιδὶ καὶ παρθένῳ καὶ γυναικὶ καὶ τῇ τῶν πρεσβυτέρων τάξει, ἀντιποιεῖσθαι προσήκει, καὶ μάλιστα τοὺς νεωτέρους. Xen. (de Socrat.) Mem. III. 9. 4. σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τὸ τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς, καὶ τὸ τὰ αἰσχρὰ εἰδὸτα εὐλαβεῖσθαι, σοφὸν τε καὶ σώφρονα ἔκρινεν. Laert. de doctrina Platonis III. 90. τῆς τελείας ἀρετῆς εἶδη τέτταρα. ἐν μὲν, φρόνησις· ἄλλο, δικαιοσύνη· τρίτον, ἀνδρεία· τέταρτον, σωφροσύνη. τούτων ἡ μὲν φρόνησις, αἰτία τοῦ πράττειν ὀρθῶς τὰ πράγματα· ἡ δὲ δικαιοσύνη, τοῦ ἐν ταῖς κοινωνίαις καὶ τοῖς συναλλάγμασι δικαιοπραγεῖν· ἡ δὲ ἀνδρεία, τοῦ ἐν τοῖς κινδύνοις καὶ φοβεροῖς μὴ ἐξίστασθαι ποιεῖν, ἀλλὰ μένειν· ἡ δὲ σωφροσύνη, τοῦ κρατεῖν τῶν ἐπιθυμιῶν, καὶ ὑπὸ μηδεμίας ἡδονῆς δουλοῦσθαι, ἀλλὰ κοσμίως ζῆν.

Ib. νενόμιστο, was had in respect. Cf. Heind. ad Plat. Gorg. §. 48.

928. This silence formed part of the severe system in which the pupils of Diogenes were brought up : κατεῖχον δὲ οἱ παῖδες πολλὰ ποιητῶν καὶ συγγραφέων, καὶ τῶν αὐτοῦ Διογένης. . . ἐν οἴκῳ τε ἐδίδασκε διακονεῖσθαι λιτῇ τροφῇ χρωμένους, καὶ ὕδωρ πίνοντας. ἐν χρῆμὶ κυρίας τε καὶ ἀκαλλωπίστους εἰργάζετο, καὶ ἀχίτωνας καὶ ἀνυποδήτους, καὶ σιωπηλοὺς, καθ' αὐτοὺς βλέποντας ἐν ταῖς ὁδοῖς. VI. 30.

929. βαδίζειν ἐν ταῖσιν ὁδοῖς εὐτάκτως. So when the young Char-

τοὺς κωμήτας γυμνοὺς ἀθρόους, κεῖ κριμνώδη κατα-
νίφοι.

930

mides (Plat. 159, b.) is asked for his definition of σωφροσύνη, it is said, τὸ μὲν πρῶτον ὁκνεῖ τε καὶ οὐ πάνυ ἠθελεν ἀποκρίνασθαι· ἔπειτα μέν-
τοι εἶπεν ὅτι οἱ δοκοῖ σωφροσύνη εἶναι τὸ κοσμίως πάντα πράττειν καὶ
ἡσυχῇ, ἐν τε ταῖς ὁδοῖς βαδίζειν καὶ διαλέγεσθαι, καὶ τὰλλα πάνθ' ὡσαύτως
ποιεῖν. Laert. VII. 22. (de Zenone). δεῖν τε ἔλεγε τοὺς νέους πάση
κοσμιότητι χρῆσθαι, καὶ πορεῖα, καὶ σχήματι, καὶ περιβολῇ. Demetrius
ap. eund. V. 82. τοὺς νέους ἔφη δεῖν ἐπὶ μὲν τῆς οἰκίας τοὺς γονεῖς αἰδεῖ-
σθαι, ἐν δὲ ταῖς ὁδοῖς τοὺς ἀπαντῶντας, ἐν δὲ ταῖς ἐρημίαις ἑαυτούς.

Ib. ἐς καθαριστοῦ. On the grammatical construction, see nos in
Eq. 1198. On the object and intention of this branch of ancient
education many noble passages might be deduced from Plato's Re-
public; but my limits restrict me to the following: (Glaucō and
Socrates discussing together the two great branches of Athenian
education, gymnastics and music;—the first for the development
of the bodily powers, the second for mental cultivation—Socrates ob-
serves,) τί δέ; ἂν αὖ γυμναστικῇ πολλὰ πονῇ καὶ εὐωχῆται εὖ μάλα, μου-
σικῆς δὲ καὶ φιλοσοφίας μὴ ἀπτηται, οὐ πρῶτον μὲν εὖ ἴσχων τὸ σῶμα
φρονήματός τε καὶ θύμου ἐμπίπλῃται καὶ ἀνδρεύτερος γίγνεται αὐτὸς αὐτοῦ;
Γλ. καὶ μάλα γε. Σωκ. τί δαί; ἐπειδὴν ἄλλο μηδὲν πράττει μηδὲ κοινωνῇ
Μούσης μηδαμῇ, οὐκ εἴ τι καὶ ἐνῆν αὐτοῦ φιλομαθὲς ἐν τῇ ψυχῇ, ἅτε οὕτε
μαθήματος γενομένου οὐδενὸς οὕτε ζητήματος, οὕτε λόγου μετέσχον οὕτε τῆς
ἄλλης μουσικῆς, ἀσθενὲς τε καὶ κωφὸν καὶ τυφλὸν γίγνεται, ἅτε οὐκ ἐγει-
ρόμενον οὐδὲ τρεφόμενον οὐδὲ διακαθαίρομενον τῶν αἰσθήσεων αὐτοῦ; Γλ.
οὕτως. Σωκ. μουσολόγος δὴ, οἶμαι, ὁ τοιοῦτος γίγνεται καὶ ἄμουσος, καὶ
ἰπειθοῖ μὲν διὰ λόγον οὐδὲν ἔτι χρῆται, βία δὲ καὶ ἀγριότητι ὥς περ θη-
ρίον πρὸς πάντα διαπράττεται, καὶ ἐν ἀμαθίᾳ καὶ σκαιότητι μετὰ ἀρρυθ-
μίας τε καὶ ἀχαριστίας ζῇ. Γλ. παντάπασιν οὕτως ἔχει. Σωκ. ἐπὶ δὴ δὴ
οὕτε τούτῳ, ὥς ζοῖκε, δύο τέχνη θεὸν ἔγωγ' ἂν τινα φαῖν δεδωκέναι τοῖς ἀν-
θρώποις μουσικὴν τε καὶ γυμναστικὴν ἐπὶ τὸ θυμοειδὲς καὶ τὸ φιλόσοφον,
οὐκ ἐπὶ ψυχὴν καὶ σῶμα, εἰ μὴ εἷς^m πάρεργον, ἀλλ' ἐπ' ἐκεῖνον, ὅπως ἂν
ἀλλήλοις ξυναρμωσθῆτον ἐπιτεινόμενον καὶ ἀνιμένον μέχρι τοῦ προσήκοντος.
Γλ. καὶ γὰρ ζοῖκεν. Σωκ. τὸν κάλλιστ' ἄρα μουσικῇ γυμναστικῇ κεραννύντα
καὶ μετριώτατα τῇ ψυχῇ προσφέροντα, τοῦτον ὀρθότατ' ἂν φαίμεν εἶναι τε-
λέως μουσικότατον καὶ εὐαρμωστότατον, πολὺ μᾶλλον ἢ τὸν τὰς χορδὰς ἀλ-
λήλους ξυνιστάντα. Γλ. εἰκότως γ', ὦ Σώκρατες. De Rep. III. 411, c.
—412, a.

930. κωμήτης (κώμη). 1) One living in the country, as opposed to
one living in a town. Xen. Anab. 4. 5, 24. 2) In a town, one who
lives in the same quarter or street with others. Lysist. 5. πλὴν ἢ
γ' ἐμὴ κωμήτις ᾗδ' ἐξέρχεται. Alciph. Ep. III. 19. τοὺς κωμήτας ἀνα-
μνην ἐπικούρους. Ib. γυμνοὺς, vid. sup. 480.

¹ M. Le Grou, who has translated the Republic and the Laws of Plato with
great elegance and general fidelity, renders this passage: *il ne se sert plus de la*
voie de la persuasion pour venir à ses fins.

^m Car si ce dernier en tire quelque avantage, ce n'est que par occasion.

εἶτ' αὖ προμαθεῖν ἄσμι' ἐδίδασκεν, τὼ μὴρὼ μὴ ξυνέ-
χοντας,
ἦ “Παλλάδα περσέπολιν δεινὰν” ἦ “Τηλέπορόν τι
βόαμα,”

Ib. *κρινυόδης*, (*κρίνον*, barley or wheat coarsely ground; *εἶδος*,) *large flakes*. Ib. *κατανίφοι*. Cf. nos in *Acharn.* 126.

931. *προμαθεῖν* = *μαθεῖν*. Cf. *infr.* 947. and Heind. ad *Plat. Gorg.* §. 99.

932. Translate: “either the song which commenced by celebrating Pallas the destroyer of cities,” or “that which began with the praises of the far-reaching sound (*τηλέπορον βόαμα*) of the lyre.”

Ib. *Περσέπολις* (*πέρθω*, *πόλις*). The beginning of this old strain (a composition of Lamprocles) has fortunately been preserved in two forms by the Scholiast. Its broad, massive, and sonorous diction presents a strong contrast to the lighter and more attenuated forms of speech, which it was the object of Euripides and the new school to introduce into lyric strains, and to which corresponding harmonies being set, no small mischief must have followed in a town, where music formed so large a branch of public education. But to the two forms in which this strain of the olden time has reached us.

1.

Παλλάδα^ο περσέπολιν κλήζω πολεμαδόκον ἀγνὰν,
ΠΑῖΔΑ ΔΙὸς μεγάλου δαμάσιππον.

2.

Παλλάδα περσέπολιν, δεινὰν θεὸν, ἐγρεκύδοιμον,
ποτικλήζω, πολεμαδόκον, ἀγνὰν
ΠΑῖΔΑ ΔΙὸς μεγάλου δαμάσιππον. Cf. *Blomf. Pers.* p. 107.

Ib. *τηλέπορον* (*πóρος*) τι βόαμα λύρας. So the Scholiast. Ib. βόαμα (*βοάω*). *Æsch. Ag.* 893.

ⁿ Some light may be thrown on this subject by an anecdote recorded of that philosopher, whom, whether rightly or wrongly, we have represented as having had so much influence on the early mind of Socrates. Nothing told in that anecdote is at variance with what Plato and Aristophanes alike declare as to the moral influences which particular metres and modes of music were apt to exert over the minds of their susceptible countrymen. *Iamb. Vit. Pyth.* c. 25. λέγεται δὲ καὶ . . . Πυθαγόρας μὲν σπονδειακῇ ποτὲ μέλει διὰ τοῦ αὐλητοῦ κατασβέσαι τοῦ Ταυρομενίτου μειρακίου μεθύοντος τὴν λύσαν, νύκτωρ ἐπικωμῶντος τῇ ἐρωμένη παρὰ τοῦ ἀντε-
ραστοῦ καὶ τὸν μυλῶνα ἐμπιπῆναι μέλλοντος. ἐξήκτετο γὰρ καὶ ἀνεζωπυρεῖτο ὑπὸ τοῦ Φρυγίου αὐλήματος· ὃ δὲ κατέπαυσε τάχιστα ὁ Πυθαγόρας· ἐτύγχανε δὲ αὐτὸς ἀστρονομούμενος ἀπρί· καὶ τὴν εἰς τὸ σπονδειακὸν μεταβολὴν ὑπέθετο τῇ αὐλητῇ, δι' ἧς ἀμελλήτι κατασταλὲν κοσμίως οἴκαδε ἀπηλλάγη τὸ μειράκιον, πρὸ βραχέως μὴδ' ἐφ' ὅσον οὐδ' ἀνασχόμενον, μὴδ' ἀπλῶς ὑπομείναν νοθεσίας ἐπιβολὴν παρ' αὐ-
τοῦ, πρὸς δὲ καὶ ἐμπλήκτους ἀποσκορακίσαν τὴν τοῦ Πυθαγόρου συντυχίαν. See further on the subject of the musical talents of Pythagoras, *Athen.* XIV. 632, b.

ο *Æsch. Pers.* 65. πεπέρακεν μὲν ὁ περσέ | πτολις ἦδη βασιλείως | στρατὸς εἰς ἀντίπορον γαί | τονα χάρων.

ἐντεωαμένους τὴν ἁρμονίαν, ἣν οἱ πατέρες παρέδωκαν.
εἰ δέ τις αὐτῶν βωμολοχεύσαιτ' ἢ κάμψειέν τινα καμ-
πὴν,
οἷας οἱ νῦν τὰς κατὰ Φρῦνιν ταύτας τὰς δυσκολοκάμπ-
τους,

935

933. ἐντεωαμένοι τὴν ἁρμονίαν, *harmonia utentes intensa et mascula, non vero molli et fracta*. Kust. Perhaps the nearest English expression would be, "having set these songs to the harmony, which our fathers handed down." Plato in Protag. 326, a. ποιήματα μελοποιῶν εἰς τὰ καθαρίσματα ἐντείνοντες, καὶ τοὺς ῥυθμούς τε καὶ τὰς ἁρμονίας ἀναγκάζουσιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν παίδων. The word is also used of prose compositions brought into poetry. Plato, Phædon 60, d. ἐντένας (sc. εἰς μέτρον) τοὺς τοῦ Αἰσώπου λόγους. Plut. in Solone 3. ὕστερον καὶ γνόμας ἐνέτεινε φιλοσόφους, καὶ τῶν πολιτικῶν πολλὰ συγκατέπλεκε τοῖς ποιήμασιν. See also Lucian, II. 25.

Ib. ἦν οἱ πατέρες π. So Æschylus, in allusion to his own melodies (Ran. 1295.), observes, that the old strains which he found so simply beautiful in the compositions of Phrynicus, he had transferred in all their beauty to his own dramas, making only such little changes, as should shew him to be not a mere blind guide of his predecessor, but yet not so entirely changing and emasculating the melodies of former days, as his contemporary Euripides had done.

934. βωμολοχεύσαιτ', Gl. φλυαρήσαι, *should play the buffoon*. Wieland, but I think without reason, considers the word as a term of the ancient school of music, for which no equivalent can now be given.

Ib. κάμπτειν καμπήν. Hesych. κάμπτειν, τὸ ἐν τῇ ὁδῇ καμπὰς ποιεῖν. The opposite word to καμπή (flexio) in the Greek language was ἔκτασις: hence Plato 7 Leg. 795, e. ἄλλη δὲ (ὀρχήσεως sc.) εὐεξίας ἐλαφρότητός τε ἕνεκα καὶ κάλλους τῶν τοῦ σώματος αὐτοῦ μελῶν καὶ μερῶν, τὸ προσήκον (i. e. προσηκόντως, ut decet) καμπῆς τε καὶ ἐκτάσεως καὶ ἀποδιδομένης ἐκάστοις αὐτοῖς αὐτῶν εὐρύθμου κινήσεως. Hence κάμπτειν καμπήν implies a corruption of the plain straightforward harmony by giving it various turns and inflexions. (Cf. sup. 326.) Phil. de Vit. Apoll. IV. 39. ὥδας ἔκαμπτεν, ὅπως δὲ Νέρων ἐλύγιζέ τε καὶ ἔστρεφε. carmina quæ et Nero cum varia inflexione vocis modulabatur.

Ib. In the old editions of Aristophanes there stands between the foregoing verse and 935, the following verse, which, on the authority of the best MSS. (MRV) is now omitted: αὐτὸς δέϊξας, ἐν θ' ἁρμονίας χιάζων (Democritum *Chium* imitans) ἢ σιφνιάζων (Theoxenidem *Siphniæ* imitans).

935. Ordo verborum: οἷας οἱ νῦν ταύτας τὰς δυσκολοκάμπτους τὰς κατὰ Φρῦνιν. ERN. "As for example, those difficult inflexions which our present men are so fond of making after the manner of Phrynis."

ἐπετρίβετο τυπτόμενος πολλὰς ὡς τὰς Μούσας ἀφανίζων.

ἐν παιδοτρίβῳ δὲ καθίζοντας τὸν μηρὸν ἔδει προβαλέσθαι

Ib. κατὰ Φρῦνιν. The writings of Plato, as well as of Aristophanes, are full of references to a great revolution which about this time was taking place in the national music of Athens, and which, by substituting, as has been already partly observed, a lighter and more effeminate style for the solemn and masculine one which had hitherto prevailed, was effecting a great corruption of the public manners. At the head of this school were the person in the text, Cinesias (Av. 1373-1408), Melanippides, and others. In a comic fragment of Pherecrates, preserved by Plutarch, Music is there made to complain of the injuries done her by this Lesbian songster.

Φρῦνις δ' ἴδιον στρόβιλον ἐμβάλων τινα
κάμπτων με καὶ στρέφων ὅλην διέφθορεν.

Plutarch de Musica, p. 1141.

Ib. δυσκολοκάμπτους = δυσκόλως καμπτομένους, full of difficult inflexions. Pollux IV. 66. καὶ Φρῦνιν δὲ τὸν Κάβωνος, μέλεσι πολυκαμπέσι, τοῖς ὑπὸ τῶν κωμοδῶν δυσκολοκάμπτοις κληθείσι, κεχρησθαι λέγουσι. Kust. Wieland considers the καμπὴ δυσκολοκάμπτος of Aristophanes as equivalent to the στρόβιλος of Pherecrates, quoted in the preceding note; but all attempts to explain ancient music by modern, we have before observed (v. 326.), he deprecates as utterly useless.

936. ἐπετρίβετο τυπτόμενος πολλὰς sc. πληγὰς, he was punished with many blows, and those blows severely inflicted. (Xen. Anab. V. 8. 12. τοῦτον μὲν ἀνέκραγον πάντες ὡς ὀλίγας (sc. πληγὰς) παῖσιεν. Ælian V. H. I. 12. c. 3. Ἐπαμεινώνδας ὅτε ἐτρώθη ἐν Μαντινείᾳ καιρίῳ sc. πληγῇ.) This mode of dealing with their pupils by the ancient schoolmasters is not omitted by Plautus, in the description which he has borrowed in his Bacchides from this portion of our present drama.

Inde de hippodromo et palæstra ubi revenisisses domum,
cincticulo præcinctus in sella apud magistrum assideres:
cum librum legeres, si unam peccavisses syllabam,
fieret corium tam maculosum, quam est nutricis pallium.

937. ἐν παιδοτρίβῳ. Having explained from the writings of Plato some of the objects to be derived from the *κιθαριστής*, to whom the first branch of Athenian education was committed, we turn to the same writings for the best exposition of what was to be derived from the *παιδοτρίβης*, or him who had the formation of the bodily, as the *κιθαριστής* had of the intellectual, powers of the pupil. Καὶ δὴ τὰ γε κατὰ πάλιν ἃ μὲν Ἀνταῖος ἢ Κερκύων ἐν τέχναις ἐαυτῶν ξυνεστήσαντο φιλονεικίας ἀχρήστου χάριν, ἢ πυγμὴν Ἐπειὸς ἢ Ἀμυκος, οὐδὲν χρή-

τοὺς παῖδας, ὅπως τοῖς ἔξωθεν μηδὲν δείξειαν ἀπηνές·
εἴτ' αὖ πάλιν αὐτοῖς ἀνισταμένους συμψῆσαι, καὶ προ-
νοεῖσθαι

εἰδῶλον τοῖσιν ἐρασταῖσιν τῆς ἥβης μὴ καταλείπειν. 940
οὐδ' ἂν ἐλέσθαι δειπνοῦντ' ἐξῆν κεφάλαιον τῆς ράφα-
νίδος,

οὐδ' ἂν ἀνηθον τῶν πρεσβυτέρων ἀρπάξειν οὐδὲ σέλινον,

σιμα ἐπὶ πολέμου κοινωνίαν ὄντα, οὐκ ἄξια λόγῳ κοσμεῖν· Ὡς δὲ ἀπ' ὀρθῆς
πύλης, ἀπ' αὐχένων καὶ χειρῶν καὶ πλευρῶν ἐξειλήσεως, μετὰ φιλονεικίας
τε καὶ καταστάσεως διαπνούμενα μετ' εὐσχήμονος ῥώμης τε καὶ ὑγείας
ἔσκε, ταῦτ' εἰς πάντα ὄντα χρήσιμα οὐ παρτέον, ἀλλὰ προστακτέον μαθηταῖς
τε ἅμα καὶ τοῖς διδάξουσιν, ὅταν ἐνταῦθ' ὦμεν τῶν νόμων, τοῖς μὲν πάντα
τὰ τοιαῦτα εὐμενῶς δωρεῖσθαι, τοῖς δὲ παραλαμβάνειν ἐν χάρισιν. Plat.
7 Legg. 796, a. b.

Ib. προβαλέσθαι τὸν μηρόν, (cf. Lysist. 988.) *præsentia tunica, vel,
præsentio cingulo femora obtegere*. Bæ. Dobree compares Achill. Fab. 3.
p. 167. ed. Salm. προβέβληται τὴν χεῖρα. Nicetas ap. Fabr. B. G.
T. 6. p. 409, 2. τὸ ῥόπαλον προβαλλόμενος.

938. ἀπηνές. Gl. ἀναίσχυτον. ἀπαίδεντον.

939. συμψᾶν, (ψάω,) to sweep together the sand of the wrest-
ling-school, so that no image (εἰδῶλον) of the youthful person (τῆς
ἥβης) who had lately been flung to the ground, might remain for the
eyes of admirers to gaze upon.

Ib. αὖ πάλιν αὐτοῖς. Soph. Œd. Col. 1418. πῶς γὰρ αὐτοῖς αὖ πάλ-
ιν | στράτευμ' ἄγοιμι ταῦτόν εἰσάπαξ τρέσας: see Porson's Advn.
p. 315.

941. ράφανις, a radish. Athen. II. 56, d. οὕτως κέκληται διὰ τὸ ῥα-
δίως φαίνεσθαι. . . . Καλλίας δ' ἐπὶ τῆς ραφανίδος εἶρηκε τὴν ράφανον. περὶ
γούν τῆς ἀρχαιότητος τῆς κωμῆδος διεξιὼν, φησὶν·

Ἔτνος, πύαρ, γογγυλίδες, ράφανοι, δρυπεπεῖς, ἐλατῆρες.

ὅτι δ' οὕτω τὰς ραφανίδας εἶρηκε, δῆλον Ἀριστοφάνης ποιεῖ περὶ τῆς τοιαύ-
της ἀρχαιότητος ἐν Δαναῖσι γράφων καὶ αὐτὸς καὶ λέγων

ὁ χορὸς δ' ὄρχεῖτ' ἂν ἐναψάμενος δάπιδας καὶ στρωματόδεσμα,
διαμασχαλίσας αὐτὸν σχελίσιν καὶ φύσκαῖς καὶ ραφανίσιν.

Ib. κεφάλαιον τῆς ραφανίδος, *der Rettigkopf, radish-head*. Pass.

942. ἀνηθον, the herb dill.

Ib. σέλινον, *celery*.

p *Es vero, quæ in ὀρθῇ πάλῃ sunt, scilicet cervicis, manuum laterumque ex-
plicatio. ὀρθῇ, sc. ὀρθία πάλῃ s. ὀρθοπάλῃ, erat iuxta, quæ stantes et erecti cer-
bant, opposita ανακλινοπάλῃ, quæ humi jacentes luctabantur. Ast.*

οὐδ' ὀψοφαγεῖν, οὐδὲ κιχλίζειν, οὐδ' ἰσχεῖν τὰ πόδ'
ἐναλλάξ.

ΑΔ. ἀρχαῖά γε καὶ Διπολιώδη καὶ τεττίγων ἀνά-
μεστα

καὶ Κηκίδου καὶ Βουφονίων. ΔΙ. ἀλλ' οὖν ταῦτ'
ἐστὶν ἐκείνα,

945

ἀμύλων παρόντων, ἐσθίουσ' ἐκάστοτε
ἀνηθα καὶ σέλινα.

Eubulus ap. Athen. VIII. 347, e.

943. ὀψοφαγεῖν, *to be fish-eaters*. (For Socratic dicta on the ὄψον, cf. Xen. Mem. III. 14. Athen. V. 186, d.)

Ib. κιχλίζειν, *to be eaters of field-fares*. All the articles of food here mentioned were supposed to be stimulant and provocative, and hence unsuitable to young constitutions, which rather require to be kept cool.

Ib. ἐναλλάξ, *cross-fashioned*.

944. Διπόλια (Δις, Πολιεὺς), a very ancient feast held at Athens in honour of the Ζεὺς Πολιεὺς, in whom, as in the Ζεὺς πατὴρ, were incorporated all the rights and duties, which members of Phylæ, Phratriæ, and ἡ Ethnea were bound to pay to one another. See Creutzer II. 500. Hence, Διπολιώδη, *antiquated*.

Ib. τεττίγων ἀνάμεστα. Cf. nos in Equit. 1282.

945. Cecydes, according to the Scholiast, was an ancient dithyrambist, of no value in a poetical point of view. Κηκίδου ἀνάμεστα = *obsolete*.

Ib. Βουφόνια sc. ἱερὰ. Among the laws given by Triptolemus to the Athenians, three more especially remarkable were—"Reverence your elders—Honour the gods by offerings of the first-fruits—Hurt not the labouring beast;" i. e. the beast employed in agriculture. The first who offended against this latter command was a person named Thaulon, who, at the feast of the Ζεὺς Πολιεὺς, observing a steer eating the sacred πόπανον on the altar, took up an axe and slew the trespasser. The expiation feast (Βουφόνια), instituted for the purpose of atoning for this involuntary offence, it was found afterwards expedient to continue. The ceremonies observed in it are not a little amusing. First was brought water by females appointed for the office, for the purpose of sharpening the axe and knife, with which the slaughter was to be committed. One of these females having handed the axe to the proper functionary, the latter felled the beast

ἡ See on this subject Hase's "Ancient Greeks" (c. 14.), a little work which should be in the hands of every one, who wishes to see in a compendious form in what position classical literature now stands, subjected as it has been to the searching inquiries of recent German scholars.

ἐξ ὧν ἄνδρας Μαραθωνομάχας ἡμῇ παιδείεσις ἔθρεψεν.

σὺ δὲ τοὺς νῦν εὐθὺς ἐν ἱματίοις προδιδάσκεις ἐντετυλίχθαι·

ὥστε μὲν ἀπάγγχεσθ', ὅταν ὀρχεῖσθαι Παναθηναίοις δέον αὐτοὺς

τὴν ἀσπίδα τῆς κωλῆς προέχων ἀμελῇ τῆς Τριτογενείας.

and then took to flight. To slay the beast outright was the office of a third person. All present then partook of the flesh. The meal finished, the hide was stuffed, and the beast, apparently restored to life, was put to the plough. Now commenced the steer-trial. A judicial assembly was held in the Prytaneum, to which all were summoned who had been partakers in the above transaction. Each lays the blame upon the other. The water-bearers throw the guilt upon the sharpener of the axe and knife: the sharpener of the knife casts it upon the person delivering it to the feller of the beast: the feller of the beast upon the actual slaughterer, while this last ascribes the whole guilt to the knife itself. The knife, unable to speak, is found guilty and thrown into the sea. See Creuzer IV. 123-4.

Ib. ταῦτ' . . . ἐκέῖνα. Cf. nos in Acharn. 41.

946. Μαραθωνομάχας. Laertius in his life of Solon (I. 55.), after observing upon the reductions made by that legislator in the rewards given to victors in the public games, adds as his reason that the money was better employed in the public maintenance and instruction of the sons of such as had fallen in battle: *ὅθεν καὶ ἐζήλουν καλοὶ κάγαθοι γίνεσθαι κατὰ πόλεμον· ὡς Πολύζηλος, ὡς Κυναίγειρος, ὡς Καλλίμαχος, ὡς σύμπαντες οἱ Μαραθωνομάχοι.*

Ib. ἡμῇ παιδείεσις. Compare the language of Æschylus "in Raris," when he explains the moral effect which his two plays, the Persæ and the Sept. c. Thebas, were calculated to produce.

947. εὐθὺς ἐν ἱματίῳ. "It was not till after the increase of luxury in Athens, that they began to dress young boys in the himation." Müller's Dorians II. 283. Ib. προδιδάσκεις=διδάσκεις.

Ib. ἐντυλίσσω (τυλίσσω), to enfold, to wrap up.

948. ἀπάγγχεσθαι, *disrupti ira*. ERN. ἀπάγγχειν, Dawes. "Memento a Dawesio, sedulo illo quidem, sed tamen sæpe male sedulo consuetudinis Atticorum poetarum observatore, Br. discessit." HERM.

949. τῆς κωλῆς, *den Bauch, the belly*. Welck. The verse alludes to a procession in the Panathenaic festival, in which it was customary for the young men of Athens to walk (Thucyd. VI. 56.) with their spears and shields, and, as the text intimates, to perform a military dance, armed with the same weapons. In the olden times,

πρὸς ταύτ', ὧ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω λόγον
αἰροῦ' 950

κάπιστήσῃ μισεῖν ἀγορὰν καὶ βαλανείων ἀπέχεσθαι
καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι, κἂν σκώπτῃ τίς σε, φλέ-
γεσθαι.

καὶ τῶν θάκων τοῖς πρεσβυτέροις ὑπανίστασθαι προσ-
ιούσιν,

according to Wieland, it had been the custom to protect the breast only with the shield: in the days of Aristophanes, let it suffice to say, that the shield was applied also to the covering of the lower parts.

Ib. *Τριτογενείας*. To the illustrations of this word given in a former play (Eq. 1152.) add the following;

Πάλλας Τριτογενεῖ', ἄνασσ' Ἀθηνᾶ,
ὄρθου τήνδε πόλιν τε καὶ πολίτας,
ἄτερ ἄλγεων καὶ στάσεων
καὶ θανάτων ἄφρων, σύ τε καὶ Πατήρ.
Athen. XV. 694, c.

Ib. ἀμελεῖν τῆς Τριτογενείας, *to do dishonour to Minerva*.

950. πρὸς ταῦτα, *wherefore*. Cf. nos in Acharn. 603.

951. μισεῖν ἀγοράν. A hatred, which the strains of Euripides had no more tended to inspire than the instructions of Adicæologus, (cf. *infr.* 1008.) Hence the indignant and sarcastic language of his opponent in the Frogs:

σκέψαι τοῖνυν, οἷους αὐτοὺς παρ' ἐμοῦ παρεδέξατο πρῶτον,
εἰ γενναίους καὶ τετραπῆχεις, καὶ μὴ διαδρασιπολίτας,
μηδ' ἀγοραίους μηδὲ κοβάλους, ὥσπερ νῦν, μηδὲ πανούργους.

1011-7.

952. αἰσχροῖς αἰσχύνεσθαι. Cf. *infr.* 978. 1030.

Ib. φλέγεσθαι. Gl. Cod. C. ἐντρέπεσθαι. I. ἐρυθριᾶν. Ern. *excescere, ira incendi*.

953. θάκων. Xen. Cyrop. p. 502. ἐπαιδεύθην δὲ καὶ αὐτὸς οὕτως ὑπὸ τῆσδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος, τοῖς πρεσβυτέροις, οὐ μόνον ἀδελφοῖς, ἀλλὰ καὶ πολίταις, καὶ ὁδῶν καὶ θάκων καὶ λόγων ὑπέκειν. ("So was the manner of the nation, that the masters, when they read their lectures, *sat*, and the scholars *stood*: which honorary custom continued to the death of Gamaliel the Elder,—and then so far ceased, that the scholar *sat*, when their masters *sat*. Hence is that passage:—"from that time that old Rabban Gamaliel died, the honour of the law perished, and purity and Pharisaism died." Where the Gloss, from Megillah, writes thus: "Before his death, health was in the world, and they learned the law, standing; but when he

καὶ μὴ περὶ τοὺς σαυτοῦ γονέας σκαιουργεῖν, ἄλλο τε
μηδὲν
αἰσχροὺν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις τᾶγαλμ' ἀνα-
πλάττειν

955

was dead, sickness came down into the world, and they were compelled to learn the law, sitting." Lightfoot XI. 203.)

Ib. τοῖς πρεσβυτέροις. In one of the bitterest of prophetic denunciations pronounced upon Jerusalem, and as a proof of the utter corruption into which she had fallen, it is said,

And the people shall be oppressed, one man by another ;
And every man shall behave insolently towards his neighbour ;
The boy towards the old man, and the base towards the honourable.
Lowth's Isaiah III. 5.

Ib. θάκων . . . ὑπανίστασθαι. Xen. Sympos. IV. 31. ὑπανίστανται δέ μοι ἤδη καὶ θάκων, καὶ ὁδῶν ἐξίστανται οἱ πλούσιοι. Id. in Hierone VII. 2. ὅπως . . . ὑπανιστῶνται ἀπὸ τῶν θάκων, ὁδῶν τε παραχωρῶσι. Hence the compliments assigned by Lucian to his philosopher Demonax, and by Laertius to Xenocrates. Lucian V. 253. καὶ τοσοῦτον ἔρωτα ἔσχον πρὸς αὐτὸν . . . ὥστε παρίοντι ὑπεξανίστασθαι μὲν τοὺς ἄρχοντας, κ. τ. λ. Laert. IV. 6. καὶ εἶποτε μέλλοι ἐς ἄστυ ἀνίεναί, φασὶ τοὺς θορυβώδεις πάντας καὶ προυνίκους ὑποστέλλειν αὐτοῦ τῇ παρόδῳ. For a contrary practice among the Gymnosophists, see Life of Apollonius III. 27.

954. σκαιουργεῖν (σκαῖος, ἔργον) Rav. κακοεργεῖν Br.

955. Αἰδοῦς τᾶγαλμ'. Had the poet here also a suspicious passage of Euripides (preserved by Clemens of Alexandria Strom. VI. p. 621, b.) in his mind—

Αἰδοῦς δὲ καὶ τὸς δυσκρίτως ἔχω πέρι·
καὶ δεῖ γὰρ αὐτῆς κᾶστιν οὐ κακὸν μέγα.?

It is less easy to answer this, than to furnish examples of similar expression. Plato in Phædr. 252, d. τὸν τε οὖν ἔρωτα τῶν καλῶν πρὸς τρόπου ἐκλέγεται ἕκαστος, καὶ ὡς θεὸν αὐτὸν ἐκείνον ὄντα ἱαυτῷ, οἷον ἄγαλμα τεκταίνεται τε καὶ κατακοσμεῖ. Xen. de Agesilao XI. 7. καὶ τοῦ μὲν σώματος εἰκόνα στήσασθαι ἀπέσχετο, πολλῶν αὐτῷ τοῦτο δωρεῖσθαι θελόντων, τῆς δὲ ψυχῆς οὐδέποτε ἐπαύετο μνημεῖα διαπονούμενος ἡγούμενος τὸ μὲν ἀνδριαντοποιῶν, τὸ δὲ αὐτοῦ ἔργον εἶναι. Idem in Sympos. IV. 21. ἔχω εἰδωλὸν αὐτοῦ ἐν τῇ ψυχῇ. Dem. 780, 21. καὶ δίκης γε καὶ εὐνομίας καὶ αἰδοῦς εἰσι πᾶσιν ἀνθρώποις βωμοὶ, οἱ μὲν κάλλιστοι καὶ ἀγιάτατοι ἐν αὐτῇ τῇ ψυχῇ ἐκάστων καὶ τῇ φύσει, οἱ δὲ καὶ κοινῇ τοῖς πᾶσι τιμᾶν ἰδρυμένοι.

Ib. αἰδοῦς. Lycon ap. Laert. V. 65. ἔφασκε γὰρ δεῖν παρεξυχθαι τοῖς παισὶ τὴν αἰδῶ καὶ φιλοτιμίαν, ὡς τοῖς ἵπποις μύωπα καὶ χαλινόν.

Ib. ἀναπλάττειν. Dobree refers to Herodot. VIII. 109, 62. Plat.

μηδ' εἰς ὀρχηστρίδος εἰσάττειν, ἵνα μὴ πρὸς ταῦτα
κεχηνῶς,
μήλω βληθεὶς ὑπὸ πορνιδίου, τῆς εὐκλείας ἀποθραυσ-
σθῆς·
μηδ' ἀντειπεῖν τῷ πατρὶ μηδὲν, μηδ' Ἰαπετὸν καλέ-
σαντα
μνησικακῆσαι τὴν ἡλικίαν, ἐξ ἧς ἐνεοττοτροφήτης.

1 Alcib. 121. d. Alexis ap. Athen. XIII. 568, a. Philemon Stob. XCVII. p. 538. 53. Diodor. XVI. 33. ἀπαλήσειν Bek. Rav. (and by this reading a learned correspondent also abides: referring to Plat. Symp. §. 44. and translating, *to fill up the image of modesty.*)

956. εἰς ὀρχηστρίδος sc. οἶκον. Isoc. 149, c. τοιγαροῦν οὐκ ἐν τοῖς σκιραφείοις οἱ νεώτεροι διέτριβον, οὐδ' ἐν ταῖς αὐλητρίσιν, οὐδ' ἐν τοῖς τοιούτοις συλλόγοις ἐν οἷς νῦν διημερεύουσιν· ἀλλ' ἐν τοῖς ἐπιτηδεύμασιν ἔμμενον ἐν οἷς ἐτάχθησαν, θαυμάζοντες καὶ ζηλοῦντες τοὺς ἐν τούτοις πρωτεύοντας.

Ib. εἰσάττειν for εἰσαίσσειν, *irruere, insilire, irrumpere.*

957. μήλω βληθεὶς. Bergler compares Virg. Ecl. III. 64. Malo me Galatea petit lasciva puella. Theoc. VI. 6. 1. Plato ap. Laert. III. 32.

Τῷ μήλω βάλλω σε· σὺ δ' εἰ μὲν ἐκοῦσα φιλεῖς με,
δεξαμένη κ. τ. λ.

Ib. ἀποθραυσθῆς. Gl. ἀποπέσης. Cf. Vesp. 1050.

957. εὐκλεία. Æsch. Suppl. 952. Sept. c. T. 667. Choeph. 344. Eum. 827.

958. Ἰαπετός. The brother of Cronus naturally stands for the same image as Cronus; viz. something extremely old, and effete.

959. μνησικακεῖν (μνησθαι, κακός) *to reproach with*, sc. τὴν ἡλικίαν, *his old age*. Herodot. VIII. 29. Plat. 4 Leg. 706, a. Arist. Pl. 1146. μὴ μνησικακῆσης, εἰ σὺ Φυλὴν κατέλαβες. Frequent in the political writings of the ancients. Æsch. 51, 41. Ἀρχίνου καὶ Θρασυβούλου... τὸ μὴ μνησικακεῖν πρὸς ἀλλήλους ἐνορκον ἡμῖν καταστησάντων. 83, 37. νῦν δὲ ἐκεῖνοι μὲν μεγάλων κακῶν συμβάντων ἕσωσαν τὴν πόλιν τὸ κάλλιστον ἐκ παιδείας ῥῆμα φθεγξάμενοι, μὴ μνησικακεῖν. Andoc. 12, 17. “καὶ οὐ μνησικακῆσω τῶν πολιτῶν οὐδενὶ πλὴν τῶν τριάκοντα καὶ τῶν ἑνδεκα.” Dem. 195, 8. 257, 15. 258, 11. 259, 8. 685, 9. Isoc. 299, b. 335, e. 371, c. 375, e. Lys. 151, 5. Xen. Hell. II. 4. 43.

Ib. νεοττροφέω, Att. for νεοσσοτροφέω (Ἦ νεοττὸν, τρέφω).

1 Laert. de Platone III. 5. λέγεται δ' ὅτι Σωκράτης ἔναρ εἶδεν κύκνον νεοττὸν ἐν τοῖς γόνασιν ἔχειν, ὃν καὶ παραχρῆμα πτεροφυήσαντα ἀναπτῆναι, ἥδ' ἐκλάσαντα· καὶ μεθ' ἡμέραν Πλάτωνα αὐτῷ συστήναι· τὸν δὲ, τοῦτον εἰπεῖν εἶναι τὸν ὄρνιν.

ΑΔ. εἰ ταῦτ' ὧ μειράκιον, πείσει τούτῳ, νῆ τὸν Διώνυσον 960

τοῖς Ἴπποκράτους νιέσιν εἴξεις, καί σε καλοῦσι βλιτομάμμαν.

ΔΙ. ἀλλ' οὖν λιπαρός γε καὶ εὐανθὴς ἐν γυμνασίοις διατρίψεις,

οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ', οἶά-
περ οἱ νῦν,

οὐδ' ἐλκόμενος περὶ πραγματίου γλισχραντιλογεξεπι-
τρίπτου·

961. Cf. Arist. Thes. 273. These sons of Hippocrates—proverbial for their *hoggishness*—(hence the paranomasia between *ύσιν* and *νιέσιν*)—came also under the poet's lash in his *Γεωργοὶ* and his *Τριτάλης*. See Frag. ap. Dind. 177, c. 469, b. Ruhnken ad Tim. Schol. οὗτοί εἰσι Τελέσιππος, Δημοφῶν, Περικλῆς, διαβαλλόμενοι εἰς ὕδιον. Καὶ Εὐπολὶς φησιν ἐν Δήμοις· Ἴπποκράτεός τε παῖδες ἐμβόλιμοί τινες | βλη-
χητὰ τέκεα κοῦδαμῶς τρόπου τοῦμοῦ.

Ib. καλοῦσι. Attic future for καλέσουσι.

Ib. βλιτομάμμαν (βλίτον, the herb *orach*, a herb which has little or no taste in it, Plin. XX. 93. and μάμμας, *mammy*), *dolt*, *noodle*.

Ib. εἰ . . πείσει, εἴξεις. For construction, cf. nos in Ach. 509.

962. ἀλλ' οὖν . . γε. Porson compares, inter alia, Arist. Vesp. 1129. 1190. Soph. Electr. 233. 1035.

Ib. λιπαρός καὶ εὐανθής, *glänzend und blühend*. WIEL. "Nitidus et colore vivido vegetoque præditus; quales esse solebant illi, qui in gymnasiis et palæstris sese exercebant." *Kust.*

963. στωμύλλων (cf. Ach. 429. Equit. 1372. Pac. 998. Thes. 1073. Ran. 92.), *chattering*, τριβολεκτράπελα, *revolting satirical speeches and jeerings*,

Ib. τριβολεκτράπελος (τρίβολος, ἐκτράπελος). τρίβολος (βάλλω, βέλος), as τριβελῆς, *three-pointed*. subst. ὁ τρίβολος. 1) An iron point, to stick in the heels, a foot-trap: 2) a water-plant, so called from its prickly form: 3) that witticism which in epigrams is still called *the point*. See Pass. in voc. ἐκτράπελος (ἐκτρέπω), *deviating from, unusual, revolting, monstrous*: applied particularly to children, of quick and unnatural growth.

964. ἐλκόμενος = ἔλκων, *in jus trahens*.

Ib. πραγματίον, a *pallry*, *pettifoggery* suit.

Ib. γλισχραντιλογεξεπίτριπτος (* γλισχρός, ἀντιλογία, ἐξεπίτριπτος),

* Laert. de Socrate II. 30. Ὅρων δ' Εὐκλείδην ἐσπουδακότα περὶ τοὺς ἐριστικοὺς λόγους, ὧ Εὐκλείδῃ, ἔφη, σοφισταῖς μὲν δυνήσῃ χρῆσθαι, ἀνθρώποις δὲ οὐδαμῶς. ἄχρηστον γὰρ ἔστο εἶναι τὴν περὶ ταῦτα γλισχρολογίαν (sic H. Steph.).

ἀλλ' εἰς Ἀκαδήμειαν κατιὼν ὑπὸ ταῖς μορίαις ἀπο-
θρέξει

965

"a suit which, being doubtful and slippery, may, by the arts and calumnies of the opposing party, easily ruin a person." SCHUTZ. Wer wider den Gegner "im Bettelhalunkenprozeesse" ficht. WOLF. Ein Rechtssächlein zähbalksalgendes Handels. VOSS.

965. Ἀκαδήμεια ("de Academīa Blomf. Class. Journal, No. XI. p. 123. Vide ibid. XXII. p. 221. Adde Alexin Athenæi XI. 610, c. Maltby, Thes. p. 1122. Ἀκαδημιακὸς Epigr. Aristocreon. Plut. XI. p. 1033, e." DOBREE), a place on the Cephissus, six stadia from Athens, originally belonging to the hero Ἀκαδemos, afterwards a Gymnasium, which Cimon beautified with plantings of plane and olive-trees, with pleasure-walks and fountains. Here was an altar to the Muses, with statues of the Graces by Speusippus, a sanctuary of Minerva, an altar of Prometheus (the light-bringing), of Cupid, of Hercules, and others. Here Plato, who possessed a country-seat in the neighbourhood, gave his instructions; and after him, all his followers. Long was the silent sanctuary of Philosophy observed and spared, even by foes; till Sylla caused its beautiful row of planes to be cut down, and converted into machines for war. The Academy however was repaired, and flourished till the time of Julian. See Real-Encyclopædie in voc.

Ib. ταῖς μορίαις, the sacred olives. (Cf. Lysiam 108, 26. 38. 109, 3, 10. 110, 44. Soph. Oed. Col. 705.) According to the mythical tales of antiquity, the first olive-tree was planted in Attica by Minerva herself, after her victory over Neptune; the place selected for the purpose being the temple of Minerva Polias in the Acropolis. From this original olive-tree was derived that which stood near the altar of Minerva in the Academy, and from the twelve layers, which, according to some (Suidas in voc. ὁμορίαι), had gone to form the latter, were derived all the olive-trees planted in Attica, more particularly those on the banks of the Cephissus. (See Kruse's Hellas II. 45. "All the Athenian olives were thus conceived to be the

^t Who can see the word Academy naturalized in so many languages of modern Europe, without a feeling of surprise at the remote age from which the word dates, Academus, its origin, being coeval with the Helen of the Trojan war? As Castor and Pollux were in pursuit of this fair fugitive, they drew towards Athens, where Academus informed them that the sister of whom they were in search was concealed at Aphidnæ. Much honour was, in consequence of this information, shewn to Academus by the Tyndaridæ during his life; and long after his death, so grateful a remembrance of his conduct was entertained by the Lacedæmonians, that in their frequent irruptions into Attica, no injury was allowed to be done to the possessions of this favoured person.

^v "Some fanciful etymologies of the term *μωρία* have been assigned (Schol. Nub. 1002.). The word seems to me to contain an allusion to their supposed origin: it is an historical expression of the *partition* of these olives from the one stock in the Erechtheum. *μωρία ἐλάλα* is *olea partita*. The word itself (from *μεῖρω*, *μέρος*, &c.) still survives in its compound *συμμορία*, a *class*." WORDS-WORTH.

στεφανωσάμενος καλάμῳ λευκῷ μετὰ σώφρονος ἡλικιώτου,
μίλακος ὄζων καὶ ἀπραγμοσύνης καὶ λεύκης φυλλοβολουσσης,
ἦρος ἐν ὥρᾳ χαίρων, ὅπῳταν πλάτανος πτελέᾳ ψιθυρίῃ.

offspring of one sacred parent: they were the offspring of the Will of Minerva; the sanctity of the parent serving to protect its offspring. Of the parents' sanctity, proofs, even historical, were offered, and as willingly accepted by the Athenians. This original olive-tree was burnt to the ground by the Persians, when they took the Acropolis: its site was subsequently visited on the same day; the tree was then found to have shot forth fresh sprouts two cubits in height." (Wordsworth's Attica, p. 136.)

Ib. ἀποθρέξει. Schneider translates; *wirst im Laufen eine Partie machen*, i. e. *make a running-match*. A foot-race, and almost a foot-fall, in such a place may at first perhaps startle the reader; but it must be remembered that at the time "the Clouds" was exhibited, the Academy was a place devoted to bodily, not to mental amusements. The Genius of Plato had yet to sanctify it as the abode of intellectual attainments.

966. καλάμῳ λευκῷ, *the white calamus*. "Non intelligitur calamus odoratus, vel aromaticus, Indicus aut Syriacus, sed vulgare genus calami in ipsa Attica crescens." SCHUTZ.

967. σμίλαξ, also σμίλος, μίλαξ and μῖλος, prop. a yew-tree. "Hic intelligitur *herba coronaria*, similis ^u hederæ, quæ et *nicophoros* dicitur." ERN. Eurip. in Bacch. 108. βρύετε βρύετε χλοηρᾷ μίλακι καλικάρπῳ. 701. ἐπὶ δ' ἔθεντο κισσίνους | στεφάνους δρυὸς τε, μίλακός τ' ἀθεσφόρου.

Ib. ἀπραγμοσύνης (ὄζων), to live in the odour of ἀπραγμοσύνη at Athens, must have been almost as fortunate as dying in the odour of sanctity in the papal church.

Ib. λεύκη, *the white poplar*.

Ib. φυλλοβολεῖν (φύλλον, βάλλω), *to shed the leaf*; (sometimes *to strewn with leaves*. Hence the Pythagorean precept: ἀθλεῖν, νικᾶν δὲ μὴ ὡς θεὸν τοὺς μὲν πόρους ὑπομένειν, τοὺς δ' ἐκ τοῦ νικᾶν φθόνους φεύγειν. συμβαίνει γὰρ καὶ ἄλλως μὴδ' εὐαγείς εἶναι τοὺς νικῶντας καὶ φυλλοβολουμένους.)

968. πλάτανος (πλάτος, πλατὺς, on account of the breadth of its leaves), *the plane-tree*. Brucker, describing the academy of Plato (I. 643.), adds, "Magnam vero loco jucunditatem faciebant platani excelsæ cubitorum triginta sex, quas laudat Plinius." These are not

^u "Folio coronant smilacis et hederæ, corymbique earum obtinent principatum." Plinius l. 21.

ἦν ταῦτα ποιῆς ἀγὼ φράζω,
καὶ πρὸς τούτοις προσέχης τὸν νοῦν,
ἔξεις αἰὲ στῆθος λιπαρὸν,
χροιὰν λαμπράν, ὧμους μεγάλους,

970

the only planes of which philosophic readers have a grateful remembrance. It is under the joint shade of a lofty tree of this description and the *vitex*, (ἡ τε γὰρ πλάτανος αὕτη μαλ' ἀμφιλαφής τε καὶ ὑψηλή, τοῦ τε ἄγνου τὸ ὕψος καὶ τὸ σύσκιον πάγκαλον, καὶ ὡς ἀκμὴν ἔχει τῇν ἀνθης, ὡς ἂν εὐωδέστατον παρέχοι τὸν τόπον,) that the celebrated Platonic dialogue, the *Phædrus*, as we have already observed, took place. See also *Apollon. Vit. VII. xi.*

Ib. *πελέα, elm or maple. II. VI. 419. XXI. 242. 350. Hes. Op. 433.* It is not perhaps in the best possible taste to withdraw the reader's mind from the poetry of Aristophanes, beautiful as it here is, to the mendacities of such men as Apollonius and Philostratus, but the *text presents an opportunity for so doing which will not occur again, and we must therefore take advantage of it. For the marvels which Apollonius had witnessed among his Brachman or Indian philosophers, we must be content to refer the reader to the Life of that veracious person (III. 28); his Gymnosophists, or naked philosophers, he found less provided, and also not a little jealous of their Indian brethren on that score; but they too had their wonders, and accordingly Thespasion, their chief, calls his attention to a *speaking elm*: *ὅτι δ' οὐκ ἀδυνατούμεν σοφίζεσθαι, τὸ δεῖνα, ἔφη, δένδρον, πελέα δὲ ἦν, τρίτον ἀπ' ἐκείνου, ὑφ' ᾧ διελέγοντο, προσεῖπε τὸν σοφὸν Ἀπολλώνιον. καὶ προσεῖπε μὲν αὐτὸν, ὡς ἐκελεύσθη τὸ δένδρον· ἡ φωνὴ δ' ἦν ἑναρθρὸς τε καὶ θήλυς. (VI. 10.)* (That Apollonius, in this as in other instances, most probably copied from Pythagoras, the great object of his admiration and imitation, cf. sup. 589).

Ib. *ψιθυρίζειν*, said of the gentle noise (*Theoc. I. 1. ἀδύ τι τὸ ψιθύρισμα*), or whisper, which a breeze or moderate wind makes. *πελέα ψιθυρίζειν. Iamb. Vit. Pyth. XIII. 61. εἰς τὸ οὖς προσψιθυρίσας τῷ ταύρῳ.*

970. *πρὸς τούτοις . . . προσέχης. Plat. Protag. 324, a. οὐδεὶς γὰρ κολλάει τοὺς ἀδικούντας πρὸς τούτῳ τὸν νοῦν ἔχων καὶ τούτου ἕνεκα ὅτι ἡδίκησεν.*

971. *στῆθος λιπαρὸν, pingue, crassum pectus. Dind.*

972. *λαμπράν Br. "λεύκην, quod a Rav. edidit Inv., glossema est vulg. et exquisitoris lectionis λαμπράν."* Dind. *λευκός, fair*, is a word more applied to the female sex. *Lucian VII. 131. τὸ χρῶμα . . . οὐ μέλας*

* That that text was the most effective place for holding up to eternal ridicule *charlatanerie* of any kind, seems to have instinctively, as it were, occurred to the mind of a father of the Church, when speaking of this Apollonius, and his panegyrist Hierocles:—"quasi ægre ferret, quod illam rem non Aristophanes aliquis aut Aristarchus commentatus sit." *Lactantius Instit. V. 2.*

γλώττων βαϊάν·

ἦν δ' ἄπερ οἱ νῦν ἐπιτηδεύης,

πρῶτα μὲν ἕξεις χροιάν ὥχραν,

975

ὅμους μικροῦς, στήθος λεπτὸν,

γλώτταν μεγάλην, καὶ σ' ἀναπείσει

οὐδὲ λευκὸς (τὸ μὲν γὰρ γυναικί, τὸ δὲ δούλῳ προσέοικεν). Cf. Eccl. 387. Xen. Œcon. X. 2. Ages. I. 28. Mem. II. 1. 22.

974. ἐπιτηδεύης. Ran. 1069. (Æschyl. de Eurip.) εἴτ' αὖ λαλιὰν ἐπιτηδεύσαι καὶ στωμυλίαν ἐδίδαξας. Neither the verb nor its corresponding substantive is found again in the Aristophanic writings, but in those of Plato and Xenophon both abound. Add from Laert. de Plat. III. 103. εὐνομία διαιρεῖται εἰς τρία· ἐν μὲν . . . τρίτον δέ, εἰν, μὴ ὄντων τῶν νόμων, κατὰ ἔθη καὶ ἐπιτηδεύματα χρηστῶς πο-
λιτεύονται.

977. καὶ σ' ἀναπείσει. And who so fit for the purpose as one with whom Persuasion ranked nearly as a divinity? (Arist. de Eurip. Ran. 1387.) And what Persuasion? Not the honourable one, which endeavours to work worthy purposes in ingenuous minds, but that specious and outwardly adorned persuasion, which, when laid in the balance of truth and wisdom, is found to be light and trifling, without weight of wisdom or dignity of purpose. See the scene in Ranæ (1388—1392.), where, after the manner of the Old Comedy, this idea is brought before the spectators in a bodily shape.

978—9. And is this criminality also to be charged to the writings of Euripides? His surviving dramas would certainly justify no such declaration, and for the honour of a poet from whose writings all men of any pretension to scholarship have derived such intense delight, let us venture to surmise boldly, that of those which have not reached us, none would have entirely subjected him to such a reproach as the text here intimates. No: such depth of moral guilt must be chargeable on the professors of the Sophistic art generally, not on the writings of Euripides individually. That *some* dangerous opinions, however, on the distinction between the *honourable* and the *base* had escaped the pen of the latter, is evident, first, from the direct taunt thrown out against him in that play which we have subjected to so much examination, for the purpose of establishing an identity between the tragic poet and Adicæologus; second, from a fragment preserved in Stobæus; and last not least, from a dramatised anecdote of the courtesan Lais, which no doubt spoke the popular feeling respecting the moral aberrations of Euripides on this subject. I subjoin them in their order:

(Ran. 1471.)

τί δ' αἰσχρὸν, ἦν μὴ τοῖσι θεωμένοις δοκῇ;

τὸ μὲν αἰσχρὸν ἅπαν καλὸν ἡγείσθαι,
τὸ καλὸν δ' αἰσχρὸν
καὶ πρὸς τούτοις τῆς Ἀντιμάχου
καταπυγασύνης ἀναπλήσει.

980

(Fr. ap. Stob. XXIX. p. 200.)

οὐκ αἰσχρὸν οὐδὲν τῶν ἀναγκαίων βροτοῖς.

(Athen. XIII. 582, c. d.)

Λαῖδα λέγουσι τὴν Κορινθίαν ποτὲ
Εὐριπίδην ἰδοῦσαν ἐν κήρῳ τινὶ
πινακίδα καὶ γραφεῖον ἐξηρητημένον
ἔχοντ', "Ἀπόκριναι, φησὶν, ὃ ποιητά μοι,
τί βουλόμενος ἔγραψας ἐν τραγῳδίᾳ,
"Ἐρρ' αἰσχροποιέ;" καταπλαγεῖς δ' Εὐριπίδης
τὴν τὸλμαν αὐτῆς, "Καὶ γὰρ, ἔφη, τίς ἐλ γύναι;
οὐκ αἰσχροποιός;" ἡ δὲ γελάσας ἀπεκρίθη·
"Τί δ' αἰσχρὸν, εἰ μὴ τοῖσι χρωμένοις δοκεῖ;"

From whom these tenets of Euripides most probably derived their origin, has been intimated in a preceding note (870.). Whether to the same baneful dogmata of Archelaus, almost necessarily connected as they are with a disbelief in the existence of heavenly powers, we are also to look for those atheistic opinions, which throughout this play are ascribed jointly to Euripides and Socrates, can now be only matter of conjecture.

981. καταπυγασύνης. Suid.: ἀντὶ τοῦ μαλακίας, *dissolute effeminacy*.

Ib. ἀναπλήσει, "futurum passivi est, quod grammatici medium vocant." HERM.

γ As the bulky volumes of Brucker cannot be presumed to be in the hands of many students, I transcribe his observations on the subject. The extract is somewhat of the longest; but can any extract be too long, which brings us nearer to the early days of two such men as Euripides and Socrates, and allows the advocates of Aristophanes greater freedom of conjecture as to what might have been the opinions of the pupils of such a teacher at the time, or not long before, "the Clouds" was exhibited? But to come to our quotation. "Pessime ob hoc dogma audit Archelaus, et impietatis patronum agisse accusatur. Neque tamen solius Archelai fuit, sed et toti scepticorum cohorti placuit: cumque sanum quoque sensum possit ferre, ut scilicet id tantum neget, justī et turpis naturam non in essentiis rerum antecederet ad legem (quemadmodum hac de re locuti sunt scholastici doctores) sitam esse, sed recurrendum ad legislatoris voluntatem, qui rebus naturalibus moralitatem addidit; qua ratione recentissimo tempore Puffendorffii sequaces hac de re disseruerunt; difficile est, de mente Archelai certum definire, eumque vel damnare, vel absolvere. Quantum tamen conjecturis assequi licet, ad Deum boni et honesti auctorem non respexisse videtur Archelaus, qui numen vel plane neglexisse, vel e rerum tamen humanarum sphaera proscriptis videtur. Certe legum, artium, et civitatum instituta ab hominibus e terra cum reliquis animantibus natis et ab iis postea discretis introducta statuisset, diserte ei tribuunt philosophumena. Quod, quantum ad atheismi impietatem constituendam vel augendam momentum habeat, et ad affricandam sententiae hujus auctoribus et patronis atheismi maculam sufficiat, hujus loci non est expendere, sed ad specialem atheismi historiam pertinet." I. 521.

ΧΟ. ὦ καλλίπυργον σοφίαν κλεινοτάτην ἐπασκῶν,
ὡς ἡδύ σου τοῖσι λόγοις σῶφρον ἔπεστιν ἄνθος.
εὐδαίμονες δ' ἦσαν ἄρ' οἱ ζῶντες τότε ἐπὶ τῶν προ-
τέρων.

πρὸς οὖν τάδ', ὦ κομψοπρεπῇ μουῖσαν ἔχων, 985
δεῖ σε λέγειν τι καινόν, ὡς εὐδοκίμηκεν ἀνὴρ.
δειῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτὸν,

982. Captivated with the noble strain which has just sounded in their ears; the Chorus throw aside that apparent leaning to the worse cause, which dramatic necessity has hitherto laid upon them, and resume henceforth their proper moral function. The transition, indeed, is not made without a smile upon their lips, as the more than dithyrambic boldness of language, in which their admiration is conveyed, sufficiently testifies.

Ib. καλλίπυργον σοφίαν ἐπασκῶν. *O sapientiae excelsae et inclytæ cultor.* BR. If we wanted to know who is meant by the antagonist of Adicæologus in the present drama, these three words would, I think, suffice to advertise us. For to whom but Æschylus does Aristophanes allow of complete wisdom (σοφίαν), as well in the knowledge (cf. sup. 502.) as in the application (Ran. 1409.) of his art; that wisdom being equally evinced by the extreme beauty of his melic strains (sup. 933.), the grandeur of his moral sentiments, and the general sublimity of his diction (καλλίπυργον)? If I exceed the sober bounds of etymology in giving so enlarged an innate sense to a compound word, which in its outer form bears every token of a comic stamp, I am sure I do not exceed those feelings of reverence, which, even with a smile upon his lips, Aristophanes ever felt and expressed towards the muse of Æschylus. It may be added, that the second term in the compound form καλλίπυργον is again selected by our poet as the proper one for expressing his sense of the lofty diction of Æschylus:

ἀλλ' ὦ πρῶτος τῶν Ἑλλήνων πυργώσας ῥήματα σεμνὰ
καὶ κοσμήσας τραγικὸν λῆρον κ. τ. λ. Ran. 1003.

984. Sic Bek. Dind. εὐδαίμονες δ' ἦσαν ἄρ' | οἱ ζῶντες τότε, ἡνίκ' ἦς |
τῶν προτέρων. HERM. εὐδαίμονες ἄρ' ἦσαν οἱ | τότε ζῶντες, ἡνίκ' ἦς, |
τῶν προτέρων. BR.

985. κομψοπρεπῆς (πρέπω), of demeanour at once elegant and subtle.

986. εὐδοκίμηκεν ἀνὴρ. Are we to gather from this, that much applause had attended the foregoing speech? or that the author had calculated on such a result? That the discerning few would applaud most liberally, there can be no doubt: but can the same be safely predicated of the many?

εἴπερ τὸν ἄνδρ' ὑπερβαλεῖ καὶ μὴ γέλωτ' ὀφλήσεις.

ΑΔ. καὶ μὴν πάλαι γ' ἐπνιγόμενην τὰ σπλάγχνα, καπέ-
θύμουν

ἅπαντα ταῦτ' ἐναντίας γνώμασι συνταράξαι.

990

ἐγὼ γὰρ ἤττων μὲν λόγος δι' αὐτὸ τοῦτ' ἐκλήθην

ἐν τοῖσι φροντισταῖς, ὅτι πρῶτιστος ἐπενόησα

καὶ τοῖς νόμοις καὶ ταῖς δίκαις τὰναντί' ἀντιλέξαι.

καὶ τοῦτο πλεῖν ἢ μυρίων ἔστ' ἄξιον στατήρων,

988. γέλωτ' ὀφλήσεις. Spanheim compares Eurip. Med. 404. οὐ γέλωτα δεῖ σ' ὀφλεῖν. et 1049. βούλομαι γέλωτ' ὀφλεῖν. Lucian II. 223. μὴ καὶ γέλωτ' ὀφλῶ ἐν τῷ δικαστηρίῳ.

989. ἐπνιγόμενην. Bergler compares Alexis ap. Athen. VI. 224. εἰάν ἴδω κάτω βλέποντας—ἀποπνίγομαι (*enecor*).

992. πρῶτιστος ἐπενόησα. In the identity which it is our purpose to establish between Euripides and Adicæologus, even this word, and still more the word σκέψαι, so frequently put into the mouth of Adicæologus himself, or his pupil Phidippides (inf. 996. 1023. 1373. 1386.), must not pass unobserved. For what were the lessons which the bard himself professed to have more particularly taught his countrymen, and what the innovations which he had introduced into the tragic art?

νοεῖν, ὁρᾶν, ξυνίναι. . . .

περινοεῖν ἅπαντα. Ran. 955.

Again,

τοιαῦτα μεντοῦγ' ὀφρονεῖν

τούτοιςιν εἰσηγησάμην,

λογισμὸν ἐνθεὶς τῇ τέχνῃ

καὶ σκέψιν, ὥστ' ἤδη νοεῖν

ἅπαντα. Ran. 969.

See further *infr.* 1373.

993. τοῖς νόμοις καὶ τοῖς δίκαις. Pors. Dind. τοῖσι νόμοις καὶ ταῖσι δίκαις Br. contrary to the laws of the metre, which requires an iambic or tribrach.

994. στάτηρ = 4 drachmæ = 2 * didrachma. "The nummular expressions in the Greek language have a reference to that period of their history, when the metals were weighed in exchange, and not struck: thus we meet with ὀβολοστάτης, λίτρα, τάλαντον, στάτηρ." Walpole.

* Compare a passage in the sacred writings, (St. Matthew xvii. 24-27.) which, under all its bearings and circumstances, cannot be too deeply considered. The notes to this play would indeed be of some value, if they could more frequently draw attention to such important references as this.

αἰρούμενον τοὺς ἥπτονας λόγους ἔπειτα νικᾶν. 995

σκέψαι δὲ τὴν παιδευσιν ἣ πέποιθεν ὡς ἐλέγξω·

ὅστις σε θερμῷ φησι λουῖσθαι πρῶτον οὐκ ἔάσειν.

καίτοι τίνα γνώμην ἔχων ψέγεις τὰ θερμὰ λουτρά ;

ΔΙΚ. ὅτι· κάκιστόν ἐστι καὶ δειλὸν ποιεῖ τὸν ἄνδρα.

ΑΛ. ἐπίσχε· εὐθύς γάρ σε μέσον ἔχω λαβὼν ἄφυ-

κτον.

1000

καί μοι φράσον, τῶν τοῦ Διὸς παίδων τίν' ἄνδρ' ἄρι-
στον

ψυχὴν νομίζεις, εἰπὲ, καὶ πλείστους πόνους πονῆσαι ;

ΔΙΚ. ἐγὼ μὲν οὐδέν' Ἡρακλέους βελτίον' ἄνδρα κρίνω.

ΑΔ. ποῦ ψυχρὰ δῆτα πάποτ' εἶδες Ἡράκλεια λου-
τρά ;

996. ἐλέγξω. For a picture of an *Elenchic* philosopher, see the Antisthenes of Xenophon's Sympos. (IV. 2. καὶ δ' Ἀντισθένης ἐπαναστάς μᾶλα ἐλεγκτικῶς κ. τ. λ.) For a personification of the Elenchus itself, see Luciani Piscator, t. III. 135 et alibi.

997. θερμῷ . . . λουῖσθαι. Bergler compares Hermip. ap. Athen. I. 18. μὰ Δί', οὐ μὲν τοι μαθεῖν τὸν ἄνδρα χρὴ | τὸν ἀγαθὸν οὐδὲ θερμο-λουτεῖν, ἀ σὺ ποιεῖς.

998. θερμὰ λουτρά. Cf. Xen. Oecon. V. 9.

999. καὶ διαλεχθεῖς ἂν ὡς ἀπαρκεῖν φέτο, ἡλείφετό τε, καὶ τριψάμενος ἰεῖ ἐαυτὸν ἐς ὕδωρ ψυχρὸν, γῆρας ἀνθρώπων καλῶν τὰ βαλανεία (balnea calida). Philost. de Apollon. I. 16.

1000. σε μέσον ἔχω λαβὼν ἄφυκτον. This term of the palaestra has been explained in former plays. (Ach. 516. Eq. 736.) To the examples there given, add the following more *philosophic* one. Lucian IV. 106. καὶ τὸν διδάσκαλον τουτονὶ θαυμάζετε, γέροντα ἄνδρα, ὅτι τοὺς προσομιλοῦντας ἐς ἀπορίαν καθίστησι, καὶ οἶδεν ὡς χρὴ ἐρίσθαι, καὶ σοφίσσασθαι, καὶ πανουργῆσαι, καὶ ἐς ἄφυκτα ἐμβαλεῖν.

1001. τίν' ἄνδρ' ἄριστον. Bergler compares Amphitryon speaking of Hercules himself, in Eurip. Herc. Fur. 183. ἐροῦ τίν' ἄνδρ' ἄριστον ἐκρίναμεν ἂν ; | ἣ οὐ παῖδα τὸν ἐμὸν, δὲν σὺ φῆς εἶναι δοκεῖν ;

1004. Ἡράκλεια λουτρά. "Aguas natura calidas, θερμῶν ἀτεχνα ρεῖματα, *Herculis balnea* vocabant." Br. "Esse non balneas stru-ctiles, sed scaturigines aquarum calidarum ostendit Ignarra in Comm. de urbis Neapol. regione Hercul. adjecto ejus libro de Phratriis, p. 227." DIND. Herodot. VII. 176. (de situ Thermopy-larum.) "Ἔστι δὲ ἐν τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρά, τὰ Χύτρον καλεῖται, οἱ ἐπιχώριοι· καὶ βωμὸς ἵδρυται Ἡρακλέος ἐπ' αὐτοῖσι. Megacles ap.

καίτοι τις ἀνδρείότερος ἦν; ΔΙΚ. ταῦτ' ἐστὶ ταῦτ'
ἐκεῖνα,

1005

ἂ τῶν νεανίσκων αἰεὶ δι' ἡμέρας λαλούντων
πλήρες τὸ βαλανεῖον ποιῇ, κενὰς δὲ τὰς παλαίστρας.
ΑΔ. εἴτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγεις, ἐγὼ δ' ἐπαινώ.
εἰ γὰρ πονηρὸν ἦν, Ὅμηρος οὐδέποτ' ἂν ἐποίει
τὸν Νέστορ' ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἅπαντας.
ἄνεμι δῆτ' ἐντεῦθεν ἐς τὴν γλῶτταν, ἣν ὁδὸν μὲν 1011
οὐ φησι χρῆναι τοὺς νεοὺς ἄσκειν, ἐγὼ δὲ φημί.
καὶ σωφρονεῖν αὖ φησὶ χρῆναι· δύο κακῶ μεγίστω.
ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πάππῳ εἶδες ἤδη
ἀγαθόν τι γενόμενον, φράσον, καὶ μ' ἐξέλεγξον εἰπών.
ΔΙΚ. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν
μάχαιραν. 1016
ΑΔ. μάχαιραν; ἀστεῖόν γε κέρδος ἔλαβεν ὁ κακοδαί-
μων.

Athen. 512, f. διὰ τί τὰ θερμὰ λουτρά τὰ φαινόμενα ἐκ τῆς γῆς πάντες Ἑρακλέους φασὶν εἶναι ιερά; See also Kruse's *Hellas*, III. 130.

1006. δι' ἡμέρας, *the whole day through*. To examples given in a former play, (*Vesp.* 501.) add Arist. Fr. 476. v. 8. μέγιστον ἀγαθὸν εἶπες, εἴπερ ἔστι δι' ἐνιαυτοῦ | ὅτου τις ἐπιθυμεί λαβεῖν.

1007. κενὰς τὰς παλαίστρας. So Æschylus (*Ran.* 1069.) upbraids his opponent. εἴτ' αὖ λαλίαν ἐπιτηδεῦσαι καὶ στωμυλίαν ἐδίδαξας, | ἢ ἔπεινωσεν τὰς τε παλαίστρας καὶ τὰς πυγὰς ἐνέτριψε | τῶν μειρακίων στωμυλλομένων.

1008. εἴτ' ἐν ἀγορᾷ. Cf. sup. 951. and to the remarks made in former plays on this word, add definition of it by Anacharsis, (*Laert.* I. 105.) τὴν ἀγορὰν ὠρισμένον ἔφη τόπον εἰς τὸ ἀλλήλους ἀπατᾶν καὶ πλεονεκτεῖν.

1010. ἀγορητὴν. Il. I. 247. τοῖσι δὲ Νέστορ | ἠδυπαθὴς ἀνόρουσε λιγὺς Πυλίων ἀγορητής. To preserve the quibble and play of words, we must translate—not a counsellor—but an *agoret*. This feature of the times, which for solid argument substituted plays of words, quibbling, and other deceptions, has been the subject of former notes. See sup. 678.

1016. διὰ τοῦτο. Bek. Dind. δι' αὐτό. Pors. Ib. τὴν μάχαιραν. "Acastus Peleo, cui innocenti succensebat, ense abstulerat, quo a feris dilaniaretur inermis, sed dii ei per Mercurium miserunt alium ense, a Vulcano factum." DIND.

Ἵπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα πολλὰ
εἶληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν.

ΔΙΚ. καὶ τὴν Θέτιν γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ Πη-
λεύς. 1020

ΑΔ. κἄτ' ἀπολιποῦσά γ' αὐτὸν ᾤχετ'· οὐ γὰρ ἦν ὑ-
βριστής·

γυνὴ δὲ συναμωρουμένη χαίρει· σὺ δ' εἰ κρόνιππος.
σκέψαι γὰρ, ὦ μεираκίον, ἐν τῷ σωφρονεῖν ἅπαντα
ἄνεστιν, ἡδονῶν θ' ὅσων μέλλεις ἀποστερεῖσθαι,
παίδων, γυναικῶν, κοττάβων, ὄψων, πότων, καχα-
σμών. 1025

1018. οὐκ (Av. 13. οὐκ τῶν ὀρνέων. Ran. 504. οὐκ Μελίτης. Athen. VIII. 341, d. οὐκ τῆς Νιόβης. Dob.) τῶν λύχνων, *he of the lamp-market*. Antiphan. ap. Athen. IX. 380, f. περιπατεῖ ἐν τοῖς στεφάνοις, *the chaplet-market*; where Schweigh. translates, *ambulat in coronis*, vel, *circumit coronatus*.

Ib. τάλαντα πολλά. The Scholiast says that in the composition of his lamps, Hyperbolus made use not only of copper, but also of a large infusion of lead, thereby giving greater weight to the article, and consequently enabling him to put a larger price upon it. Hence his great gains. Hermann interprets this and the preceding verse as follows: "Lepidum lucrum fecit Peleus, machæram. Immo Hyperbolus tantum abest, ut machæram adeptus sit, ut potius opimitatem integris talentis, ac multis quidem, ampliorem sibi paraverit."

1021. ὑβριστής, *active, assiduous as a husband*.

1022. συναμωρουμένη χαίρει, *likes to be nibbled at as a dainty*; i. e. wishes to have court and attention paid her. See Pass. in v.

Ib. κρόνιππος, (κρόνος, ἵππος,) *a prodigious old dolt*. It is by a similar use of the word ἵππος in addition, that we get a sense to such expressions as the following in the Aristophanic writings. Pac. 180. ἵπποκάνθαρος. Ran. 820. ῥήμαθ' ἵπποβάμονα. 927. ῥήμαθ' ἵπποκρημνα. To which add such words as ἵππομάραθρον, ἵπποσέλινον, ἵπποτυφία, &c. In the same way βον is added to words, as βούπαις, (Vesp. 1206.) βουφάγος, βούγαιος, &c. to give an idea of greatness.

1025. κοττάβων. To examples given by us in Ach. (470.) add, from the fragments of Euripides;

πυκνοῖς δ' ἔβαλλον Βακχίου τοξεύμασιν
κάρα γέροντος, τὸν βαλόντα δὲ στέφειν
ἐγὼ 'τετάγμην ἄθλα κόσσαβον διδούς. Œneus Eurip. fr. 9.

καίτοι τί σοι ζῆν ἄξιον, ταύτων ἐὰν στερηθῆς ;
εἰεν. πάρειμι' ἐντεῦθεν ἐς τὰς τῆς φύσεως ἀνάγκας.

πολὺς δὲ κοσμάβων ἀραγμός

Κύπριδος προσφδόν

ἀχεῖ μέλος ἐν δόμοισιν.

Pleisthenes Eurip. fr. 6.

Ib. πότων. Of potations and computations we have had more than enough in two or three preceding plays ; but the potations of sages (and, with one or two exceptions, nothing under a beard and cloak will find admission into the present notice) may yet have some aspects deserving contemplation. To begin with the greatest. Laert. de Socrat. II. 27. καὶ ἔλεγεν, ᾗδιστα ἐσθίων, ᾗκιστα ὄψου προσδεῖσθαι· καὶ ᾗδιστα πίνων, ᾗκιστα τὸ μὴ παρὸν ποτὸν ἀναμένειν· καὶ ἐλαχίστων δεόμενος, ἔγγιστα εἶναι θεῶν. De Aristippo II. 78. καὶ ποτε παρὰ πότον κελεύσαντος Διονυσίου, ἕκαστον ἐν πορφυρᾷ ἕσθητι ὀρχήσασθαι, τὸν μὲν Πλάτωνα μὴ προσέσθαι, εἰπόντα,

οὐκ ἂν δυνάμην θῆλυν ἐνδύναι στολήν.

τὸν δ' Ἀρίστιππον λαβόντα, καὶ μέλλοντα ὀρχήσασθαι, εὐστόχως εἰπεῖν,

καὶ γὰρ ἐν βακχεύμασιν

οὐσ' ἦγε σῶφρων οὐ διαφθαρήσεται.

Athen. XIII. 603, e. Ἀντίγονος ὁ βασιλεὺς ἐπεκώμαζε τῷ Ζήνωνι. καὶ ποτε καὶ μεθ' ἡμέραν ἐλθὼν ἔκ τινος πότου, καὶ ἀναπηδήσας πρὸς τὸν Ζήνωνα, ἔπεισεν αὐτὸν συγκωμᾶσαι αὐτῷ πρὸς Ἀριστοκλεία τὸν κιθαριδὴν, οὗ σφόδρα ἦρα ὁ βασιλεὺς. Laert. II. 144. παρὰ πότον ὁ Μενέδημος ἐλέγξας αὐτὸν (Persæum sc.) τοῖς λόγοις, τὰ τε ἄλλα ἔφη, καὶ δὴ, φιλόσοφος μὲν τοι τοιοῦτος, ἀνὴρ δὲ καὶ τῶν ὄντων καὶ τῶν γενησομένων κάκιοςτος. Plut. de Biantē in Sympos. 2. καὶ πάλιν ἐν τινι πότῳ, περὶ θηρίων λόγου γενομένου, φαίης κάκιοςτον εἶναι, τῶν μὲν ἀγρίων θηρίων, τὸν τύραννον τῶν δὲ ἡμέρων, τὸν κόλακα. Laert. de Bione IV. 47. καὶ ἦν ὡς ἀληθῶς ὁ Βίων τὰ μὲν ἄλλα πολύτροπος καὶ σοφιστὴς ποικίλος. . . . ἐν τισι δὲ καὶ πότιμος (cf. Plat. Phædr. 243, d.) καὶ ἀπολαῦσαι τύφου δυνάμενος. Plat. 7 Epist. 326, c. πόλις τε οὐδεμία ἂν ἡρεμήσῃ κατὰ νόμους οὐδ' οὐστιασοῦν ἀνδρῶν οἰομένων ἀναλίσκειν μὲν δεῖν πάντα ἐς ὑπερβολὰς, ἀργῶν δὲ εἰς ἅπαντα ἡγουμένων αὐ δεῖν γίγνεσθαι πλὴν εἰς εὐωχίας καὶ πότους καὶ ἀφροδισίων σπουδὰς διαπονουμένας. Philost. Vit. Apollon. I. 9. μενιάκιον γὰρ δὴ Ἀσσύριον . . . ἐτρύφα νοσοῦν καὶ ἐν πότοις ἔζη, μᾶλλον δὲ ἀπείθησκειν. Plut. ad Principem Inerudit. §. 4. Ὁ δὲ Ἐπαμεινώνδας εἰς ἐορτὴν τινα καὶ πότον ἀνεμίνως τῶν Θηβαίων ἰνέντων, μόνος ἐφώδεε τὰ ὄπλα καὶ τὰ τείχη, Νήφειν, λέγων, καὶ ἀγρυπνεῖν ὅπως ἐξῆ τοῖς ἄλλοις μεθύειν καὶ καθεύδειν. Ejusd. Politica Præcept. §. 4. Ἀκούεις γὰρ ὅτι Θεμιστοκλῆς ἄπτεσθαι τῆς πολιτείας διανοοῦμενος, ἀπέστγη τῶν πότων καὶ τῶν κώμων ἑαυτὸν, ἀγρυπνῶν δὲ καὶ νήφων καὶ πεφροντικῶς λέγει πρὸς τοὺς συνήθεις, ὡς οὐκ ἐὰ καθεύδειν αὐτὸν τὸ Μιλτιάδου τρόπαιον.

Ib. καχασμός=καγχασμός (καγχάζω), loud and unrestrained laughter. καχασμῶν Bek. Herm. Dind. κιχλισμῶν Br.

ἡμαρτες, ἡράσθης, ἐμοίχευσάς τι, κατ' ἐλήφθης·
ἀπόλωλας· ἀδύνατος γὰρ εἶ λέγειν. ἐμοὶ δ' ὁμιλῶν,
χρῶ τῇ φύσει, σκίρτα, γέλα, νόμιζε μηδὲν αἰσχρόν. 1030

1028. “*ἀμαρτάνειν* non raro de adulterio et stupro dicitur. v. Derville ad Charit. p. 220. ed. Lips. Wetsten. in N. T. t. I. p. 202. alique intpp. ad Luc. VII. 37. Joh. V. 14.” Dind. Here perhaps merely: *you have gone astray*.

Ib. ἡράσθης. What consequence more natural, supposing the instructions of Adicológus and Eurípides to have been one and the same? For between the words expressing the rhetorical artifices which the latter, in the Frogs, more particularly undertakes to teach, what word do we find slipping in? The very word, or one close akin to it, in the text.

ἔπειτα τουτουσὶ λαλεῖν ἐδίδαξα . . .
νοεῖν, ὀρᾶν, ξυνιέναι, στρέφειν, ἐρᾶν, τεχνάζειν. 953.

τὸ δ' ἐρᾶν προλέγω τοῖσι νέουσιν
μὴ ποτε φεύγειν,
χρηθῆσαι δ' ὀρθῶς, ὅταν ἔλθῃ.

Fr. Eurip. Incert. 113. ap. Dind.

Ib. ἐλήφθης, *deprehensus es*. Cf. Monk ad Hippol. 959. and Lucian IX. 71. σὺ δὲ τὴν Σωστράτου γυναῖκα τοῦ μαθητοῦ ἐμοίχευες, ὃ Κλεόδημε, καὶ καταληφθεὶς τὰ αἰσχίστα ἔπαθες.

1029. ἀπόλωλας, *resna tibi subeunda est*, et mox χρηθῆσαι τῇ φύσει *est ingenio suo indulgere*. Dind.

1030. χρῶ τῇ φύσει.

δοῖς δὲ θνητῶν μέμφεται τὰ θεῖ', ὅτι
οὐκ εὐθὺς, ἀλλὰ τῷ χρόνῳ μετέρχεται
τοὺς μὴ δικαίους, πρόφασιν εἰσακουσάτω·
εἰ γὰρ παραντίκ' ἦσαν αἱ τιμωρίαι,
πολὺς διὰ φόβον, κ' οὐ δι' εὐσεβῆ τρόπον,
θεοὺς ἂν ἠβξάτο· νῦν δὲ τῆς τιμωρίας
ἀπωθεν οὖσης, τῇ φύσει χρῶνται βροτοί.
ὅταν δὲ φωρασθῶσιν, ὀφθέντες κακοί,
τίνουσι πωινὰς ὑστέροισιν ἐν χρόνοις. Stobæi Excerpt. p. 123.

Ib. σκιρτῶν, *to hop, to spring, to dance*. (Plut. 761. ὀρχεῖσθε καὶ σκιρτᾶτε καὶ χορεῖετε. Eurip. Bacch. 446.) *Metaph. to give himself up without restraint to his passions.*

κακοὶ γὰρ ἐμπλησθέντες ἡ νομίματος,
ἡ πόλεος ἐμπεσόντες εἰς ἀρχὴν τινα,
σκιρτῶσιν, ἀδύκῃτ' εὐτυχεσάντων δόμων.

Eurip. Erech. fr. 20.

μοιχὸς γὰρ ἦν τύχης ἀλούς, τὰδ' ἀντερεῖς πρὸς αὐτὸν,
ὥς οὐδὲν ἡδίκηκας· εἴτ' ἐς τὸν Δί' ἐπανενεγκεῖν,

Lucian II. 125. (de Jove tauro.) ἐσκήρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡ-
όνος.

1031. πρὸς αὐτὸν “intellige maritum, a quo deprehensus es, sive quem injuria adfecisti.” Dind.

Ib. τὰδ' ἀντερεῖς πρὸς αὐτόν. Cf. nos in Ach. 636.

1032. εἰς τὸν Δί' ἐπανενεγκεῖν (ἐπαναφέρω). In the ascription of human infirmities to the ^a heavenly powers, none took more delight than the poet Euripides, traits of whose poetical character are continually breaking in upon us in the Adicologus of our poet. To begin with mere verbal illustrations. Compare with Bergler Ion 827. ἀλούς μὲν ἀνέφερ' εἰς τὸν δαίμονα. In Bacch. 29. εἰς Ζῆν' ἀναφέρειν τὴν ἁμαρτίαν λέχους. Orest. 76. εἰς Φοῖβον ἀναφέρειν τὴν ἁμαρτίαν.

οὐκέτ' ἀνθρώπους κακοὺς
λέγειν δίκαιον, εἰ τὰ τῶν θεῶν κακὰ
μιμούμεθ', ἀλλὰ τοὺς διδάσκοντας τάδε. Id. Ion 449.

(Helen clearing herself before Menelaus for having eloped with Paris.)

οὐ σ', ἀλλ' ἐμαντὴν τοῦπὶ τῷδ' ἐρήσομαι
τί δὴ φρονοῦσ' ἐκ δωμάτων ἄμ' ἐσπόμεν
ξένῳ, προδοῦσα πατρίδα καὶ δόμους ἐμούς.
τὸν θεὸν κόλαζε, καὶ Διὸς κρείσσω γενοῦ,
ὃς τῶν μὲν ἄλλων δαιμόνων ἔχει κράτος,
κείνης δὲ δοῦλός ἐστι· συγγνώμη δ' ἐμοί. Id. in Troad. 945.

ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων
ἔχουσιν, αὐτοὶ τ' εἰσὶν ἐν μούσαις ἀεὶ,
ἴσασιν μὲν Ζεὺς ὅς ποτ' ἠράσθη γάμων
Σεμέλης· ἴσασιν δ' ὡς ἀνήρπασέν ποτε
ἢ καλλιφεγγῆς Κέφαλον εἰς θεοὺς Ἔως
ἔρωτος οὐνεκ'· ἀλλ' ὅμως ἐν οὐρανῷ
ναίουσι, κοῦ φεύγουσιν ἐκποδῶν θεοὺς,
στέργουσι δ', οἶμαι, ξυμφορᾷ νικώμενοι·
σὺ δ' οὐκ ἀνέξει;
λῆξον δ' ὑβρίζουσ'· οὐ γὰρ ἄλλο πλὴν ὕβρις
τὰδ' ἐστὶ, κρείσσω δαιμόνων εἶναι θέλειν·
τόλμα δ' ἐρώσα· θεὸς ἐβουλήθη τάδε.

Id. in Hippol. 453-478.

Ib. ἐπανενεγκεῖν. “Intellige δεῖ, nisi malis ἐπανενεγκεῖς, quod ta-

^a Who were the originators of the system, may be learned from the philosopher Xenophanes, (ap. Sext. Emp. advers. Mathem. p. 341.)

πάντα θεοῖς ἀνέθηκαν Ὅμηρος θ' Ἡσίοδος τε,
ὅσσα παρ' ἀνθρώποισιν οὐκ εἶδεν καὶ ψόγος ἐστὶ,
κλέπτειν, μοιχεύειν τε, καὶ ἀλλήλους ἀπατεύειν.

κακέϊνος ὡς ἦττων ἔρωτός ἐστι καὶ γυναικῶν·

καίτοι σὺ θνητὸς ὢν θεοῦ πῶς μείζον ἂν δύναιο ;

ΔΙ. τί δ' ἦν ραφανιδωθῇ πιθόμενός σοι τέφρα τε
τιλθῇ ; 1035

ἔξει τίνα γνώμην λέγειν, τὸ μὴ εὐρύπρωκτος εἶναι ;

ΑΔ. ἦν δ' εὐρύπρωκτος ἦ, τί πείσεται κακόν ;

ΔΙ. τί μὲν οὖν ἂν ἔτι μείζον πάθοι τούτου ποτέ ;

ΑΔ. τί δῆτ' ἐρεῖς, ἦν τοῦτο νικηθῆς ἐμοῦ ;

men non satis usitatum." ERN. " Reiz. quoque legi volebat ἐπανε-
ργεῖς. Verum tollenda ejusmodi negligentia magna pars elegantiae
poetis aufertur." HERM.

1033. ἦττων ἔρωτος. So also Soph. in Trach. 489. Xen. Mem.
IV. 5. 11. καὶ ὁ Εὐθύδημος, δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν, ὡς ἀνδρὶ
ἦττον τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει.
Laert. de Speusippo, IV. 1. καὶ γὰρ ὀργίλος καὶ ἡδονῶν ἦττων ἦν. In-
stead of heaping up further examples of this well-known formula,
the reader is recommended to peruse Plato's Protagoras, 351, a, to
354, a.

1034. Bergler compares Eurip. Herc. Fur. 1320. καίτοι τί φήσεις ;
εἰ σὺ μὲν θνητὸς γεγώς | φέρεῖς ὑπέρφου τὰς τύχας, θεοὶ δὲ μή ; Brunck
compares the well-known passage in Terence's Eunuch.

1035. ραφανιδουῖσθαι, *to suffer the adulterer's punishment*. This
punishment consisted in plucking off the hairs of the hinder part
(τῶλειν), rubbing in warm ashes (τέφρα), and putting in wedge-
fashion a radish. Nor was even greater violence disallowed by the
laws for this crime. Hence Menander : οὐκ ἔστι μοιχοῦ πρᾶγμα τιμώ-
τερον | θανάτου γάρ ἐστιν ὄνιον. Laert. de Menedemo, II. 128. πρὸς
δὲ τὸν θρασυμένον μοιχόν, Ἀγνοεῖς, ἔφη, ὅτι οὐ μόνον κράμβη χυλὸν
ἔχει χρηστὸν, ἀλλὰ καὶ ραφανίδες ; πρὸς δὲ τὸν νεώτερον κεκράγόντα, Σκέ-
ψαι, ἔφη, μή τι θπισθεν ἔχων λελήθας. Lucian de Morte Peregrini :
μοιχεύων ἀλοὺς διέφυγε, ραφανίδι τὴν πυγὴν βεβυσμένος. VIII. 277.

Ib. τέφρα τιλθῇ. The construction implies that the depilation was
effected by the warm ashes. Plut. 168. ὁ δ' ἀλοὺς γε μοιχὸς διὰ σέ
που παρατίλλεται.

1036. τὸ μὴ εὐρύπρωκτον εἶναι. For the construction Bergler com-
pares Æschyl. Ag. 1181. ἄκος δ' οὐδὲν ἐπήρκεσαν, τὸ μὴ (quo mi-
nus) πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν. Soph. Trach. 90. οὐδὲν ἐλ-
λείψω τὸ μὴ (quin) πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν περί. Sometimes
with the addition of οὐ, Ran. 68. Æsch. Prom. 954. Eum. 914. Soph.
Aj. 735. See also Brunck ad Soph. Œd. Tyr. 1387. Translate :
*Will he have any γνώμη, i. e. any quirk or quibble, by which to prove
that he is not, &c. &c.*

ΔΙ. σιγήσομαι. τί δ' ἄλλο; ΑΔ. φέρε δὴ μοι φράσον·
συνηγοροῦσιν ἐκ τίνων; 1041

ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. πείθομαι.

τί δαί; τραγωδοῦς' ἐκ τίνων;

ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. εὖ λέγεις.

δημηγοροῦσι δ' ἐκ τίνων; 1045

ΔΙ. ἐξ εὐρυπρώκτων. ΑΔ. ἄρα δῆτ'

ἔγνωκας ὥς οὐδὲν λέγεις;

καὶ τῶν θεατῶν ὁπότεροι

πλείους σκόπει. ΔΙ. καὶ δὴ σκοπῶ.

ΑΔ. τί δῆθ' ὀρᾷς; 1050

ΔΙ. πολὺ πλείονας, νῆ τοὺς θεοὺς,

τοὺς εὐρυπρώκτους· τουτονὶ

γούν οἶδ' ἐγὼ κάκεινον

καὶ τὸν κομήτην τουτονί.

ΑΔ. τί δῆτ' ἐρεῖς; 1055

ΔΙ. ἡττήμεθ', ὃ κινούμενοι,

πρὸς τῶν θεῶν δέξασθέ μου

θοῖμάτιον, ὥς

1040. Dicæologue folds his arms, and looks despairingly.

1041. *συνηγοροῦσιν ἐκ τίνων*, "of whom are our *συνήγοροι* composed?" (Cf. nos in Ach. 624. Vesp. 702.) 1043. "Of whom our tragedians?" 1045. "Of whom our demagogues?" On the difference between the *συνήγοροι* and *δημαγωγοί*, see Schömann de Comit. p. 109.

1049. *καὶ δὴ σκοπῶ*. *Well: suppose me looking*. Cf. Elmsl. ad Med. 380. Blomf. ad Choeph. 557. Monk ad Hippol. 1011. For similar command and assent, like that implied in the words *σκόπει*—*σκοπῶ*, compare Plato's *Sophist*. 229, b.

1056. Dicæologus, having surveyed the spectators, and finding or affecting to find nothing but the class of offenders here stigmatised among them, professes himself conquered. That he may not endanger his own safety by resisting so decided a majority, he further professes his readiness to join their party; and that he may do this with more expedition, he pretends to take off his upper garment and throw it in among them. The reader's good taste will, I am sure, excuse me for not dwelling upon this most painful part of the drama.

ἔξατομολῶ πρὸς ὑμᾶς.

ΣΩ. τί δῆτα ; πότερα τοῦτον ἀπάγεσθαι λαβὼν 1060
βούλει τὸν υἱόν, ἢ διδάσκω σοι λέγειν ;

ΣΤ. δίδασκε καὶ κόλαζε, καὶ μέμνησ' ὅπως
εὖ μοι στομῶσεις αὐτὸν, ἐπὶ μὲν θάτερα
οἷαν δικιδίοις, τὴν δ' ἐτέραν αὐτοῦ γνάθον
στόμωσον οἷαν ἐς τὰ μεῖζω πράγματα. 1065

1060. Strepsiades here returns to the stage, and is addressed by Socrates.

Ib. τί δῆτα ; Cf. infr. 1244.

Ib. Ordo : λαβὼν τοῦτον τὸν υἱὸν ἀπάγεσθαι (ἐπάγεσθαι, tecum sumere Reisk.) βούλει.

Ib. ἢ διδάσκω σοι λέγειν, or shall I teach him the art of speaking ? σοι is here redundant, as μοι is in the next verse but one.

1063. στόμα, the end or point of a dart or other martial weapon. Il. XV. 389. ξυστὰ . . . κατὰ στόμα εἰμένα χαλκῷ. Soph. Aj. 651. βαφῇ σίδηρος ὡς ἐθελύνθην στόμα | πρὸς τῆσδε τῆς γυναικός. Hence στομοῦν, to furnish with a point, to sharpen. Phot. Lex. στόμωμα τὸ ὀξύον τὸν σίδηρον. Pollux : Ἀριστοφάνης στομῶσαι εἶρηκε, τὸ λάλον ἀπεργάζεσθαι. Spanheim compares Soph. Œd. Col. 829. πολλὴν ἔχων στόμωσιν.

Ib. ἐπὶ μὲν θάτερα, on the one side. Plat. Protag. 314, e. ἐξῆς δ' αὐτῷ (Protagoræ) συμπεριεπάτουν ἐκ μὲν τοῦ ἐπὶ θάτερα Καλλίας ὁ Ἰπποπόικου καὶ ὁ ἀδελφὸς αὐτοῦ ὁ ὁμομήτριος . . . ἐκ δὲ τοῦ ἐπὶ θάτερα ὁ ἑτερος τῶν Περικλέους Ξάνθιππος κ. τ. λ. Laert. de Zenone, VII. 1. τὸν τράχηλον ἐπὶ θάτερα νενεκῶς ἦν. Lucian II. 155. V. 117. Ducker observes, that the phrase appears to be elliptical, and must be filled up as follows : ἐπὶ μὲν θάτερα στόμωσον τὴν γνάθον οἷαν δικιδίοις, i. e. on one side sharpen his cheek for small suits : in the second branch of the sentence, where the poet ought to have said, ἐπὶ θάτερα δέ, he substitutes, τὴν ἐτέραν δ' αὐτοῦ γνάθον.

1064. οἷαν (Suid. δυνατὴν) δικιδίοις. Compare, for construction as well as sentiment, Plat. in Euthyd. 272, a. ἔπειτα τὴν ἐν τοῖς δικαστηρίοις μάχην κρατίστω καὶ ἀγωνίσασθαι καὶ ἄλλον διδάξαι λέγειν τε καὶ συγγράφασθαι λόγους οἷους εἰς τὰ δικαστήρια. Ibid. 273, d. 290, a. 304, d. Theat. 178, e.

1065. "μεῖζω πράγματα. Suid. τὰ ἄδικα, τὰ ἐμφιλόσοφα, diminutive dixisse, δικιδίοις, liticulis. At *majora negotia* potius interpretarer *magis ardua negotia*, ad quæ filium suum vult instrui, utpote quum ipse senex, quum se daret in disciplinam Socratis, talia (sup. 421.) noluisse doceri." HARLES. To the same effect also Bergler. But are these learned commentators correct ? The one and sole object of Strepsiades, as has been already explained, is to obtain for himself or his son that forensic ability which shall not only rid him of

ΣΩ. ἀμέλει, κομιεῖ τοῦτον σοφιστὴν δεξιόν.

ΣΤ. ὥχρὸν μὲν σὺν ἔγωγε καὶ κακοδαίμονα.

ΧΟ. χωρεῖτέ νυν. οἶμαι δέ σοι ταῦτα μεταμελήσειν.

τοὺς κριτὰς ἃ κερδανούσιν, ἦν τι τόνδε τὸν χορὸν
ὠφελῶς ἐκ τῶν δικαίων, βουλόμεσθ' ἡμεῖς φράσαι. 1070

his debts, but be a permanent source of profit to him. τὰ μείζω πράγματα seems here therefore more important *legal* matters, as opposed to δικίδια, suits of a comparatively trifling nature: cf. sup. 456.

1066. ἀμέλει, *don't be uneasy*. Ib.-σοφιστὴν. Cf. sup. 353. 857.

1067. ἔγωγε. R. V. Dind. οἶμαι γε Br. Bekk. Herm. The three latter give the verse to Phidippides: the Rav. MS., in which it is followed by Dind., to Strepsiades. Adopting the latter, we should paraphrase the passage: "nay rather, instead of δεξιόν, let me find him ὥχρὸν and κακοδαίμονα, in other words, the exact counterpart of Chærephon and yourself."

1068. χωρεῖτέ νυν, addressed to father and son conjointly, who now retire from the stage. The σοι is to be applied to Strepsiades, as he turns his back upon the Chorus. (By Brunck and the Rav. MS. this warning voice is given to Phidippides. Bekker, Herm. Schutz. Dind. assign it more properly to the Chorus.)

1069. τοὺς κριτὰς may be considered as a nominative absolute, equivalent to κατὰ τοὺς κριτὰς, *quod attinet ad iudices*, or as an inverted structure similar to v. infr. 1102. and familiar to every scholar, φράσαι τοὺς κριτὰς pro φράσαι ἃ οἱ κριταί. ERN.

Ib. κριταί. The ^b judges, to whom the task of assigning the dramatic prize was confided, and to whom addresses similar to that in the text were not unfrequently made. (Cf. Av. 1101. Eccl. 1154.) That they were not inaccessible to corruption, may be inferred from the following allusion in Xenophon's Banquet, (V. 10.) Πάπαι, ἔφη ὁ Σωκράτης, οὐχ ὅμοιον ἔοικε τὸ σὺν ἀργύριον, ὃ Κριτόβουλε, τῷ Καλλίῳ εἶναι. Τὸ μὲν γὰρ τοῦτου δικαιοτέρους ποιεῖ τὸ δὲ σὺν, ὥσπερ τὸ πλεῖστον, διαφθεῖρειν ἱκανὸν καὶ δικαστὰς καὶ κριτὰς. For further illustrations of the word, see Xen. Hell. IV. 4. 3. Eund. de Mag. Eq. I. 26.

1070. ἐκ τῶν δικαίων, *justly*. Pl. 755. ἐκ δικαίων. Av. 1435. ἐκ τοῦ

^b They were usually five in number. In the following anecdote, so honourable to Cimon, we find the number doubled. 'Εφ' ᾧ καὶ μάλιστα πρὸς αὐτὸν ἡδέως ὁ δῆμος ἔσχευε, ἔθεντο δ' εἰς μνήμην αὐτοῦ καὶ τὴν τῶν τραγῳδῶν κρίσιν ὀνομαστὴν γενομένην. πρῶτην γὰρ διδασκαλίαν τοῦ Σοφοκλέους ἔτι νέου καθέντος, 'Αφειλίῳν (l. 'Αψηφίῳν) ὁ ἄρχων, φιλονεικίας οὐσης καὶ παραδείξεως τῶν θεατῶν, κριτὰς μὲν οὐκ ἐκλήρωσε ταῦ ἀγῶνος ὥς δὲ Κίμων μετὰ τῶν συστρατῆγων προσελθὼν εἰς τὸ θέατρον ἐποίησάτο τῷ θεῷ τὰς νενομισμένας σπονδὰς, οὐκ ἀφήκεν αὐτοὺς ἀπελθεῖν, ἀλλ' δοκῶσας ἠνάγκασε καθίσαι καὶ κρίναι δέκα ὄντας, ἀπὸ φυλῆς μιᾶς ἕκαστον. Plut. Vit. Cim. §. 8.

πρῶτα μὲν γὰρ, ἣν νεᾶν βουλῆσθ' ἐν ὥρᾳ τοὺς ἀγρούς,
 ὕσομεν πρώτοισιν ὑμῖν, τοῖσι δ' ἄλλοις ὕστερον.
 εἶτα τὸν καρπὸν τε καὶ τὰς ἀμπέλους φυλάξομεν,
 ὥστε μήτ' αὐχμὸν πιέξειν μήτ' ἄγαν ἐπομβρίαν.
 ἣν δ' ἀτιμάσῃ τις ἡμᾶς θνητὸς ὦν οὐσας θεὰς, 1075
 προσχέτω τὸν νοῦν, πρὸς ἡμῶν οἷα πείσεται κακᾶ,
 λαμβάνων οὔτ' οἶνον οὔτ' ἄλλ' οὐδὲν ἐκ τοῦ χωρίου.

δικαίου. Herodot. V. 37. ἐκ τοῦ ἐμφανέος. VIII. 126. IX. 1. Dem.
 197, 24. Andoc. 27, 38. ἐκ τοῦ φανεροῦ. Xen. Hell. VI. 5, 16.

1071. νεᾶν Gl. ἀροτριᾶν, novare, terram aratro vertere. Xen. Econ.
 cc. 16. 17. (Cf. Hes. Op. 460. sq. νεωμένη γῆ, land newly broken up.)
 ἐν ἄρᾳ, incuante vere. Br. Schneid. ad Xen. Econ. 5. §. 4. suo,
 stato, certo tempore.

1073. τὸν καρπὸν τε καὶ τὰς ἀμπέλους, Dind. (τὸν καρπὸν τεκούσας,
 Br. Bek. Sch. Herm.), i. e. the fruits of the vine. Laert. de Ana-
 charse I. 103. οὗτος τὴν ἀμπελον εἶπε τρεῖς φέρειν βότρυν· τὸν πρῶτον,
 ἡδονῆς· τὸν δεύτερον, μέθης· τὸν τρίτον, ἀφιδίας.

1074. αὐχμὸν πιέζειν κ. τ. λ. Of all the mendacities of Apollonius,
 none perhaps is more impudent than the contrivance by which his
 Indian philosophers are represented as making themselves independ-
 ent of the elements, both for drought and rain: καὶ διττῷ ἑωρακέναι
 πῖθω λίθου μέλας, ὄμβρων τε καὶ ἀνέμων ὄντε. ὁ μὲν δὴ τῶν ὄμβρων, εἰ
 αὐχμῷ ἢ Ἰνδικῇ πιέζοιτο, ἀνοιχθεὶς, νεφέλας ἀναπέμπει, καὶ ὑγραίνει τὴν γῆν
 πᾶσαν· εἰ δὲ ὄμβροι πλεονεκτοῖεν, ἴσχει αὐτοὺς, ξυγκλείόμενος. III.
 14.

Ib. ἐπομβρία (ἐπομβρος), over-much rain. Laert. de Heraclit. IX.
 3. καὶ μέντοι καὶ διὰ τοῦτο περιτραπείς εἰς ὕδρον (ἀροτρίαν), κατῆλθεν εἰς
 ἄστυ, καὶ τῶν λατρῶν αἰνιγματωδῶς ἐπυνθάνετο, εἰ δύναντο ἐξ ἐπομβρίας
 αὐχμὸν ποιῆσαι; τῶν δὲ μὴ συνιέντων, αὐτὸν εἰς βούστασιν κατορύξας, τῇ
 τῶν βολβίτων ἀλέᾳ ἡλπισεν ἐξατμισθῆσθαι (noxium ac exudantem
 humorem exhauriri posse). Οὐδὲν δ' ἀνίων οὐδ' οὕτως, ἐτελεύτα. See
 also Vit. Apollon. I. 9.

1076. πρὸς ἡμῶν. The Theætetus of Plato furnishes too philosophi-
 cal an exposition of this grammatical form, to be here neglected. 159,
 d. ἐγένετο γὰρ δὴ ἐκ τῶν προωμολογημένων τό τε ποιοῦν καὶ τὸ πάσχειν
 γλυκύνει τε καὶ αἰσθῆσιν, ἅμα φερόμενα ἀμφοτέρω, καὶ ἡ μὲν αἰσθησις
 πρὸς τοῦ πασχόντος οὐσα αἰσθανομένην τὴν γλῶσσαν ἀπειργάσατο, ἡ δὲ
 γλυκύνει πρὸς τοῦ οἶνου περὶ αὐτὸν φερόμένη γλυκύν τὸν οἶνον τῇ ὑγαι-
 νούσῃ γλώττῃ ἐποίησε καὶ εἶναι καὶ φαίνεσθαι.

1077. χωρίον, a farm. In former plays we illustrated this word
 by references bearing a political sense; here we must look to it in a
 philosophical point of view. Hippias of himself, ap. Plat. 282, d. ἐν
 ἀλίγῳ χρόνῳ πάνυ πλέον ἢ πεντήκοντα καὶ ἑκατὸν μνᾶς εἰργασάμενη, καὶ ἐξ
 ἐπὶ γε χωρίου πάνυ σμικροῦ, Ἴνυκοῦ, πλέον ἢ εἴκοσι μνᾶς. Laert. de
 Xenoph. II. 53. Ἡλείους τε στρατευσαμένους εἰς τὸν Σκιλλοῦντα, καὶ

ἡνίκ' ἂν γὰρ αἶ τ' ἐλάαι βλαστάνωσ' αἶ τ' ἄμπελοι,
 ἀποκεκόφονται· τοιαύταις σφενδόνας παιήσομεν.
 ἦν δὲ πλινθεύοντ' ἴδωμεν, ὕσομεν καὶ τοῦ τέγους 1080
 τὸν κέραμον αὐτοῦ χαλάζαις στρογγύλαις συντρίψομεν.
 κἂν γαμῇ ποτ' αὐτὸς ἢ τῶν ξυγγενῶν ἢ τῶν φίλων,
 ὕσομεν τὴν νύκτα πᾶσαν· ὥστ' ἴσως βουλήσεται
 κἂν ἐν Αἰγύπτῳ τυχεῖν ὧν μᾶλλον ἢ κρῖναι κακῶς.

βραδυνόντων Λακεδαιμονίων, ἐξελεῖν τὸ χωρίον. De Bione IV. 48. πρὸς τὸν τὰ χωρία κατεδηδοκῶτα, Τὸν μὲν Ἀμφιάραον, ἔφη, ἡ γῆ κατέπιε, σὺ δὲ τὴν γῆν. In Plato's Will, (III. 41.) whether genuine or not, we pretend not to say, we find two farms to be disposed of. We content ourselves with the first: τὸ Ἐνιφιστιάδων χωρίον... μὴ ἐξέστω τοῦτο μηδενὶ μήτε ἀποδόσθαι, μήτε ἀλλάσθαι, ἀλλ' ἔστω Ἀδεϊμάντου τοῦ παιδίου εἰς τὸ δυνατόν. de Zenone VII. 36. διίπειραν δὴ ποτε βουλευθεὶς λαβεῖν αὐτοῦ ὁ Ἀντίγονος, ἐποίησεν αὐτῷ πλαστῶς ἀγγελθῆναι, ὥς εἴη τὰ χωρία αὐτοῦ πρὸς τῶν πολεμίων ἀφηρημένα· καὶ σκυθρωπάσαντος, Ὁρᾶς, ἔφη, ὅτι οὐκ ἔστιν ὁ πλοῦτος ἀδιάφορον;

1078. ἡνίκ' ἂν. Porson compares Pl. 107. Eccl. 273. Eurip. Electr. 1143. Lycoph. Stob. p. 491. Add Eurip. Suppl. 1217.

1079. ἀποκεκόφονται Gl. ἀφ' ἡμῶν. Cf. Arist. Thesm. 1127.

Ib. σφενδόνας, i. e. *grandine*. Schol. ὅτι ἡ χάλαζα ὡς λίθος ἐστίν. ἢ μεταφορὰ ἐκ τῶν λίθων καὶ τῶν σφενδονῶν.

Ib. παιήσομεν. Lysist. 459. οὐ παιήσετ', οὐκ ἀρήξετε;

1080. πλινθεύοντ', *building with bricks*. Ib. τοῦ τέγους αὐτοῦ (*ipsius tecti*), τὸν κέραμον. Lucian's *Contemplantēs*: ἐπὶ δαίπτον κληθεὶς ὑπό τιμος τῶν φίλων ἐς τὴν ὑστεραίαν, μάλιστα ἦξω, ἔφη· καὶ μεταξὺ λόγοντος, ἀπὸ τοῦ τέγους κεραμῖς ἐπιπεσοῦσα, οὐκ οἶδ' ὅτου κωήσαντος, ἀπέκτεινεν αὐτόν. III. 39.

1081. χαλάζαις. Plut. Plac. Phil. III. 4. Ἀναξίμενης, νέφη μὲν γίνεσθαι παχυνθέντος ὀσιπλείστον τοῦ ἀέρος, μᾶλλον δὲ ἐπισυναχθέντος ἐκθλίβεσθαι τοὺς ὄμβρους· χιόνα δ', ἐπειδὴν τὸ καταφερόμενον ὕδωρ παγῇ· χάλαζαν δὲ, ὅταν συμπεριληφθῇ τῷ ὑγρῷ πνεύματι. For opinions of Zeno and Epicurus, see Laert. VII. 153. X. 106. Iamb. Vit. Pyth. XXVIII. 135. καὶ μυρία ἕτερα τοιῶν θεϊότερα καὶ θαυμαστότερα περὶ τάνδρος ὁμαλῶς καὶ συμφώνως ἰσταρεῖται· προρρήσεις τε σεισμῶν ἀπαράβατοι, καὶ λοιμῶν ἀποτροπαὶ σὺν τάχει, καὶ ἀνέμων βλαίων χαλαζῶν τε χύσεως παραντικά κατενῆσεις.

1082. ἢ (τις) τῶν ξυγγενῶν. Passow compares Soph. Aj. 190. Trach. 2.

1083. τὴν νύκτα πᾶσαν. Cf. Stalbaum ad Plat. Euthyphr. §. 6. "Ad nocturnam sponsæ deductionem respicit." Wakefield.

1084. ἐν Αἰγύπτῳ, because there the unjust umpire would have been free from rain.

ΣΤ. πέμπτη, τετράς, τρίτη, μετὰ ταύτην δευτέρα, 1085
 εἴθ' ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν
 δέδουκα καὶ πέφρικα καὶ βδελύττομαι,
 εὐθὺς μετὰ ταύτην ἔστ' ἔνη τε καὶ νέα.
 πᾶς γάρ τις ὁμνὺς, οἷς ὀφείλων τυγχάνω,
 θεῖς μοι πρυτανεῖ' ἀπολεῖν μέ φησι κάξολεῖν, 1090
 ἐμοῦ μέτρι' ἅττα καὶ δίκαι' αἰτουμένου·

Μησιόλοχος ὡς Ἑλένη.

Νεῖλῳ μὲν αἶδε καλλιπάρθενοι ῥοαί,

ὃς ἀντὶ δίας ψακάδος Αἰγύπτου πέδον

λευκῆς νοτίζει μελανοσυρμαῖον λεῖον. Arist. Thesm. 855.

1085. Strepsiades, true to the promise made to Socrates, (sup. v. 645.) enters with a sack of barley-meal thrown over his shoulders. Slowly and anxiously he counts upon his fingers the days of the month; "the 26th—the 27th—the 28th—the 29th—and then the day which belongs neither to the new moon nor to the old, but is common to both."

Ib. πέμπτη, τετράς κ. τ. λ. The Athenians divided their month into three decads: the third decad containing the days which followed the twentieth (εἰκάς) to the thirtieth. In this decad the days were numbered in a retrograde order, the last day being called *ἐνη καὶ νέα*, the 29th *δευτέρα φθινοντος*, the 28th *τρίτη φθινοντος*, the 27th *τετράς φθινοντος*, the 26th *πέμπτη φθινοντος* &c. to the 20th.

1088. *ἐνη τε καὶ νέα*. See Tim. Lex. A name given by Solon to the 30th of the month, because "during part of that day the moon was old, and for the remaining part new." Quart. Rev. IX. 361. See also Kruse's *Hellas*, I. 226. Hudtwalcker's *Diäteten*, p. 21. Cf. Lucian IV. 108.

1089. *πᾶς τις*. Eccl. 692. Ran. 1022. *πᾶς τις ἀνὴρ*. 981. *ἅπας τις*. Antiph. 118, 32. Dem. 1396, 24. Menand. Fr. Ὑγιῆς νοσοῦντα ῥᾶστα *πᾶς τις νοθετεῖ*.

Ib. *ὁμνυ'* Bek. Dind. *ὁμνὺς* Reiz. Herm. Sch. a reading which simplifies the construction, and is perfectly agreeable to a feature in the Greek language, that of accumulating participles without a connecting conjunction. *ὁμνὺς φησι*, declares with an oath.

1090. *θεῖς πρυτανεία*. Cf. infr. 1134. 1208. This proceeding, the first preliminary of an Attic suit at law, has been fully explained by us in Vesp. (671.) Ib. *μοι* redundant.

1091. *μέτρι' ἅττα*. Pors. (Opusc. 240.) Dind. *μέτριά τε* Bek. *μέτριά τοι* Br. Herm. In Xenoph. Hell. IV. 8. 5. lege, *ἀλλ' ἅττα χωρία*. In Lucian. Timon. *μυρί' ἅττα ἀγκιστρα*. Довв.

“ὦ δαιμόνιε, τὸ μὲν τι νυνὶ μὴ λάβης,
τὸ δ' ἀναβαλοῦ μοι, τὸ δ' ἀφές,” οὐ φασὶν ποτε
οὕτως ἀπολήψεσθ', ἀλλὰ λουδοροῦσί με
ὥς ἄδικος εἰμὶ, καὶ δικάσασθαί φασί μοι·
νῦν οὖν δικάζεσθων· ὀλίγον γάρ μοι μέλει,
εἴπερ μεμάθηκεν εὖ λέγειν Φειδιππίδης,
τάχα δ' εἴσομαι κόφας τὸ φροντιστήριον.
παῖ, ἡμὶ, παῖ, παῖ. ΣΩ. Στρεψιάδην ἀσπάζομαι.
ΣΤ. κᾶγωγέ σ'· ἀλλὰ τουτονὶ πρῶτον λαβέ·

1095

1100

1092. ὦ δαιμόνιε, *Du Göttlicher*, Welck. *Du schlimmer Mann*.
Voss. *mein Bester*, my good fellow. Wiel.

Ib. τὸ μὲν τι νυνὶ μὴ λάβης. *Diess bisschen nimm mir jezt nicht ab, take not this from me yet*. Welck. *dies noch sogleich nicht eingemahnt, do not claim instant payment for this*. Voss.

1093. ἀναβάλλεσθαι, *defer, put off*. Eccl. 982. ἀλλ' οὐχὶ νυνὶ τὰς ὑπερεξηκοντέεις | εἰσάγομεν, ἀλλ' εἰσαυθὺς ἀναβεβλήμεθα. Dem. 541, 26. τὸ μὲν πρῶτον ἐπισχεῖν ἐδείτό μου τὴν δίκαν, ἔπειτα εἰς τὴν ὑστεραίαν ἀναβαλέσθαι.

Ib. ἀφές. Isoc. 402, c. ἀφίεναι τὰ χρεῖα.

1093-4. οὐ φασὶν ποτε οὕτως ἀπολήψεσθ'. Cf. *infr.* 1228. 1237. So kämen wir ja nie zum unsern. Wiel. Nie kommen wir also zum Unsern. Voss. More closely: *They^c deny that they shall ever thus recover what is due to them*. Cf. Dem. 968, 11. (The mimicry which here takes place—the cringe, the bow, the insinuating tone, with which Strepsiades represents his own request as made, and the harsh tone in which the answer is couched, will of course occur to the reader.)

1095. δικάσασθαι (sc. δίκην) μοι. Dem. 1196, 26. ὀφείλων ἡμῖν Τιμόθεος τὸ ἀργύριον, οὐ δικάζομαι αὐτῷ. 1267, 8. οὕτως καὶ δικάζομαι καὶ μισῶ καὶ ἐπεξέρχομαι.

1099. ἡμὶ=φημὶ, in familiar language. Ran. 37. παῖδιον, παῖ, ἡμὶ, παῖ, where see Thiersch.

Ib. ἀσπάζομαι. Socrates comes out from the Phrontisterium: salutations and embraces pass between him and Strepsiades.

1100. τουτονὶ, sc. τὸν θύλακον, *this bag of meal*. Nothing can be stronger than the declarations made by Xenophon and Plato, that Socrates received no payment from those who enjoyed the benefit of his instructions. (Xen. Mem. I. 2. 5. 7. 60. I. 6. 5. Plat. Apol. 19, e. 31, b.) How then was he to subsist? Private fortune he had none; for of the trifle left him by his father, he had, it seems,

^c “Est observandum, τὸ οὐ φημι, aliquando idem significare quod *nego*, aliquando minus. Et omnino, quæ differentia acute notatur a jurisconsultis inter hæc: Volo, non volo, Nolo: eadem notari debet in istis φημὶ, οὐ φημι, ἀπόφημι.” I. Cassaub. ad Lært. I. 99.

χρὴ γὰρ ἐπιθauμάζειν τι τὸν διδάσκαλον.

καὶ μοι τὸν υἱὸν, εἰ μεμάθηκε τὸν λόγον

ἐκείνον, εἴφ', ὃν ἀρτίως εἰσήγαγες.

ΣΩ. μεμάθηκεν. ΣΤ. εὖ γ', ὃ παμβασιλεῖ Ἀπαι-
όλη.

been speedily robbed (Brucker I. 524.); he followed no occupation, and he earned nothing, as other citizens of the poorer classes did, by attendance in the ecclesia and the courts of law. If he did not wish therefore to live a perpetual dependant upon the bounty of Crito (Laert. II. 121.), how again, it may be asked, did he subsist? Two statements have been left, one by Aristoxenus, a scholar of Aristotle, the other by Aristippus, an auditor of Socrates himself, either of which, without impeaching the testimony of Xenophon and Plato, will enable us to solve the difficulty. The statement of Aristoxenus implies, that though Socrates took no actual pay from any individual, it was usual for him to put forth a little chest, into which his admirers dropped what they pleased, the chest being again put forth, as soon as its contents had been disposed of. (Laert. II. 20.) The statement of Aristippus is more in harmony with the present text, being to the effect, that though Socrates received no money from his auditors, he was paid in another way; wine and provisions were sent by them to their great instructor, of which he took as much as served for his immediate use, and then returned the rest. (Laert. II. 74.)

1101. (*aside*) ἐπιθauμάζειν τὸν διδάσκαλον, to give the master a proof of respect. Gl. θauμαστὴς τιμῶν καὶ δεξιούσθαι. Suid. ἐπιθauμάζειν, ἀπὸ τοῦ δόροις τιμῶν.

1102. Ordo: εἰπέ μοι τὸν υἱὸν, i. e. περὶ τοῦ υἱοῦ. Cf. sup. 926. 1069. and Thiersch ad Ran. 432.

1103. δν. The critics are divided in opinion as to the antecedent to this relative; whether υἱὸν or τὸν λόγον ἐκείνον, i. e. τὸν ἄδικον. I think, with Dindorf, there can be no doubt that it is to be referred to the latter.

Ib. εἰσήγαγες, brought on the stage.

1104. μεμάθηκεν. At this emphatic declaration, Strepsiades leaps and dances for joy; shouting at the top of his voice "Victoria, Victoria!" But another question occurs: how had Phidippides become so speedy a convert to the philosophy and the habits of a school, for which he had previously shewn so utter a distaste? Considering his warm passion for horses and chariots, and that his father's in-

^d On the question, as to what philosophers of antiquity did or did not receive pay for the instructions they gave, and the opinions held as to the propriety or otherwise of receiving such compensation, the reader may collect some information or amusement from the following references: Laert. IV. 2. VII. 189. IX. 52. X. 121. Brucker II. 150-1-7. 310. 341. III. 369. Lucian III. 109.

ΣΩ. ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλῃ δίκην. 1105

ΣΤ. κεί μάρτυρες παρήσαν, ὅτ' ἐδανειζόμεν ;

ΣΩ. πολλῶ γε μᾶλλον, κἂν παρῶσι χίλιοι.

ΣΤ. βοάσομαί τᾶρα τὰν ὑπέρτονον

βοάν. ἰὼ, κλάετ' ὠβολοστάται,

dignation had recently dispossessed him of both, I know nothing so likely to have worked upon his imagination as the splendid array of both, which one of the myths, derived from the doctrines of the Pythagorean school, contained, and which his preceptor, whether Socrates or Euripides, was so eminently qualified to set before him. (For this striking portion of a dialogue, which Schleiermacher terms "the first burst of the Platonic inspiration drawn from Socrates," see Appendix (D).)

Ib. Ἀπαιδὼν = Ἀποστέρησις, i. e. the imaginary goddess of the γνώμη ἀποστερητική, which has been so long sought for.

1106. δανείζεσθαι, to borrow on usury. Plutarch. de vitando aere alieno, §. 2. ἀπὸ τῆς ἰδίας δάνεισαι τραπέζης. §. 6. τὸ δανείζεσθαι τῆς ἐσχάτης ἀφροσύνης καὶ μαλακίας ἐστίν. "Ἐχεις ; μὴ δανείσῃ, οὐ γὰρ ἀπορεῖς" οὐκ ἔχεις ; μὴ δανείσῃ, οὐ γὰρ ἐκτίσεις. δανείζειν, to lend on usury. Id. Ibid. §. 7. ὁ Ῥουτίλιος ἐκείνος ἐν Ῥώμῃ τῷ Μουσωνίῳ προσελθὼν, "Μουσώνιε," εἶπεν, "ὁ Ζεὺς ὁ σωτὴρ, ὃν σὺ μιμῇ καὶ ζήλοισι, οὐ δανείζεται" καὶ ὁ Μουσώνιος μειδιάσας, εἶπεν, "Οὐδὲ δανείζει." Ὁ γὰρ Ῥουτίλιος δανείζων αὐτὸς, ὠνεῖδιζεν ἐκείνῳ δανειζόμενῳ.

1107. κἂν παρῶσι. Rav. Pors. Dind. κεί παρήσαν Br. Herm. Sch.

Ib. πολλῶ μᾶλλον. Cf. Heind. ad Plat. Phædon. §. 68.

1108. βοάσομαι, Doric Dial. for βοήσομαι. On futures of this kind, see Monk in Alcest. p. 21. Strepsiades appears to be here quoting from some Doric strain, and of course suits the action to the word by uttering a prodigious shout. For the metre, cf. nos in Ach. 1079.

Ib. τᾶρα (τοι et ἄρα). See Gaisford ad Hephæst. p. 222.

Ib. ὑπέρτονον (τείνω) excessively loud. Laert. de Diog. VI. 35. μμείσθαι ἔλεγε τοὺς χοροδιδασκάλους. καὶ γὰρ ἐκείνους ὑπὲρ τόνον ἐνδιόβαι, ἔνεκα τοῦ τοὺς λοιποὺς ἀψασθαι τοῦ προσήκοντος τόνου.

1109. ὀβολοστάτης (ὀβολος, ἴσθημι), a weigher of obols, or usurer of the lowest class. Lysias fr. 37. οἱ ὀβολοστατοῦντες. Apollon. Vīt. VIII. 7. §. 11. τούτῳ γὰρ (Euphratæ sc.) ἐντεύθεν, τί λέγω χρήματα ; πηγαί μὲν οὖν εἰσι πλούτου, κάπλ τῶν τραπεζῶν ἤδη διαλέγεται κάπηλος, ὑποκάπηλος, τελώνης, ὀβολοστάτης, πάντα γιγνόμενος τὰ πωλούμενά τε καὶ πωλούντα. Lucian III. 3. ἀτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιοῦσιν ἐν τῇ πόλει ; Φιλ. καυὸν οὐδὲν, ἀλλ' οἷα καὶ πρὸ τοῦ, ἀρπάζουσιν, ἐπιγορκοῦσι, τοκογλυφοῦσιν, ὀβολοστατοῦσιν.

Παῖς ὢν, μετ' ἀδελφῆς εἰς Ἀθήνας ἐνθάδε
ἀφικόμην, ἀχθεῖς ὑπὸ τινος ἐμπορόν,

αἰτοί τε καὶ τάρχαῖα καὶ τόκοι τόκων· 1110
οὐδὲν γὰρ ἂν με φλαυρον ἐργάσαισθ' ἔτι·
οἶος ἐμοὶ τρέφεται
τοῖσδ' ἐνὶ δώμασι παῖς,
ἀμφήκει γλώττη λάμπων,
πρόβολος ἐμὸς, σωτήρ δόμοις, ἐχθροῖς βλάβη, 1115
λυσανίας πατρῶων μεγάλων κακῶν
ὃν κάλεσον τρέχων ἔνδοθεν ὡς ἐμέ.
ὦ τέκνον, ὦ παῖ, ἔξελθ' οἴκων,
ἄε σοῦ πατρός.
ΣΩ. ὃδ' ἐκείνος ἀνήρ· 1120

Σύρος τὸ γένος ὦν. περιτυχὼν δ' ἡμῖν ὁδὶ
κηρυττομένοις ὀβολοστάτης ὦν ἐπρίτατο,
ἄνθρωπος ἀνυπέρβλητος εἰς πονηρίαν
τοιούτος, οἷος μηδὲν εἰς τὴν οἰκίαν
μηδ' ὦν ὁ Πυθαγόρας ἐκείνος ἦσθιεν
ὁ τρισμακαρίτης εἰσφέρειν, ἔξω θύμου.

Antiph. ap. Athen. III. 108, e.

1110. ἀρχαῖα, capital as opposed to interest (τόκος). Dem. 914, ult. οὐ μόνον τάρχαῖα καὶ τοὺς τόκους ἀπεδίδον. 1200, 19. οἶεται δεῖν καὶ τάρχαῖα ἀποστερήσαι. 1253, 8. ἀποδοῦναι οὔτε τὸν τόκον, οὔτε τὸ ἀρχαῖον. Cf. Alciph. I. I. ep. 26. Athen. 612, c.

Ib. τόκοι τόμων, compound interest. Theophrast. ch. 10. δεινὸς δὲ καὶ ὑπερῆμεριαν πρᾶξαι, καὶ τόκον τόκου. Plat. 8 Legg. 842, d. ἐπιτόκων τόκων. Lucian. Vit. Auct. καὶ οὐ μόνον γε ἀπλῶς, ὥσπερ οἱ ἄλλαι, τοὺς τόκους, ἀλλὰ καὶ τούτων ἐτέρους τοὺς τόκους λαμβάνειν.

1114. ἀμφήκης (ἀκη), sharp on both sides. ξίφος, φάσγανον ap. Hom.

1115. πρόβολος (προβάλλω), armour of any kind, (shield, spear, hunting-spear,) held forward for defence. Herodot. VII. 76. ἀσπίδας δὲ ὠμοβοῦντας εἶχον σμικρὰς, καὶ προβόλους δύο λυκοεργέας ἕκαστος εἶχε.

Ib. ἐχθροῖς βλάβη, Rav. Herm. Dind. ἐχθροῖς ἀνιάρως Bz.

1116. λυσανίας (λύω, ἀνία)=Πανσανίας, grief-loosener. Metre, Dochmiac. So also 1117. 1119.

1117. κάλεσον=ἐκκάλεσον, evoca. HERM. Ib. ὡς ἐμέ=πρὸς ἐμέ.

1118-19. Cf. Eurip. Hec. 169. ὦ τέκνον, ὦ παῖ . . ἔξελθ', ἔξελθ' οἴκων· αἶε ματέρως.

1120. ὃδ', here. Plat. Men. 89, e. ἡμῖν αὐτὸς ὅδε παρακαθίζετο.

Ib. The door of the school opens, and Phidippides returns to the stage, a singular mixture of Phrontist and Sophist. As the first, he is of course deadly pale, and his nose seems formed for no other

ΣΤ. ὦ φίλος, ὦ φίλος.

ΣΩ. ἄπιθι λαβὼν τὸν υἱόν.

ΣΤ. ἰὼ ἰὼ τέκνον.

ἰοῦ ἰοῦ.

ὥς ἦδομαί σου πρῶτα τὴν χροιάν ἰδών.

1125

νῦν μὲν γ' ἰδεῖν εἰ πρῶτον ἐξαρηνητικὸς

κάντιλογικὸς, καὶ τοῦτο τοῦπιχώριον

ἀτεχνῶς ἐπανθεῖ, τὸ "τί λέγεις σύ;" καὶ δοκεῖν

ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ', οἷδ' ὅτι.

purpose but to hang all the world upon it, except Socrates and Chærephon; but the sharp features, the keen and cunning eye, the contemptuous smile that plays about the lips, and above all, the bold and unabashed front, belong to the Sophistic and predominant part of him. The embraces, and other ebullitions of parental joy, he receives as a philosopher should, with the utmost coolness and indifference.

1122. Socrates reenters the Phrontisterium.

1126. ἰδεῖν. "An infinitive is sometimes put with words which express a quality, and shews the respect in which that quality obtains, where in Latin, after adjectives, the supine in -u, or the gerund in -do, follows. The infinitive in that case has the same signification as the accusative of the substantive, with or without κατά. . . This infinitive is particularly frequent after adjectives." Matth. Gr. Gr. §. 535.

1127. ἀντιλογικός. The meaning of this word in ancient language has been given in a former note (869). In modern phrase, it means that the young knight now belongs to

Men of that large profession that can speak
To every cause, and things mere contraries,
Till they are hoarse again, yet all be law!
That with most quick agility can turn
And re-turn; can make knots and then undo them;
Give forked counsel, take provoking gold
On either side and put it up.

BEN JONSON.

1128. ἀτεχνῶς, omnino.

Ib. ἐπανθεῖ. Plutarch, speaking of the freshness of the works of art made in the age of Pericles (Peric. c. 13.), observes: οὕτως ἐπανθεῖ τις καινότης αἰεὶ ἀθικτον ὑπὸ τοῦ χρόνου διατηροῦσα τὴν ὄψιν, ὥσπερ ἀειθαλὲς πνεῦμα καὶ ψυχὴν ἀγήρω καταμεμγμένην τῶν ἔργων ἐχόντων.

Ib. τί λέγεις σύ; This expression has been explained in a former play (Ach. 742).

1129. κακουργοῦντ'. Treatises περὶ τοῦ κακουργεῖν are mentioned

ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος. 1130

νῦν οὖν ὅπως σώσεις μ', ἐπεὶ καπώλεσας.

ΦΕ. φοβεῖ δὲ δὴ τί; ΣΤ. τὴν ἔην τε καὶ νέαν.

ΦΕ. ἔνη γάρ ἐστι καὶ νέα τις ἡμέρα;

ΣΤ. εἰς ἣν γε θήσῃ τὰ πρυτανεῖά φασί μοι.

ΦΕ. ἀπολοῦς' ἄρ' αὖθ' οἱ θέντες· οὐ γὰρ ἔσθ' ὅπως
μὴ ἡμέρα γένοιτ' ἂν ἡμέραι δύο. 1136

ΣΤ. οὐκ ἂν γένοιτο; ΦΕ. πῶς γάρ; εἰ μὴ πέρ γ'
ἄμα

αὐτὴ γένοιτ' ἂν γραῦς τε καὶ νέα γυνή.

ΣΤ. καὶ μὴν νενόμισται γ'. ΦΕ. οὐ γὰρ, οἶμαι, τὸν
νόμον

ἴσασιν ὀρθῶς ὅ τι νοεῖ. ΣΤ. νοεῖ δὲ τί; 1140

ΦΕ. ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος τὴν φύσιν.

ΣΤ. τουτὶ μὲν οὐδέν πω πρὸς ἔην τε καὶ νέαν.

ΦΕ. ἐκεῖνος οὖν τὴν κλῆσιν ἐς δὺ ἡμέρας

ἔθηκεν, ἐς γε τὴν ἔην τε καὶ νέαν,

by Laertius (II. 121. 123.), as among the works of the Socratic scholars, Crito and Simon.

Ib. οὐδ' οἶσι. Cf. Plut. 452. 838. Lysist. 154. Vesp. 1348. Pac. 365. Dem. 343, 27. 405, 14. 428, 27. et alibi.

1130. Ἀττικὸν βλέπος (*frontem perfrictam* s. *vultum impudentem*, Kust.) = Ἀττικὸν βλέμμα. Corinth. de dial. Att. §. 10. p. 17. Polux II. 56. Ἀριστοφάνης δὲ καὶ βλέπος ἐκάλεσε καὶ βλέπησιν.

1134. θήσῃ πρυτανεῖα, *will commence legal proceedings*. Cf. Plattner I. 132. Dem. 1074, pen. Isæus 42, 32.

1135. ἀπολοῦς' ἄρ. Rav. Herm. Dind. ἀπολοῦντ' ἄρ. Br.

1139. νενόμισται, *yet so old custom and the law have ruled it*. Antiph. 140, 7. τὸν νομιζόμενον (*ritu vetusto sancitum*) ὅρκον διομοσαμένους. 141, 35. τὸ νομιζόμενον καὶ τὸ θεῖον δεδιώς. Dem. 1388, ult. τὸν νομιζόμενον λόγον εἰπεῖν, *orationem habere, ex lege et ritu vetusto habendam*.

1141. φιλόδημος, *a friend to democracy*. Plut. in vit. Sol. 16. Σόλων . . . δημοτικὸς ὢν καὶ μέσος.

1143. κλῆσιν . . ἔθηκεν—assigned the summons or commencement of the action. “pro ἔθηκεν MS. ἔδωκεν, non male. Sic Latini dare actionem.” ERN.

1144. τὴν ἔην τε καὶ νέαν. Laert. de Thalete I. 24. πρῶτος δὲ καὶ

ἴν' αἱ θέσεις γίνονται τῇ νομηνίᾳ.

1145

ΣΤ. ἵνα δὲ τί τὴν ἔτην προσέθηκεν; ΦΕ. ἴν', ὃ μέλε,

παρόντες οἱ φεύγοντες ἡμέρα μᾶ
πρότερον ἀπαλλάττουσθ' ἐκόντες, εἰ δὲ μὴ,
ἔωθεν ὑπανιῶντο τῇ νομηνίᾳ.

ΣΤ. πῶς οὐ δέχονται δῆτα τῇ νομηνίᾳ

1150

ἀρχαὶ τὰ πρυτανεῖ', ἀλλ' ἔτη τε καὶ νέᾳ;

ΦΕ. ὅπερ οἱ προτένθαι γὰρ δοκοῦσί μοι ποιεῖν.

τὴν ὑστέραν τοῦ μηνός, τριακάδα εἶπε. Id. de Solone I. 57. πρῶτος δὲ Σόλων τὴν τριακάδα, ἔτην καὶ νέαν ἐκάλεσε. Idem ibid. 25. Συνιδὼν δὲ τοῦ μηνός τὴν ἀνωμαλίαν, καὶ τὴν κίνησιν τῆς σελήνης, ὅτε δυομένῳ τῷ ἡλίῳ πάντως, ὅτ' ἀνισχύοντι συμφερομένην, ἀλλὰ πολλάκις τῆς αὐτῆς ἡμέρας καὶ καταλαμβάνουσιν καὶ παρερχομένην τὸν ἥλιον, αὐτὴν μὲν ἔταξε ταύτην, ἔτην καὶ νέαν καλεῖσθαι, τὸ μὲν πρὸ συνόδου μόριον αὐτῆς, τῷ παυομένῳ μηνί, τὸ δὲ λοιπὸν ἤδη τῷ ἀρχομένῳ προσήκειν ἡγούμενος. Cf. sup. 1088.

1145. "That the deposit-money (θέσεις), and consequently the commencement of legal proceedings might take place on the new moon." For construction, see nos in Ach. 962.

Ib. νομηνίᾳ. Plut. de ære alieno vitando, §. 2. οὐδὲ ἀναμνήσει τῶν καλῶν καὶ τῆς νομηνίας, ἣν ἱερωτάτην ἡμερῶν οὖσαν, ἀποφράδα ποιοῦσιν οἱ δανεισταὶ καὶ στήγον.

1146. "Why then (ἵνα τί Pac. 408. Eccl. 719. Plat. Apol. 26, d.) did he not at once say the new day (νέαν), without adding the old (ἔτην);" or, "why then did he tack the old day to the new?"

1147-8. ἡμέρα μᾶ πρότερον, by a day earlier.

Ib. ἀπαλλάττειν, placare satisfaciendo, ut cum debitor creditori satisfacit res debitum reluendo. Dem. 1249, pen. συλλέξας ἔρανον ἑπειδὴν τοὺς ξένους ἀπαλλάξω. 914, 4. μόλις τοὺς τὰ ἑτερόπλοια δανείσαντας ἀπῆλλαξε. Isæus 53, 36. ἀπαλλάττειν τοὺς χρήστας.

1149. "ὑπανιᾶσθαι, valde cruciari, reddunt acrius postulari." DIND.

1151. ἀρχαί, the magistrates.

Ib. πρυτανεῖα, deposit-money.

1152. The general reasoning of the young Sophist appears to be to this effect. From the character as well as the actual words of Solon, I maintain that all actions for debt ought to commence, and consequently the deposit-monies (πρυτανεῖα) ought to be paid on the first of the month. But, say you, if this be the law, it is not the practice: for all deposit-monies are paid, and consequently all actions for debt commence on the 30th of the preceding month." Well, rejoins the Sophist, and what does all this imply? Why simply, that our dicasts have a fellow-feeling with our protenthists (προ-

ὡς τάχιστα τὰ πρυτανεῖ ὑφελοίατο,

διὰ τοῦτο προὔτένθουσιν ἡμερᾶ μιᾷ.

ΣΤ. εὖ γ', ὦ κακοδαίμονες, τί κάθησθ' ἀβέλτεροι, 1155

τίθαι); for as the latter, by virtue of their office, *taste previously* all such eatables as are afterwards to be consumed at the sacred banquets, so the former by this scheme get a *foretaste* of those pecuniary banquets which by the laws of Solon ought to fall to them only on the following day. At this learned exposition all the doubts of Strepsiades vanish; and a tide of tumultuous feelings tells him, that the long-sought *γνώμη* is at last found. In the double term *ἐν καὶ νεία*, he feels, in short, as the young English spendthrift did, who, owing heavy debts in two adjoining counties, found himself a habitation which was on the confines of both: if a writ therefore came from the southern county, he took refuge in his northern apartment: if it came from the north, he had merely to reverse his position.—To leap upon his son's neck and almost stifle him with caresses, to dance, to sing, and commit a thousand extravagances, are all the work of a moment: but in the midst of his transports Strepsiades is not unmindful of those, under whose tuition the great maxim has been discovered. "Bravo, my cacodæmons (εὖ γ', ὦ κακοδαίμονες)! Socrates and Chærephon against the world!"

Ib. *προτένθαι* (τένθης). Brunck; "Fuit Athenis collegium, s. cœtus quispian virorum, quorum officium ad sacra pertinuisse videtur, qui Προτένθαι appellabantur. Hoc manifesto apparet ex Athenæi (171, d.) verbis: εὐρίσκω δὲ καὶ ψήφισμα ἐπὶ Κηφισοδώρου ἀρχοντος γενόμενον, ἐν ᾧ ὥσπερ τι σύστημα οἱ Προτένθαι εἰσὶ, καθάπερ καὶ οἱ Παράσιτοι ὀνομαζόμενοι." Suidas: οἱ προλαμβάνοντες τὰ δῖψα, πρὶν εἰς τὴν ἀγορὰν κομισθῆναι. Hermann and Dindorf adopt the former of these explanations, Passow the latter.

1154. "προτενθεύειν, tropice valet, occipare, προαρπάζειν." DIND.

1155. τί κάθησθ'. We left Strepsiades at the end of a former note in transports of joy. And could they yet have ceased? It is Smollett's spendthrift in the Fleet, just convinced that the letter, which hails him heir to thousands, is no phantasm of the brain, but a real, waking truth: it is De Foe's grateful savage, who finds that the knife, which she thought intended to sever her throat, is in fact brought to sever her bonds: it is Ben Jonson's Mammon, convinced that the true sublimate has been at last effected, and that the world's treasures and pleasures lie alike at his feet. Suddenly he turns to the spectators, and finding them coldly *keep their seats*, instead of rising simultaneously and sharing in his transports, he bursts into a torrent of invective against them. (If this explanation be correct, it is obvious that the punctuation in the text must be a little corrected, and a full stop substituted for the comma at κακοδαίμονες.)

Ib. ἀβέλτεροι, Gl. ἀμαθείς.

ἡμέτερα κέρδη τῶν σοφῶν, ὄντες λίθοι,
 ἀριθμὸς, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι ;
 ὥστ' εἰς ἐμαυτὸν καὶ τὸν υἱὸν τουτονὶ
 ἐπ' εὐτυχίαισιν ἄστέον μούγκώμιον.
 μάκαρ ὦ Στρεψιάδες,
 αὐτός τ' ἔφυς ὡς σοφὸς,
 χοῖον τὸν υἱὸν τρέφεις,

1160

1156. ἡμέτερα κέρδη τῶν σοφῶν = κέρδη ἡμῶν τῶν σοφῶν. Cf. nos in Ach. 89.

Ib. ὄντες λίθοι, *stone-sitters on stone-benches*. Laert. de Aristippo : Π. 72. ἐρωτηθεὶς ὑπὸ τινος τί αὐτοῦ ὁ υἱὸς ἀμείνων ἔσται παιδευθεὶς ; Καὶ εἰ μηδὲν ἄλλο, εἶπεν, ἐν γοῦν τῷ θεάτρῳ οὐ καθεδήσεται λίθος ἐπὶ λίθῳ. Plat. Hip. Maj. 292, d. καὶ οὐδὲν σοι μᾶλλον γεγωνεῖν δύναμαι ἢ εἰ μοι παρεκάθησο λίθος, καὶ οὗτος μυλίας.

1157. ἀριθμὸς, persons who serve to swell a numerical quantity, but fit for nothing else. (Horat. *Nos numerus sumus et fruges consumere nati.*) Eurip. in Herac. 997. εἰδὼς μὲν οὐκ ἀριθμὸν, ἀλλ' ἐτητύμως | ἄνδρ' ὄντα τὸν σὸν παῖδα. Theoc. XIV. 48. ἄμμες δ' οὔτε λόγῳ τινὸς ἄξιοι, οὗτ' ἀριθματοί. Heraclitus ap. Laert. :

Ἡράκλειτος ἐγώ· τί με κάτω ἔλκετ' ἄμουσοι ;
 οὐχ ὑμῖν ἐπόνουν, τοῖς δέ μ' ἐπισταμένους.
 Εἰς ἐμοὶ ἄνθρωπος, τρισμύριοι· οἱ δ' ἐνάριθμοι,
 οὐδεὶς ταῦτ' αὐδῶ καὶ παρὰ Περσεφόνῃ.

IX. 16.

Ib. πρόβατ' ἄλλως, *mere sheep*. Cf. nos in Ach. 103. and add Eurip. in Troad. 484. οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν. Hel. 1421. ἄλλως πόνος. Soph. Trach. 827. ὄγκον γὰρ ἄλλως ὀνόματος τί δεῖ τρέφειν ; Menander : εἰ μὴ τις ἄλλως ὀνόμασιν χαίρει κενοῖς. Dem. 348, 23. ὄχλος ἄλλως καὶ βασκανία. 931, 12. ἄλλως ὕβλος καὶ φλυαρία. Plat. Theæt. 176, d. ἀγάλλονται γὰρ τῷ ὀνειδεῖ καὶ οἴονται ἀκούειν, ὅτι οὐ λῆροί εἰσι, γῆς ἄλλως ἀχθῇ, ἀλλ' ἄνδρες, οἷους δεῖ ἐν πόλει τοὺς σωθησομένους.

Ib. “ ἀμφορῆς νενησμένοι, in *amphorarum Megaricarum figuram alius super alium impositi*.” Boeckh's Gr. Tr. Prin. p. 94. “ Rectissime Suid. : in Νενημένην, ἀμφορεῖς δὲ νενησμένοι, inquit, ἀντὶ τοῦ ματαίως κέραμοι σεσωρευμένοι. * νῆσαι γὰρ τὸ σωρεῖσθαι. Neque enim de amphoris temere, h. e. nimis, impletis hic agitur, sed de congestis coacervatisque temere amphoris. Numerus, inquit, estis, pecudes, et inutilis suppellex.” HERM.

* Xen. Anab. V. 4. 27. εὗρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημένων περυσινῶν. Thucyd. VII. 87. τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυννενημένων.

φήσουσι δὴ μ' οἱ φίλοι

χοὶ δημόται

ζηλοῦντες ἥνικ' ἂν σὺ νικᾷς λέγων τὰς δίκας.

1165

ἀλλ' εἰσάγων σε βούλομαι πρῶτον ἐστιᾶσαι.

ΠΑ. εἰτ' ἄνδρα τῶν αὐτοῦ τι χρὴ προΐναι ;

οὐδέποτε γ', ἀλλὰ κρεῖττον ἦν εὐθὺς τότε

ἀπερυθριάσαι μᾶλλον ἢ σχεῖν πράγματα,

1163. φήσουσι . . με, *will say of me*. Plat. in Menon. 77, b. δ πέρ φασι τοὺς συντρίβοντάς τι. Xen. Sympos. III. 1. ὥσπερ Σωκράτης ἔφη τὸν οἶνον. Id. Hellen. III. 5. 12. Κορωνθίους δέ, καὶ Ἀρκάδας, καὶ Ἀχαιοὺς τί φῶμεν; Cf. nos in Ach. 293.

1165. λέγων τὰς δίκας. Cf. nos in Vesp. 791. Eq. 338., and to the examples there given add Laert. de Biantē I. 84. λέγεται δὲ καὶ δίκας δευσιτάτος γεγενῆσθαι εἰπεῖν . . . δίκην γὰρ ὑπὲρ τινος λέξας ἤδη ὑπεργήρως ὑπάρχων, κ. τ. λ. Id. de Socrate II. 38. εἶπε δὲ τὴν δίκην Πολύεукτος.

1166. ἐστιᾶσαι σε. Xen. Symp. II. 2. ἐπεὶ δὲ αὐτοῖς ἡ μὲν αὐλητρὶς ὑπῆλθεν, ὁ δὲ παῖς ἐκιδάρισε, καὶ ἐδόκουν μᾶλα ἀμφοτέρω ἰκανῶς εὐφραίνεω, εἶπεν ὁ Σωκράτης· Νῆ Δί', ὦ Καλλία, τελέως ἡμᾶς ἐστιᾶς. Laert. de Xenoph. II. 52. τοῦντεῦθεν διετελεῖ κυνηγετῶν, καὶ τοὺς φίλους ἐστιῶν, καὶ τὰς ἱστορίας συγγράφων. Apollonius de Sympos. ap. Phil. I. 36. αὐτοὺς δὲ οὐδενὸς δέη ; φήσαντος· τῶν γε τραγημάτων, ἔφη, καὶ ἄρτων, ἃ με ἡδύως τε καὶ λαμπρῶς ἐστιᾶ.

Ib. Strepsiadēs leads the way gaily to his house, dancing rather than walking—the young Phrontist follows with measured steps, head erect, and nose turned up, which seems to say “ Banquets and junketings indeed ! Foolish old man ! there is nothing in this world worth a wise man's consideration, but *deep thinking* and Euripides.”

1167. Pasiās (and a usurer's mask would not be left without most characteristic traits) addresses himself to the person, who is to be witness of the summons served upon Strepsiadēs.

Ib. “ εἴτα est cum admiratione interrogantis, ut Plut. 45. 79. 207. *Ergone ? itane vero ?* ” THIERSCH.

Ib. ἄνδρα. Dobree refers to Soph. Œd. T. 314. Av. 1319.

Ib. προΐναι, *to bestow freely, to squander*. Herodot. I. 24. χρήματά σφι προΐεις. Dem. 1297, 24. τίς γὰρ ἐθελήσει τὰ ἑαυτοῦ προΐσθαι, ὅταν κ. τ. λ. Æsch. 78, 27. προΐσθαι τὰ πατρῷα (sc. κτήματα,) καταγέλως. Lys. 162, 35. οὐδὲν ὑμῖν προΐνται τῶν σφετέρων αὐτῶν.

1169. ἀπερυθριάσαι, *pudorem, s. ruborem, pudoris indicem, deponere*. v. Dorv. ad Char. p. 200. HÆBL. Lucian III. 91. καὶ τὸ ἐρυθριάν ἀπόψυξον τοῦ προσώπου παντελῶς.

Ib. σχεῖν πράγματα, *be put to trouble*. The sense is : “ Better had

ὅτε τὸν ἐμαυτοῦ γ' ἔνεκα νυνὶ χρημάτων
 1170 ἔλκω σε κλητεύοντα, καὶ γενήσομαι
 ἐχθρὸς ἔτι πρὸς τούτοισιν ἀνδρὶ δημότῃ.
 ἀτὰρ οὐδέποτε γε τὴν πατρίδα καταισχυνῶ
 ζῶν, ἀλλὰ καλοῦμαι Στρεψιάδην ΣΤ. τίς οὐτοσί;
 ΠΑ. ἐς τὴν ἔννῃν τε καὶ νέαν. ΣΤ. μαρτύρομαι, 1175
 ὅτι ἐς δὺ εἶπεν ἡμέρας. τοῦ χρήματος;
 ΠΑ. τῶν δώδεκα μνῶν, ἃς ἔλαβες ὠνούμενος
 τὸν ψαρὸν ἵππον. ΣΤ. ἵππον; οὐκ ἀκούετε,
 ὃν πάντες ὑμεῖς ἴστε μισοῦνθ' ἱππικὴν.
 ΠΑ. καὶ νῆ Δί' ἀποδώσειν γ' ἐπώμνυς τοὺς θεούς.

I put on a bold front at the first, and rejected his application for money, than be put to so much trouble in reclaiming my dues."

1171. κλητεύειν (καλέω, κλητὸς), to act as witness, that a summons (κλησις) has been served upon a third person. A suit without a witness of this kind was termed δίκη ἀπρόσκλητος. Cf. nos in Vesp. 189.

1173. Other countries are shamed by the litigious disposition of their inhabitants, but a true, *bona fide* citizen of Athens—how could he be guilty of a legal leniency, and not feel that he had brought the manners of his country into discredit?

1174. καλοῦμαι, Attic fut. for καλέσομαι. Pasiās is here interrupted by Strepsiades coming out of the house. And how does the rejected of Socrates make his reappearance on the stage? That he had thrown off the scholastic costume may, I think, be inferred from the joint silence of Pasiās and Amynias, who could not have failed to advert to so extraordinary a change in their customer's usual habits. We may in like manner restore him his naturally ruddy face; we may put all possible alacrity and vigour into his movements, (what else does the prosperous change in his affairs demand?) and considering the banquet which he is preparing to give, we may safely invest him in his holiday suit.

1175. ἐς τὴν ἔννῃν κ. τ. λ. Cf. nos in Vesp. 753.

Ib. μαρτύρομαι, (Strepsiades addresses himself to the spectators. Cf. nos in Ach. 834.)

1176. (turns to Pasiās) τοῦ χρήματος; sc. ἔνεκα.

1178. ψαρὸν, starling-coloured.

Ib. οὐκ ἀκούετε (to the audience).

1180. ἐπώμνυς τοὺς θεούς. To examples given, sup. v. 245. add Pythag. ap. Laert. VIII. 22. μηδὲ ὀμνύναι θεούς· ἀσκέειν γὰρ αὐτὸν δεῖν ἀξιώπιστον παρέχειν.

ΣΤ. μὰ τὸν Δί· οὐ γάρ πω τότ' ἐξηπίστατο 1181
Φειδεππίδης μοι τὸν ἀκατάβλητον λόγον.

ΠΑ. νῦν δὲ διὰ τοῦτ' ἔξαρνος εἶναι διανοεῖ;

ΣΤ. τί γὰρ ἄλλ' ἂν ἀπολαύσαιμι τοῦ μαθήματος;

ΠΑ. καὶ ταῦτ' ἐβελήσεις ἀπομόσαι μοι τοὺς θεοὺς;

ΣΤ. ποίους θεοὺς; 1186

ΠΑ. τὸν Δία, τὸν Ἑρμῆν, τὸν Ποσειδῶ. ΣΤ. νῆ
Δία,

κὰν προσκαταθείην γ', ὥστ' ὁμόσαι, τριώβολον.

ΠΑ. ἀπόλωτο τοίνυν ἔνεκ' ἀναιδεΐας ἔτι.

ΣΤ. ἄλσιν διασμηχθεὶς ὄναιτ' ἂν οὔτοσί. 1190

1182. ἀκατάβλητος, (α, καταβάλλω,) *not to be cast down, impossible to be vanquished.*

1183, ἔξαρνος εἶναι = ἐξαρνεῖσθαι. Plut. 240. ἔξαρνός ἐστι μὴδ' ἰδεῖν με πώποτε.

1184. τί γὰρ ἄλλ' (ἀγαθόν) ἂν ἀπολαύσαιμι τοῦ μαθήματος; Pl. 236. ἀγαθὸν γὰρ ἀπέλαυσ' οὐδὲν αὐτοῦ πώποτε. Ecl. 426. ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τάγαθόν. Dem. 1174, ult. καὶ τῆς κοινωνίας τῆς πρὸς τοῦτον ταῦτ' ἐγὼ ἀπέλαυσα. See also Lucian I. p. 327. VI. 296.

1185. ἀπομύναται, to swear an oath, but always in reference to a negative declaration. Cf. nos in Eq. 407; and to the examples there given, add Plat. 11 Leg. 936, e. τοὺς τρεῖς θεοὺς Δία καὶ Ἀπόλλωνα καὶ Θέμιν ἀπομόσας.

Ib. μοι redundant.

1188. Dobree, referring to Demost. Apatur. 896, 22. translates, *I would, though it should cost me 2d. extraordinary.* Hudtwalcker de Arbitris p. 16. "I will swear, even though you will not admit me to take an oath, until I have previously laid down three obols."

Ib. προσκατατίθεναι τριώβολον. Iambl. Vit. Pyth. XXVIII. 144. περὶ δὲ τοὺς ὄρκους εὐλαβῶς οὕτω διέκειντο πάντες οἱ Πυθαγόρειοι, μεμνημένοι τῆς Πυθαγόρου ὑποθήκης, . . ὥστε ὑπὸ νόμον τις αὐτῶν ἀναγκαζόμενος ὁμόσαι, καίτοι εὐορκεῖν μέλλον, ὅμως ὑπὲρ τοῦ διαφυλάξασθαι τὸ δόγμα, ὑπέμεινεν ἀντὶ τοῦ ὁμόσαι τρία μᾶλλον τάλαντα καταθέσθαι.

1190. διασμήχω (σμήχω), to smear. "To rub him thoroughly with salt would make a wholesome thing of him." WELCK. (*affects to speak of Papias as one not right in his senses.*) Schol. οἱ σμηχόμενοι ἄλσι, βελτίονες γίνονται· ἅμα καὶ ὅτι τοὺς παραφρονούντας ἄλσι καὶ ἐλαίῳ διέβρεχον, καὶ ὠφελοῦντο. Pythagoras ap. Laert. VIII. 35. περὶ τῶν ἁλῶν, ὅτι δεῖ παρατίθεσθαι πρὸς ὑπόμνησιν τοῦ δικαίου· οἱ γὰρ ἅλεις πᾶν σφύουσιν ὃ τι ἂν παραλάβωσι. καὶ γεγόνασιν ἐκ τῶν καθαρωτάτων, ὕδατος καὶ θαλάσσης.

ΠΑ. οἴμ' ὡς καταγελαῖς. ΣΤ. ἐξ χάας χωρήσεται.

ΠΑ. οὐ τοι μὰ τὸν Δία τὸν μέγαν καὶ τοὺς θεοὺς ἐμοῦ καταπροιῖξει. ΣΤ. θαυμασίως ἦσθην θεοῖς, καὶ Ζεὺς γέλοιος ὀμνύμενος τοῖς εἰδόσιν.

ΠΑ. ἦ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην. 1195
ἀλλ' εἴτ' ἀποδώσεις μοι τὰ χρήματ' εἴτε μὴ, ἀπόπεμψον ἀποκρινόμενος. ΣΤ. ἔχε νυν ἥσυχος· ἐγὼ γὰρ αὐτίκ' ἀποκρινοῦμαι σοι σαφῶς.

ΠΑ. τί σοι δοκεῖ δράσειν; ΜΑ. ἀποδώσειν μοι δοκεῖ.

ΣΤ. ποῦ 'σθ οὗτος ἀπαιτῶν με τὰργύριον; λέγε, 1200
τουτὶ τί ἔστι; ΠΑ. τοῦθ' ὃ τι ἔστι; κάρδσπος.

ΣΤ. ἔπειτ' ἀπαιτεῖς τὰργύριον τοιούτος ὢν;
οὐκ ἂν ἀποδοίην οὐδ' ἂν ὀβολὸν οὐδεὶν,
ὅστις καλέσειε κάρδοσπον τὴν καρδόσπην.

1191. ἐξ χάας χωρήσεται, *he will hold six choes* (speaks half in soliloquy, and still affecting to consider Pasion as deranged). Plat. Hip. Maj. 288, d. τῶν καλῶν χυτῶν . . τῶν ἐξ χάας χωρουσῶν. Thucyd. II. 17. οὐ γὰρ ἐχώρησε ξυνελθόντας αὐτοὺς ἡ πόλις. Dem. 118, 9. οὐθ' ἡ Ἑλλὰς οὐθ' ἡ βάρβαρος τὴν πλεονεξίαν χωρεῖ τὰνθρώπων. 579, 2. ἡ πόλις αὐτὸν οὐ χωρεῖ. Ephip. ap. Athen. 346, f. λοιπὰς ἐστ' αὐτῷ | δυνατὴ τούτους χωρεῖν ἑκατόν. Laert. de Thalete I. 35. φέρεται δὲ ἀποφθέγματα αὐτοῦ ταῦτα. πρεσβύτατον τῶν ὄντων, θεός· ἀγέννητον γάρ. κάλλιστον, κόσμος· ποίημα γὰρ θεοῦ. μέγιστον, τόπος· ἅπαντα γὰρ χωρεῖ.

1192. "καὶ τοὺς θεοὺς, h. e. *et reliquos deos*. Nam verba formarum sæpe conjungi per copulam καὶ cum verbis generis, ita ut intelligatur ὁ ἄλλος, docuit Fischer. ad Æsch. Socr. I. 7. p. 34." HARL.

1192-3. οὐ τοι . . καταπροιῖξει, *you shall not insult me with impurity*. Vesp. 1396. οὐ τοι μὰ τὸ θεὸν καταπροιῖξει Μυρτιάς. Archilochus fr. 28. ἐμεῦ δ' ἐκείνος οὐ καταπροιῖζεται.

1194. "To the *cognoscenti* (τοῖς εἰδόσιν), Jupiter as an oath (Ζεὺς ὀμνύμενος) is a mighty ridiculous person."

1195. Pasion speaks after a pause and look of horror.

1198. Strepsiades leaves the stage, and returns at 1200. In the meantime Pasion and his summons-witness parley together.

1200. ἀπαιτῶν με τὰργύριον. Dem. 308, 23. ἥς (στρατηγίας) ἐμ' εὐθύνας ἀπαιτεῖς. Æsch. 81, 10. τὸν δῆμον τὰς χάριτας ἀπαιτεῖ.

1202. Strepsiades speaks with infinite contempt.

1204. "who says κάρδοσπος, where he ought to have said καρδόσπην."

ΠΑ. οὐκ ἄρ' ἀποδώσεις ; ΣΤ. οὐχ, ὅσον γέ μ' εἰ-
δέναι.

1205

οὐκουν ἀνίσσας τι θάττον ἀπολιταργιεύς
ἀπὸ τῆς θύρας ; ΠΑ. ἄπειμι, καὶ τοῦτ' ἴσθ, ὅτι
θήσω πρυτανεῖ, ἣ μηκέτι ζῶην ἐγώ.

ΣΤ. καὶ προσαπολείς ἄρ' αὐτὰ πρὸς ταῖς δώδεκα.

καίτοι σε τοῦτό γ' οὐχὶ βούλομαι παθεῖν,
ὅτι ἡ κάλεσας εὐηθικῶς τὴν κάρδοπον.

1210

ΑΜ. ἰὼ μοί μοι.

ΣΤ. ἔα.

τίς οὐτοσί ποτ' ἔσθ ὁ θρηγῶν ; οὐ τί που

1205. ὅσον γέ μ' εἰδέναι. Plato in Theæt. 145, a. ἡ οὖν ζωγραφικὸς Θεόδωρος ; Θεαι. οὐχ, ὅσον γ' ἐμὲ εἰδέναι. Lucian I. 120. πῶς, ὦ Δη-
μία, δὲ οὐδὲ γεγάμηκας, ὅσαγε καὶ ἡμᾶς εἰδέναι. See also Matth. Gr.
Gr. §. 545.

1206. ἀπολιταργίζω (λιταργίζω, λιταργος, quick, quick-running ; λι-
ἀργός. Pac. 562. εἴθ' ὅπως λιταργιοῦμεν οἴκαδ' εἰς τὰ χωρία)—“ will you
not be gone quick, quick, quick.” “ Celeritatis notio augetur additis
verbis ἀνίσσας τι θάττον.” DIND.

1208. μηκέτι ζῶην. Lysist. 530. σοί γ', ὦ κατάρατε, σιωπῶ ἔγω ; . . .
μή σὺν ζῶην. Eurip. Orest. 1145. μὴ γὰρ οὖν ζῶην ἔτι, | εἰ μὴ, κ. τ. λ.
Id. Suppl. 454. μὴ ζῶην ἔτι, | εἰ τὰμὰ τέκνα, κ. τ. λ.

1211. “ Because in your simplicity you put the feminine article
to a noun masculine.”

1212. A loud crash is here suddenly heard as of a chariot break-
ing down ; a piteous outcry (ἰὼ μοί μοι, cf. Soph. Aj. 897. 946. 948.
Eurip. Electr. 1167, et alibi), evidently that of a person who has
been thrown out of it, succeeds.

1213. ἔα, aha ! a word of surprise and astonishment. It is found in
the old Spanish language. So in the facetious Archpriest of Hita's
poem on “ the battle which Don Carneval had with Donna Qua-
resma, i. e. Lent,” it is said of the piscatory troops,

La compañía del mar las suas armas menea,
Vinieron a ferir desiendo todos : ea.

Their arms were in their hands, shining brightly wide and far,
And impatient for the fray, each among them cried, “ Aha !”

1214. Amynias enters upon the stage, limping and feeling ribs,
back, shoulders, head ; certain that he has been much hurt, but un-
certain where the hurt is. At last he settles upon his thigh as the
part most affected, and commences such a course of rubbing upon

τῶν Καρκίνου τις δαϊμόνων ἐφθέγγετο ; 1215
 ΑΜ. τί δ' ὅστις εἰμὶ, τοῦτο βούλεσθ' εἰδέναι ;
 ἀνὴρ κακοδαίμων. ΣΤ. κατὰ σεαυτὸν νυν τρέπου.
 ΑΜ. “ὦ σκληρὲ δαῖμον, ὦ τύχαι θραυσάντυγες
 ἵππων ἐμῶν” “ὦ Πάλλας, ὥς μ' ἀπώλεσας.”
 ΣΤ. τί δαί σε Τληπόλεμός ποτ' εἴργασται κακόν ; 1220

it, as if he thought by rubbing the pain well in, he should finally succeed in rubbing it clean out.

1215. The δαίμονες Καρκίνου, according to Schutz, are the heroes or demigods whom that tragedian was accustomed to introduce in his tragedies, making bitter lamentations. For other attacks upon this tragedian, see our author's "Wasps" and "Pax."

1217. κατὰ σεαυτὸν νυν τρέπου. Cf. nos in Ach. 928. See also notes to Alciphron's Epist. I. p. 165.

1218. Roars of laughter, as Amyntias,—his teeth half-clenched, rubbing away at his thigh, and speaking almost to himself,—exudes his pangs in quotations from a tragedy by one of Carcinus's sons.

Ib. σκληρὲ δαῖμον. Eurip. Alcest. 496. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις, | σκληρὸς γὰρ δαί. Antiph. 122, 44. τῷ σκληρότητι τοῦ δαίμονος ἀπιστεῖν. BERGL. In Plato's Theætetus 162, b. σκληρὸς and ὑγρότερος are put in opposition; the one as *soft* and *flexible*, the other as *harsh* and *inflexible*. Cf. also Eurip. Troadd. 102. Soph. Œd. Col. 76.

Ib. θραυσάντυγες (θραύω, ἀντιξ), *wheel-breaking*. Cf. nos in Vesp. 1052.

Ib. τύχαι, *destinies*.

1219. ἵππων ἐμῶν, *of my chariot*. ἵπποι, in the plural number (cf. infr. 1226.), stands not merely for the horses which draw a chariot, but for the chariot itself. Il. V. 46. ἵππων ἐπιβησόμενον (cf. 13. 19.)

111. καθ' ἵππων ἄλτο χαμᾶζε. 163, 4. τοὺς ἀμφοτέρους ἐξ ἵππων Τυδείος νῶς | βῆσε. Schutz supposes the above quotation to be made from a tragedy founded on the subject of Œnomaus, in which a similar accident had occurred.

1220. The text alludes to a tale told of Tlepolemus, son of Her-

† When we recollect that the Attic theatre was opened only at distant intervals, but that then the whole day was devoted to the drama, tragedies and comedies succeeding each other, it seems not improbable that the comic poets would often keep an eye upon their brethren of the buskin, to see whether something might not occur, which might be put to instant use in the shape of parody or travestie. In the present instance, for example—why may not Amyntias's accident be a parody on a similar one which some hero or god had suffered in a tragedy of Xenocles (son of Carcinus), the quotations here put into the mouth of Amyntias being the same which not many hours before had come upon the ears of the audience in the deep tones of tragedy?

ΑΜ. μὴ σκῶπτέ μ', ὦ τῶν, ἀλλὰ μοι τὰ χρήματα
τὸν υἱὸν ἀποδοῦναι κέλευσον ἄλαβεν,
ἄλλως τε μέντοι καὶ κακῶς πεπραγότι.

ΣΤ. τὰ ποῖα ταῦτα χρήμαθ' ; ΑΜ. ἀδανείσατο.

ΣΤ. κακῶς ἄρ' ὄντως εἶχες, ὥς γ' ἐμοὶ δοκεῖς. 1225

ΑΜ. "ἵππους ἐλαύνων ἐξέπεσον νῆ τοὺς θεούς."

ΣΤ. τί δῆτα ληρεῖς ὥσπερ ἀπ' ὄνου καταπεσών ;

ΑΜ. ληρῶ, τὰ χρήματ' ἀπολαβεῖν εἰ βούλομαι ;

ΣΤ. οὐκ ἔσθ' ὅπως σύ γ' αὐτὸς ὑγιαίνεις. ΑΜ. τί
δαί ;

cules, and Licymnius, brother of Alcmena. The latter was so infirm in his old age, that when walking he was always supported by a slave. Tlepolemus, seeing the slave inattentive to his duty, threw a stick at him, which unfortunately killed Licymnius. This tale had apparently been the foundation of another tragedy by Carcinus, or his son Xenocles.

1221. Amynias, being a *creditor* and *usurer*, as well as a *man*, here forgets his carriage-accident, draws himself up to his full height, and *ceases rubbing*.

1223. The rubbing recommences.

Ib. κακῶς πεπραγότι, *in such a piteous plight ; after such a misfortune.*

1225. "Then, to my mind (ὥς ἐμοὶ δοκεῖς), *that* was the time for you to have applied the word κακῶς to yourself : whether you are in bad plight now, I cannot say ; but I am sure you were in bad plight then : for not a sixpence of the loan will ever return to you." "Sane igitur, tum quum filio meo pecuniam credebas, male rem gerebas ; scil. quod hæc pecunia nunquam ad te redibit." SCHUTZ.

Ib. ὥς γ' ἐμοὶ δοκεῖς. Pl. 390. 1035. Cf. Dem. 86, 18. 87, 19.

1226. Amynias rubs and quotes, or rather parodies (see Scholiast) as before. ἐξέπεσον sc. χρημάτων.

1227. "ἀπ' ὄνου πίπτειν, *ab asino delabi* s. *cadere*, de iis usurpatur, qui inconsulte quid agunt et imperite." Ast ad Plat. 3 Leg. 701, d. (Cf. Gaisford's *Paræmiographi* B. 161. C. 39. Z. 2, 57.) The play of words between ἀπ' ὄνου and ἀπὸ νοῦ, will instantly occur to the reader. Laert. de Stilpone : II. 118. πάλιν δὲ ἰδὼν τὸν Κράτητα χειμῶνος συγκεκαυμένον, Ὁ Κράτης, εἶπε, δοκεῖς μοι χρεῖαν ἔχειν ἱματίου καινοῦ, ὅπερ ἦν τοῦ καὶ ἱματίου.

1228. Amynias bolt upright : not a vestige of rubbing.

1229. ὑγιαίνεις. That our philosophers may not altogether be forgotten during this humorous scene, let us record a saying of Cleanthes, ap. Laert. VII. 174. *ὀνειδίσαντος αὐτῷ τινὸς εἰς τὸ γῆρας, Κάθ' ἔφη, ἀπιέναι βούλομαι. ὅταν δὲ πανταχόθεν ἐμαυτὸν ὑγιαίνοντα περι-*

ΣΤ. τὸν ἐγκέφαλον ὥσπερ σεσεῖσθαι μοι δοκεῖς. 1230

ΑΜ. σὺ δὲ νῆ τὸν Ἑρμῆν προσκεκλήσεσθαι γέ μοι,
εἰ μάποδώσεις τὰργύριον. ΣΤ. κάτειπέ νυν,

πότερα νομίζεις καινὸν αἰὲ τὸν Δία

ὔειν ὕδωρ ἐκάστοτ', ἢ τὸν ἥλιον

ἔλκειν κάτωθεν ταῦτ' οὗθ' ὕδωρ πάλιν ;

1235

ΑΜ. οὐκ οἶδ' ἔγωγ' ὁπότερον, οὐδέ μοι μέλει.

ΣΤ. πῶς οὖν ἀπολαβεῖν τὰργύριον δίκαιος εἶ,

εἰ μηδὲν οἶσθα τῶν μετεώρων πραγμάτων ;

ΑΜ. ἀλλ' εἰ σπανίζεις, τὰργυρίου μοι τὸν τόκον

ἀπόδος γε. ΣΤ. τοῦτο δ' ἔσθ' ὁ τόκος τί θηρίον ; 1240

ΑΜ. τί δ' ἄλλο γ' ἢ κατὰ μῆνα καὶ καθ' ἡμέραν

νοῶ, καὶ γράφοντα, καὶ ἀναγνώσκοντα, πάλιν μένω. Add Apollon. Epist. 23. τὸ θεϊότατον Πυθαγόρας ἱατρικὴν ἔφασκεν. εἰ δὲ ἱατρικὴ τὸ θεϊότατον, καὶ ψυχῆς ἐπιμελητέον μετὰ σώματος· ἢ τὸ ζῶον οὐκ ἂν ὑγιαίνει, τῷ κρείττονι νοσοῦν. For other philosophic dicta on the subject of health, disease, and old age, see Plut. Placit. V. 30.

1230. ὥσπερ. See Stalbaum ad Plat. Phileb. §. 18.

1231. προσκεκλήσεσθαι *in jus vocatum iri* (δοκεῖς).

1232. μάποδώσεις, i. e. μὴ ἀποδώσεις.

1232. Strepsiades throws himself into a philosophic or phrontistic attitude after the manner of Socrates.

1234. ὕδωρ, rain. Cf. nos in Vesp. 261.

1236. Spoken after a look of astonishment. At the end of the verse Amynias rubs more vehemently than before.

1237. δίκαιος εἶ, *deserve*. Eurip. Suppl. 186. ἐγὼ δίκαιός εἰμ' ἀφηγείσθαι τάδε. Heracl. 142. δίκαιοι δ' ἐσμὲν οἰκοῦντες πόλιν | αὐτοὶ καθ' αὐτῶν κυρίους κραίνειν δίκας.

1239. εἰ σπανίζεις (ἀργυρίου), *if you are out of cash*. Æsch. Choeph. 705. σπανίζοντες φίλων, (where see Blomf.). Eurip. Med. 956. πέπλων. Thucyd. IV. 6. τροφῆς.

1240. ἀπόδος. Plut. de ære alieno vitando §. 6. “ Πῶς οὖν διατραφεῖ ; ” “ Τοῦτο ἐρωτῆς, ἔχων χεῖρας, ἔχων πόδας, ἔχων φωνήν, ἄνθρωπος ὢν, ᾧ τὸ φιλεῖν ἐστὶ καὶ φιλεῖσθαι, καὶ τὸ χαρίζεσθαι καὶ τὸ εὐχαριστεῖν ; γράμματα διδάσκων, καὶ παιδαγωγῶν, καὶ θυρωρῶν, πλέων, παραπλέων ; οὐδὲν ἐστὶ τούτων ἀίσχιον, οὐδὲ δυσχερέστερον τοῦ ἀκοῦσαι ἀπόδος.” Id. Ibid. §. 8. τί οὖν ; οὐ γίνεται χεῖρὸν περὶ τοὺς χρεώστας, ὅταν ἐπιστῇ διὰ χρόνου δανειότης λέγων, ἀπόδος ;

1241. καθ' ἡμέραν. The usurer who lent money upon *daily*, not as was the more usual course, on *monthly* interest, bore the name of ἡμεροδανειστής. Laert. de Menippo VI. 99. φησὶ δ' Ἑρμῆπος ἡμερο-

πλέον πλέον τ' ἀργύριον αἰεὶ γίγνεται,
 ὑπορρέοντος τοῦ χρόνου ; ΣΤ. καλῶς λέγεις.
 τί δῆτα ; τὴν θάλατταν ἔσθ' ὅτι πλείονα
 νυνὶ νομίζεις ἢ πρὸ τοῦ ; ΑΜ. μὰ Δί', ἀλλ' ἴσῃν.
 οὐ γὰρ δίκαιον πλείον' εἶναι. ΣΤ. κᾶτα πῶς 1246
 αὕτη μὲν, ὃ κακὸ δαίμων, οὐδὲν γίγνεται
 ἐπιρρεόντων τῶν ποταμῶν πλείων, σὺ δὲ
 ζητεῖς ποιῆσαι τ' ἀργύριον πλείον τὸ σόν ;
 οὐκ ἀποδιώξει σαυτὸν ἀπὸ τῆς οἰκίας ; 1250
 φέρε μοι τὸ κέντρον. ΑΜ. ταῦτ' ἐγὼ μαρτύρομαι.
 ΣΤ. ὕπαγε, τί μέλλεις ; οὐκ ἐλᾷς, ὃ σαμφόρα ;

δανειστὴν αὐτὸν γεγονέναι καὶ καλεῖσθαι. καὶ γὰρ ναυτικῇ τόκῳ δανείζειν,
 κ. τ. λ.

1243. ὑπορρέοντος (ὑπορρεῖν *sensim delabi*, Dind.) τοῦ χρόνου.

1244. Whether *ἔσθ' ὅτι* (Bek. Herm. Dind.), or *ἔσθ' ὅτε* is to be read, cf. Kidd's Dawes p. 515. and Heind. ad Plat. Gorg. §. 129. Strepsiades still in the Socratic attitude.

1246. Nunc ratio reddunda, augmen cur nesciat æquor.

Principio, mare mirantur non reddere majus

Naturam, quo tantu' fuit decursus aquarum,

Omnia quo veniant ex omni flumina parte.

Adde vagos imbreis, &c. Lucretius VI. 607.

1247-8. οὐδὲν πλείων, *no greater*.

1248. ἐπιρρεόντων. Plut. de ære alieno vitando, §. 7. αἰεὶ δ' ὅσαι τοῦ ἔτους ὥραι, μετ' ὀδύνης καὶ σπαραγμῶν τὸν τόκον ἀναφέροντες, ἐπιρρέοντος εὐθὺς ἐτέρου καὶ προσισταμένου, πάλιν ναυτιῶσι καὶ κερηβαροῦσι.

1250. ἀποδιώξει σεαυτὸν, *pack yourself off*. Bentley has noted a play of words here, which a translation cannot catch. "Recte ἀποδιώξεις, quoniam Danistes hic διώκων erat, Strepsiades φεύγων τὸν διώκοντα. Sic in Adv. ad Metonem Geometram, οὐκ ἀναμετρήσεις σαυτὸν ἀπὸν ἀλλαχῇ ;"

1251. Strepsiades calls to his servant for a *goad*, which he applies to the usurer. The usurer makes his appeal for testimony to the spectators.

1252. ὕπαγε (σεαυτὸν), *withdraw, begone*. Cf. Thiersch ad Ran. 174.

Ib. οὐκ ἐλᾷς, ὃ σαμφόρα ; spurs and addresses him as a horse. The phraseology has been illustrated in a former play. ἐλαύνειν sine acc. Lucian II. 31. 86. 181.

ΑΜ. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν ; ΣΤ. ἄξεις ; ἐπι-
αλῶ

κεντῶν [ὑπὸ τὸν πρωκτὸν] σε τὸν σειραφόρον.

φεύγεις ; ἔμελλον σ' ἀρα κινήσειν ἐγὼ

1255

αὐτοῖς τροχοῖς τοῖς σοῖσι καὶ ξυνωρίσιν.

1253. ταῦτ' οὐχ ὕβρις δῆτ' ἐστίν ; Terent. Andr. " Quid est, si hoc non contumelia 'st." Cf. Pl. 886. Ran. 21. Lysist. 658. Soph. Œd. Col. 883. Lucian II. 408. IX. 183.

Ib. αἶσσω, fut. ἄξω, to move quickly.

Ib. ἐπιᾶλλω, fut. ἐπιαλῶ, anhetzen, to stimulate. Pass.

1254. σειραφόρος (σειρᾶ, rope, cord, φέρω). A horse, which draws by the rope, or rein, not in the collar.

1255. φεύγεις ; The wretched usurer gives himself a last rub, and moves off at a brisk pace.

Ib. ἔμελλον . . κινήσειν, what ! I could at last make you move ! the formula has been explained in a former play (Ach. p. 83). See also Thiersch ad Ran. 268.

1256. " Respicere videtur ad v. 31. ubi se dixerat tres minas Amyniæ debere pro curriculo et rotis : id vero comice sic effertur, quasi Amynias tanquam equus σειραφόρος ipse curruī alligatus esset." SCHUTZ. This observation, though correct in the main, is calculated, I think, to throw a degree of uncertainty upon the money-dealings between Strepsiades, and Pasiās and Amynias. These two latter are not themselves horse-dealers or coach-makers, but usurers, by whose means alone Strepsiades, already stript of all his ready money, is able to pay for the horses and chariots which his son has bought. Had Amynias been a mere dun, suing for a legitimate debt, Aristophanes would not have gratified the young spend-thrifts of Athens by bringing him upon the stage as he here does, where his misfortunes assume the shape of poetical justice. The formula of αὐτοῖσι τ. τ. σ. κ. ξ. " wheels, chariot and all," has been explained in former plays. (Vesp. 119. Eq. 3.)

Ib. ξυνωρίς. Plat. Apol. 36, e. εἴ τις ὑμῶν ἵππῳ ἢ ξυνωρίδι ἢ ζεύγει νενίκηκεν Ὀλυμπιάσῳ, (ubi ἵππος est equus singularis : συνωρίς, bigæ : ζεύγος trigæ et quadrigæ.) Laert. de Demetrio V. 75. καὶ εἰκόνων ἡξιώθη χαλκῶν ἐξήκοντα πρὸς ταῖς τριακοσίαις ὧν αἱ πλείους ἐφ' ἵππων ἦσαν καὶ ἀρμάτων καὶ συνωρίδων. Idem de Stilpōne merum hauriente ut citius moreretur :

Τὸν Μεγαρέα τὸν Στίλπωνα (γινώσκεις δ' ἴσως)

γῆρας, ἔπειτα νόσος καθέλει, δύσμαχον ζυγόν

ἀλλ' ὄλον ἐρε τῆς κακῆς συνωρίδος

φίρτερον ἡνίοχον· πιδὼν γὰρ ἦλασε.

II. 120.

ΧΟ. οἷον τὸ πραγμάτων ἐρᾶν φλαύρων· ὁ γὰρ
 γέρων ὃδ' ἐρασθεῖς
 ἀποστερηῆσαι βούλεται
 τὰ χρήμαθ' ἀδανείσατο· 1260
 κούκ ἔσθ' ὅπως οὐ τήμερον
 λήψεται τι πρᾶγμ', ὃ τοῦ-
 τον ποιήσει τὸν σοφιστὴν *
 * ὦν πανουργεῖν ἤρξατ', ἐξαίφνης λαβεῖν κακόν τι.
 οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν ὅπερ 1265
 πάλαι ποτ' ἐπέξει,
 εἶναι τὸν υἱὸν δεινὸν οἱ
 γνώμας ἐναντίας λέγειν
 τοῖσιν δικαίοις, ὥστε νι—
 κᾶν ἅπαντας οἴσπερ ἂν 1270
 ξυγγένηται, κᾶν λέγῃ παμπόνηρ'.
 ἴσως δ' ἴσως βουλήσεται κᾶφωνον αὐτὸν εἶναι.
 ΣΤ. ἰοῦ ἰοῦ.
 ὦ γείτονες καὶ ξυγγενεῖς καὶ δημόται,

1257. The moral CHORUS, having seen justice done on one offender, takes advantage of the temporary retirement of Strepsiades, to denounce the consequences of his proceedings on himself also.

1258. ἐρασθεῖς, sc. φλαύρων πραγμάτων. Cf. infr. 1404.

1264. ὦν παν. ἤρξ. pro ἀνθ' ὦν ἐπανούργησεν, pro malefactis, quæ male et fraudulenter facere institit, conatus est. ERN.

1267-8. δεινὸν. . λέγειν. Cf. Ach. 429. Thes. 436. Eccl. 113. Plat. Apol. 17, b. Meno 95, c. Dem. 622, 20. 938, 5. Æsch. 43, 6. 84, 37.

1272. "Instead of being a powerful speaker, he will perhaps wish him ἄφωνον, utterly speechless."

1275. A violent altercation is here heard within the house of Strepsiades—loud cries for help and assistance follow—after which Strepsiades bursts upon the stage with all the appearance of a man, who, in the phraseology of the ring, has undergone much punishment. The young Phrontist slowly follows as before, his head up, the world as it were hung upon his nose, and with a most philosophical indifference (ἀδιαφορία) as to what has taken place.

ἀμυνάθετέ μοι τυπτομένῳ πάσῃ τέχνῃ.

1275

οἷμοι κακοδαίμων τῆς κεφαλῆς καὶ τῆς γνάθου.

ὦ μαρὲ, τύπτεις τὸν πατέρα ; ΦΕ. φήμ', ὦ πάτερ.

ΣΤ. ὁρᾷς ὁμολογοῦνθ' ὅτι με τύπτει. ΦΕ. καὶ μάλα.

ΣΤ. ὦ μαρὲ καὶ πατραλοία καὶ—τοιχώρυχε.

1275. ἀμυνάθω = ἀμύνω prolonged, to assist. Soph. Œd. Col. 1014. αἱ δὲ συμφοραὶ | αὐτοῦ πανώλεις, ἄξια δ' ἀμυναθεῖν. Eurip. Androm. 1080. φίλοις ἀμυναθεῖν. Iph. Aul. 910. ᾧ σ' ἀμυναθεῖν χρεών.

Ib. τυπτομένῳ. We had occasion in a former play (Vesp. 1041.) to dwell at some length on a most revolting feature of the Aristophanic times—and the poet adverts to it too frequently and earnestly in his dramas to admit of a doubt that it *did* constitute a most prominent feature of his day:—viz. a general disregard by the young people of their parents. Whence arose this foulest and most certain proof of national corruption? That the general democratic license of the times would be its principal cause, there can be little doubt: that the propagation of the Socratic doctrines, propagated as they were in so singular and eccentric a manner, had a tendency, or were at least supposed to have a tendency, in spreading the mischief, may be inferred as well from the scene before us, as from the following allusion to the subject in the Memorabilia I. 2. 49. Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας προσηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας αὐτῷ, σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ κατὰ νόμον ἐξεῖναι παρανομίας ἐλόντι καὶ τὸν πατέρα δῆσαι, τεκμηρίῳ τούτῳ χρέμενος, ὡς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἶη δεδέσθαι.

1276. γνάθου. Among those whom our author's Ranæ (v. 147.) consigns to Tartarus, we find,

εἴ που ξένον τις ἠδίκησε πώποτε,
ἢ μητέρ' ἠλόησεν, ἢ πατρὸς γνάθου
ἐπάταξεν.

(Strepsiades here commences a system of rubbing—*more Amyniæ*;—but a faint laugh only attending the operation, he soon desists.)

1278. ὁρᾷς κ. τ. λ. Addressed by Strepsiades to the audience.

Ib. καὶ μάλα sc. ὁμολογοῦντα. The young monster's brevity of expression is almost as offensive as his personal violence.

1279. —τοιχώρυχε. Strepsiades pauses for breath after the word πατραλοία, and finding no climax of reproach, drops ludicrously into

ε Ranke, who has also adverted to this subject in his Life of Aristophanes, quotes the following passage from Sophocles, as a proof that Aristophanes was not the only writer who complained of this feature of the times:

δπου γὰρ οἱ φύσαντες ἡσώνται τέκνων,
οὐκ ἔστιν αὕτη σωφρόνων ἀνδρῶν πόλις.

Vit. Arist. p. 429.

ΦΕ. αὐθὶς με ταῦτὰ ταῦτα καὶ πλείω λέγε. 1280
 ἀρ' οἶσθ' ὅτι χαίρω πόλλ' ἀκούων καὶ κακὰ ;
 ΣΤ. ὦ λακκόπρωκτε. ΦΕ. πάττε πολλοῖς τοῖς ῥόδοις.
 ΣΤ. τὸν πατέρα τύπτεις ; ΦΕ. κάποφανῶ γε νῆ Δία
 ὡς ἐν δίκη σ' ἔτυπτον. ΣΤ. ὦ μαρώτατε,
 καὶ πῶς γένοιτ' ἂν πατέρα τύπτειν ἐν δίκη ; 1285
 ΦΕ. ἔγωγ' ἀποδείξω, καὶ σε νικήσω λέγων.
 ΣΤ. τουτὶ σὺ νικήσεις ; ΦΕ. πολὺ γε καὶ ῥαδίως.
 ἐλοῦ δ' ὁπότερον τοῖν λόγῳ βούλει λέγειν.
 ΣΤ. ποίοιν λόγῳ ; ΦΕ. τὸν κρείττον' ἢ τὸν ἥττονα ;
 ΣΤ. ἐδιδασχάμην μέντοι σε νῆ Δί', ὦ μέλε, 1290
 τοῖσιν δικαίοις ἀντιλέγειν, εἰ ταῦτά γε
 μέλλεις ἀναπείσειν, ὡς δίκαιον καὶ καλὸν
 τὸν πατέρα τύπτεισθ' ἐστὶν ὑπὸ τῶν υἱέων.

an anti-climax, which relieves the pain felt even at the imaginary circumstance of a son daring to lift up his hand against his parent.

1281. ἀκούων (= ὀνειδιζόμενος, cf. Musgrave ad Soph. Philoct. 87. 616.) πολλὰ κακὰ, *when reproaches are heaped upon me.*

1282. λακκόπρωκτε, *most infamous of profligates.*

Ib. πάττε π. τ. ῥ. The reader's own recollections will remind him, under whose tuition the diction here put into the mouth of the young sophist has been learned.

1284. ἐν δίκη, *justly.* Cf. nos in Ach. 908. Eq. 256.

1286. ἀποδείξω, *I will make it matter of demonstration.* A term of the schools. Plat. Euthyd. 285, e. 10. Legg. 887, a. Lucian IV. 92. ζητήεις . . ἀνὴρ τις τοιοῦτος, διαγνωστικούς τε, καὶ διακριτικούς ποιήσων ἡμᾶς, καὶ τὸ μέγιστον ἀποδευκτικούς.

1287. τουτὶ, emphatic. What *this* ! to beat your father ! τουτὶ σὺ νικήσεις ;

Ib. πολὺ, i. e. παρὰ πολὺ. Isæus, 64, 34. καὶ διότι πολὺ αὐτὸν Ἀρχέδαμος εἶλεν. Cf. Dobree, Addv. I. 302.

1290. ἐδιδασχάμην . . σε, *te docendum curavi, vel, te docendum alteri commisi.* Kust. Cf. Matth. Gr. Gr. §. 492, c. "Ἄν subaud. ; scilicet, ego te magistro tradidissem, si hoc mihi persuasurus es." HERN. Cf. Thiersch ad Ran. 882.

1291. τοῖσιν δικαίοις ἀντιλέγειν. *I did indeed (and here a bitter sigh from the speaker) have you taught to oppose all that is just and good, if &c.* After the opinion expressed by so eminent a scholar as Hermann, this mode of rendering the passage is of course thrown out only for consideration.

ΦΕ. ἀλλ' οἶμαι μέντοι σ' ἀναπείσειν, ὥστε γε
οὐδ' αὐτὸς ἀκροασάμενος οὐδὲν ἀντερεῖς.

1295

ΣΤ. καὶ μὴν ὃ τι καὶ λέξεις ἀκοῦσαι βούλομαι.

ΧΟ. σὸν ἔργον, ὃ πρεσβῦτα, φροντίζειν ὅπη
τὸν ἄνδρα κρατήσεις,

ὥς οὗτος, εἰ μὴ τῷ 'πεποίθειν, οὐκ ἂν ἦν
οὕτως ἀκόλαστος.

1300

ἀλλ' ἔσθ' ὅτῳ θρασύνεται·

δῆλον τὸ λῆμ' ἐστὶ τᾶνθρώπου.

ἀλλ' ἐξ ὅτου τὸ πρῶτον ἤρξαθ' ἡ μάχη γενέσθαι
ἤδη λέγειν χρή πρὸς χορόν· πάντως δὲ τοῦτο δράσεις.

ΣΤ. καὶ μὴν ὅθεν γε πρῶτον ἤρξάμεσθα λοιδορεῖσθαι
ἐγὼ φράσω· 'πειδὴ γὰρ εἰσιτώμεθ', ὥσπερ ἴστε, 1306
πρῶτον μὲν αὐτὸν τὴν λύραν λαβόντ' ἐγὼ 'κέλευσα

1296. Masterly stroke! Though beaten, insulted, outraged, he cheers up for a moment at the thought of seeing his son an adept in disputation, even though the success of that disputation is to put him powerless into the young ruffian's hands.

1297. σὸν ἔργον. Cf. *infr.* 1439. *Ran.* 590. *Av.* 862. *Eccl.* 514. *Th.* 1172. *Lysist.* 315. 381. 839. *Æsch. Prom. Vinc.* 656. *Plat. Soph.* 263, a. *Gorg.* 459, e. *Conviv.* 188, e. *Menex.* 244, c.

Ib. φροντίζειν. What feelings this word now begins to excite in the bosom of Strepsiades, and the expressive tone in which it is uttered by the Chorus, the reader will easily picture to himself.

1299. εἰ μὴ τῷ 'πεποίθειν. *if he had not some grounds for his confidence.* 'πεποίθειν *Herm. Dind.* πεποίθειν *Bek. Br.* (whom see ad *Plut.* 696.)

1300. ἀκόλαστος (α, κολάζω), a person of that exuberant and unbridled bold disposition, which results from want of due correction in earlier years.

1301. Bergler compares *Soph. Œd. Col.* 1022. ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὦν ἔδρας τάδε (*sed est aliquid, quo tu fretus hæc fecisti*).

Ib. θρασύνεται. *Ach.* 330. ἐπὶ τῷ θρασύνεται; *Ran.* 846. οἷος ὦν θρασύνεται. *Eurip. Hec.* 1183. μηδὲν θρασύνου. *Or.* 606. ἐπεὶ θρασύνει.

1304. "Non spernerem ἤδη λέγειν πρὸς τὸν χορόν." Porson's *Aristophanica* ap. Dobree p. 78.

Ib. πάντως, *without reservation.*

1307. *Schol. ad Vesp.* 1217. ἀρχαῖον ἔθος ἐστινωμένους ἄδων, ἀκολούθως τῷ πρώτῳ, εἰ παύσαιτο τῆς ψδῆς, τὰ ἐξῆς· καὶ γὰρ ὁ ἐξ ἀρχῆς, δάφνην

ἄσαι Σιμωνίδου μέλος, “ τὸν Κρίον, ὡς ἐπέχθη.”

ὁ δ' εὐθέως—ἀρχαῖον εἶν' ἔφασκε τὸ κιθαρίζων

ἄδων τε πίνονθ', ὥσπερὶ κάχρυσ γυναικ' ἀλούσαν. 1310

ΦΕ. οὐ γὰρ τότε εὐθὺς χρῆν σε τύπτεσθαι τε καὶ
πατεῖσθαι,

ἄδων κελεύονθ', ὥσπερὶ τέττιγας ἐστιῶντα ;

ἢ κατέχων, ἢ Σιμωνίδου ἢ Στησιχόρου μέλη, ἄχρὺς οὐ ἤθελε· καὶ μετὰ ταῦτα, ᾧ ἐβούλετο, ἐδίδου, οὐχ ὡς ἡ τάξις ἀπῆται· καὶ ἔλεγεν ὁ δεξιόμενος ἀπὸ τοῦ πρώτου τὰ ἐξῆς. This must be understood, not as taking place at the actual meal, which would have been very inconvenient, but at the symposium which followed (cf. *infra*. 1309.): and even here the practice, it seems, was beginning to grow obsolete, except among such sticklers for old fashions as ²Strepsiades and the country gentlemen generally.

1308. This drinking song of Simonides, “ on the shearing of the ram,” has not reached posterity.

Ib. ἐπέχθη (βοτ. 1. πέκω). Av. 714. ἡνίκα πεκτεῖν ἄρα προβάτων πόκον ἡρώων. (πεκτεῖν = πέκειν).

1309. εὐθέως Rav. εὐθὺς ὡς Br. See Dobree's note in Adv. II. 162.

Ib. —ἀρχαῖον. Strepsiades here mocks his son's contemptuous tone, when speaking of the old custom just referred to.

1310. κάχρυσ, dried barley, from which barley-meal (ἀλφιτα) and a barley-drink (πιτισάνη) were prepared. Vesp. 1306. Strabo XV. 1063. φρύγεσθαι καθάπερ ἐν ἱνῇ τὰς κάχρυσ.

Ib. ἀλούσαν (ἀλέω, to grind). One of these ἐπιμύλαιοι φῶαι has been preserved in Plutarch (Conviv. Sept. Sap.). It refers to Pittacus, who, it seems, used to relieve his philosophical and royal cares (for he was a sort of sovereign as well as a philosopher) by taking a spell every now and then at the grinding-mill. (cf. Laert. I. 81.) ἐγὼ τῆς ξήνης ἤκουον ἀλούσης πρὸς τὴν μύλην, ἐν Λέσβῳ γενόμενος, “ Ἄλει, μύλα, ἄλει· καὶ γὰρ Πίττακος ἄλει, μεγάλης Μιτυλήνης βασιλεύων.” i. e. in English,

Grind, grind, good my mill, grind,

Pittacus turns a mill as we all find :

Grind, grind, good my mill, grind,

Oh this king-miller's the man to my mind.

The philosopher Cleanthes had recourse to the mill for other purposes than those of mere exercise. See the anecdote told of him in Plut. de ære alieno vitando, §. 7.

1312. τέττιγας ἐστιῶντα, as if you had been giving an entertain-

² Among the fragments of our author's Δασταλείς, is one containing a similar challenge, made most probably by the parent or representative of the old times to his ill-conditioned son, the exemplar of the new.

Ἰσσαν δὲ μοι σκάλιον τι λαβὼν Ἀλκαίου κῶνακόντος.

ΣΤ. τοιαῦτα μέντοι καὶ τότε ἔλεγεν ἔνδον, οἷάπερ νῦν,
καὶ τὸν Σιμωνίδην ἔφασκ' εἶναι κακὸν ποιητὴν.
καὶ γὰρ μόλις μὲν, ἀλλ' ὁμως ἦν ἐσχύον τὸ πρῶτον 1315
ἔπειτα δ' ἐκέλευσ' αὐτὸν ἀλλὰ μυρρίνην λαβόντα
τῶν Αἰσχύλου λέξαι τί μοι· καθ' οὗτος εὐθὺς εἶπεν,
“ ἐγὼ γὰρ Αἰσχυλὸν νομίζω πρῶτον ἐν ποιηταῖς
ψόφου πλέων, ἀξύστατον, στόμφακα, κρημνοποιόν ;”
κάνταῦθα πῶς οἶσθέ μου τὴν καρδίαν ὀρεχθεῖν ; 1320
ὁμως δὲ τὸν θυμὸν δακὼν ἔφην, “ σὺ δ' ἀλλὰ τούτων
λέξον τι τῶν νεωτέρων ἅττ' ἐστὶ τὰ σοφὰ ταῦτα.”

ment to a company of cicadae, to whom chirping and singing are natural properties. Av. 39. οἱ μὲν γὰρ οὖν τέττιγες ἓνα μῆν' ἢ δύο | ἐπὶ τῶν κραδῶν ἄδουσ', Ἀθηναῖοι δ' αἰεὶ | ἐπὶ τῶν δικῶν ἄδουσι πάντα τὸν βίον.

1315. καὶ γὰρ μόλις. Bergler and Elmsley compare Soph. Oed. Tyr. 781. καὶ γὰρ βαρυνθεὶς τὴν μὲν οὖσαν ἡμέραν | μόλις κατέσχον. Cf. infr. 1325.

1316. ἀλλὰ, certe. HERM. well then, or, at least. Cf. infr. 1321. For the custom of holding a myrtle or olive-branch in the hand, while the scolium was sung, see sup. v. 1307.

1318. νομίζω. The verb is here in the subjunctive mood, and must consequently have a future signification given to it. “ Shall I, or, must I think Æschylus the first of poets, he who is,” &c. Cf. sup. 1061. Ran. 617. καὶ πῶς βασανίσω, and how shall I torture him ?

1319. ἀξύστος (α, ξύω), *unkempt, unpolished*.

Ib. στόμφαξ (στόμφος), a person who utters such words as fill the mouth, among which were particularly reckoned words having the letters α and ω among them. Translate *mouthing*.

Ib. κρημνοποιός (κρημνός, ποιέω), using steep, high-flown, neck-breaking words and expressions. Cf. Eq. 625. and Ran. 929. where Euripides objects to his rival his ῥήμαθ' ἱππόκρημνα.

1320. ὀρεχθεῖν Gl. κινηθῆναι πρὸς ὀργήν. An Homeric word ; see Eustath. ad Il. ψ. 30. p. 1285, 60. “ Propr. hoc verbum de bobus iisque mactandis, *fremere*, translate de mari quod terram adlidit, ob soni horridi similitudinem, tum de animo ita commoto, ut mare fluctibus agitatum.” HARL.

1321. τὸν θυμὸν δακὼν, *having suppressed my anger*. (Zeno ap. Laert. VII. 114. ὁ δὲ θυμός ἐστιν ὀργὴ ἀρχομένη.) Bergler compares Vesp. 1078. ὑπ' ὀργῆς τὴν χελύνην ἐσθίων. Soph. Trach. 975. σίγα, τέκνον. ἴσχε δακὼν | στόμα σόν. Ran. 42. δάκνω γ' ἐμαυτόν· ἀλλ' ὁμως γελῶ.

Ib. ἀλλὰ, cf. sup. 1316. et nos in Acharn. 177.

ὁ δ' εὐθὺς ᾗσ' Εὐριπίδου ῥῆσιν τιν', ὥς—ἔγηνεν
 ἀδελφός, ὠλεξίκακε, τὴν ὁμομητρίαν ἀδελφήν.
 κἀγὼ οὐκέτ' ἐξηнесχόμην, ἀλλ' εὐθὺς ἐξαράττω 1325
 πολλοῖς κακοῖς καὶ σχροῖσι· κἄτ' ἐντεῦθεν, οἷον εἰκός,
 ἔπος πρὸς ἔπος ἡρειδόμεσθ'· εἴθ' οὗτος ἐπαμαπηδᾷ,
 κᾶπειτ' ἔφλα με κάσπ' ὀδει κᾶπνιγε κᾶπέτριβεν.

1323. ῥῆσις. With regard to the ῥῆσις itself here spoken of, compare Ran. 1102 et 10. To examples of the word given in a former play (Ach. 363.) add Plato in Phædr. 268, c. τί δ' εἰ Σοφοκλεῖ αὐτὸ προσελθὼν καὶ Εὐριπίδῃ τις λέγοι, ὡς ἐπίσταται περὶ μικροῦ πράγματος ῥῆσις παμμήκεις ποιεῖν. Lucian IV. 159. μάλιστα δὲ τὴν Εὐριπίδου Ἀνδρομέδαν ἰμονφδουν, καὶ τὴν τοῦ Περσέως ῥῆσιν ἐν μέλει διεξήσαν.

Ib. —ἔγηνεν. Strepsiadēs pauses, lifts up his hands, and seems to say, How shall I proceed with so abominable a tale? The tale itself is again alluded to in our author's Ranæ 849. γάμους δ' ἀνοσίους εἰσφέρων εἰς τὴν τέχνην, where Thiersch has the following note: "Tangitur vero hic Macareus in Eurip. Æolo, qui sororem Canacem in matrimonium duxit, ut Nub. 1352. Cum sorore ὁμοπατρίᾳ conubium quidem licitum fuit, non cum sorore uterina s. ὁμομητρίᾳ." Cf. Lucian III. 5. Pet. Leg. Att. p. 440. See also Alciph. I. 34. (It is in allusion to such fables, that Apollonius prefers the Æsopic fable as a means of instruction to the heroic poetry: οἱ μὲν γὰρ περὶ τοὺς ἥρωας, ὧν ποιητικὴ πᾶσα ἔχεται, καὶ διαφθεῖρουσι τοὺς ἀκροωμένους, ἐπειδὴ ἑρωτάς τε ἀτόπους· οἱ ποιηταὶ ἐρμηνεύουσι, καὶ ἀδελφῶν γάμους, καὶ διαβολὰς ἐς θεοὺς κ. τ. λ. V. 14.)

1324. ὦ ἀλεξίκακε. Dobree refers to Plut. Conviv. Sap. p. 149, d. ὁ μὲν οὖν Νειλόξενος, Ἀλεξίκακε εἰπὼν, ἀπεστράφη. Cf. nos in Vesp. 1045, and to the examples there given add Lucian IV. 181. ἐς ἐχθρῶν κεφαλὰς ὁ ἀλεξίκακος τρέψει. Alciph. III. 47.

1325. ἐξαράττω prop. to break in pieces: here, I overwhelm him, tear him asunder with reproachful words. Bergler compares Soph. Philoct. 374. κἀγὼ χολωθεὶς εὐθὺς ἤρασσον κακοῖς | τοῖς πᾶσιν. Ajac. 731. ὀνειδεσιν | ἤρασσον ἔνθεν κἄνθεν.

1327. ἐρίδου, to contend vehemently. Il. XXIII. 735. μηκέτ' ἐρίδου, μηδὲ τρίβεσθε κακοῖσι.

Ib. ἔπος πρὸς ἔπος ἡρειδόμεσθα: τούτεστιν ἀντεβάλομεν, ἐφιλονεικοῦμεν. Proverb. e Cod. Coisl. (Gaisford's Paræmiographi p. 139). We came to a hard interchange of words and conflict. SCHNEID. Cf. nos in Eq. 611. Thiersch ad Ran. 1434.

1328. φλάω Ion. for θλάω, to squeeze. Pl. 718. ἔπειτ' ἔφλα | ἐν τῇ θυεῖ συμπαραιγνύων ὄπ' | καὶ σχῖνον.

Ib. σποδεῖν. Pac. 1306. φλᾶν ταῦτα πάντα καὶ σποδεῖν. Æsch. Ag. 653. στρατοῦ καμόντος καὶ κακῶς σποδομένου (Blomf. in pulverem deji-

ΦΕ. οὐκουν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς,
σοφώτατον ; ΣΤ. σοφώτατόν γ' ἐκείνον, ᾧ τί σ'
εἶπω ; 1330

ἀλλ' αὐθις αὖ τυπτήσομαι. ΦΕ. νῆ τὸν Δί', ἐν δίκῃ
γε.

ΣΤ. καὶ πῶς δικαίως ; ὅστις ὀναίσχυντέ σ' ἐξέθρεψα,
αἰσθανόμενός σου πάντα τραυλίσαντος, ὃ τι νοοίης.
εἰ μὲν γε βρῦν εἶποις, ἐγὼ γνούς ἂν πιεῖν ἐπέσχον
μαμμῶν δ' ἂν αἰτήσαντος ἡκόν σοι φέρων ἂν ἄρτον 1335
σὺ δ' ἐμέ . . .

ΧΟ. (*interrupting*) οἴμαί γε τῶν νεωτερων τὰς καρδιάς
πηδᾶν, ὃ τι λέξει.

εἰ γὰρ τοιαῦτά γ' οὗτος ἐξεργασμένος
λαλῶν ἀναπείσει,
τὸ δέρμα τῶν γερατέρων λάβοιμεν ἂν 1340

cio. Occido). Eurip. Androm. 1129. πάντοθεν σποδούμενος (*undique obrutus*. Spanh.).

Ib. ἐπέριβεν, cf. *infr.* 1355. 1423.

1330. σοφώτατον. As Phidippides pronounces this characteristic epithet (cf. nos in Ach. 348.) of his new preceptor, every mark of deep reverence is evinced by him.

1333. Seager reads and translates: αἰσθανόμενός σου, πάντα τραυλίζοντος, ὃ τι νοοίης. "Discovering your meaning, when you lisped in every thing you said."

1334. βρῦν εἶπεῖν, *to say bryn*, i. e. *to call for drink*. Pass. γνούς ἂν ἐπέσχον (*I caught the sound, and was wont to give you*) πιεῖν (*to drink*). Schol. οὐ μόνον τὸ ἐπέχω "κωλύω" ἀλλὰ καὶ τὸ "δίδωμι." Π. XXII. 494. κοτύλην τὴν τυτθὸν ἐπέσχε. Od. XVI. 444. ἐπέσχε τε οἶνον ἐρυθρόν.

1335. μαστῶν (μαστώω, *to long for the maternal breast*) αἰτεῖν, *to ask for something to eat*.

1338. πηδᾶν. Bisetus: ἐπιφόβως προσδοκᾶν. R. Constantinus: *trepidare*. Phil. Vit. Apollon. I. 38. πηθήσεται τε ἡ καρδία θαμὰ ἐκθρόσκοντος τοῦ ὕπνου.

1341. "We would not give a pea for an old man's skin; it will be so liable to be beaten and cudgelled."

Ib. λαμβάνειν (*emere*) ἐρεβίνθου. Ran. 1236. λήψει γὰρ ὀβολοῦ πάνυ καλὴν τε κάγαθην (sc. λήκυθον). Theoc. XV. 20. ἑπτὰ δραχμῶν . . . ἔλαβ'. (λαμβάνειν et καταλαμβάνειν *pro emere* ab Aristoph. *inter alios*

ἀλλ' οὐδ' ἐρεβίνθου.

σὸν ἔργον, ὦ καινῶν ἐπῶν κινητὰ καὶ μοχλευτὰ,
πειθῶ τινα ζητεῖν, ὅπως δόξεις λέγειν δίκαια.

ΦΕ. ὡς ἡδὺ καινοῖς πράγμασιν καὶ δεξιοῖς ὁμιλεῖν, 1345
καὶ τῶν καθεστῶτων νόμων ὑπερφρονεῖν δύνασθαι.

ἐγὼ γὰρ ὅτε μὲν ἱππικῇ τὸν νοῦν μόνῃ προσεῖχον,
οὐδ' ἂν τριῖ' εἰπεῖν ῥήμαθ' οἶός τ' ἢ πρὶν ἐξαμαρτεῖν·

νυνὶ δ' ἐπειδὴ μ' οὐτοσὶ τούτων ἔπαυσεν αὐτὸς,

γνώμαις δὲ λεπταῖς καὶ λόγοις ξύνειμι καὶ μερίμναις, 1350

sæpe adhibitum erudite jam ad Lucian p. 959. t. I. monuit Grævius." SPANH.) On the nature of ἐρεβίνθοι, see Athenæus II. §. 44.

1342. ἀλλ' οὐδέ. Bergler compares Diphil. ap. Athen. VI. 256. εἴ τι τοῦτό μοι τὸ δέειπνον ἀλλ' οὐδ' αἶμ' ἔχει. Dobree compares Athen. XIV. 661, e. οὐχ ἀρμόττειν φασὶ τὴν μαγειρικὴν ἀλλ' οὐδὲ τοῖς τυχοῦσι τῶν ἐλευθέρων. Dem. 1455, 18. τῶν μὲν ὑμετέρων ψηφισμάτων ἀλλ' οὐδὲ τὸ μικρότατον φροντίζουσιν. Lucian T. I. p. 741, 37. 747, 72. Achæus Athen. X. 427, c. Acta Apostol. XIX. 2.

1343. On this verse the reader will consult Porson ad Med. v. 1314.

1350. γνώμαις λεπταῖς. Supposing the Adicologus of the Clouds and the Euripides of the Frogs to be one and the same person, the nature of our young knight's intercourse is what might have been expected: for what are among the marked characteristics of Euripides in the latter play? 818. σχινδαλάμων παραξόνια (*subtiles argutiae*). 880. παραπρίσματ' ἐπῶν. 955. λεπτῶν κανόνων ἐσβολαί, ἐπῶν τε γωνιασμοί. 1496. σκαριφισμοὶ λήρων. Hence the declaration of the Chorus respecting Euripides' tongue: 826. ῥήματα δαιομένη καταλεπτολογήσει | πνευμόνων πολλὸν πόνον.

Ib. γνώμαις . . . ξύνειμι. Vesp. 1460. ξυνόντες γνώμαις ἐτέρων. Plat. Hipp. Maj. 283, c. ξυνόντες σοφίᾳ. Lucian VII. 253. φιλοσοφία ξυνών. VI. 288. δνείρε. 326. μυρίαὶς ἀνίαῖς. Also III. 57.

Ib. λόγοις sc. λεπτοῖς. Bergler compares Alexis ap. Athen. IV. 161, b.

Πυθαγορισμοί, καὶ λόγοι
λεπτοί, διςμιλευμένοι τε φροντίδες
τρέφουσ' ἐκείνους.

Ib. μερίμναις. There can be little doubt, which of the two combatants, Æschylus and Euripides, the Chorus has in its thoughts, when it breaks out into the following invocation.

ὦ Διὸς ἐννέα παρθένοι ἀγναὶ
Μοῦσαι, λεπτολόγους ξυνετὰς φρένας αἱ καθοράτε
ἀνδρῶν γνωμοτύπων, ὅταν εἰς ἔριν ὀξυμερίμνοις
ἔλθωσι στρεβλοῖς τε παλαίσμασιν ἀντιλογούντες.

Ran. 874—8.

οἶμαι διδάξειν ὥς δίκαιον τὸν πατέρα κολάζειν.

ΣΤ. ἵππευε τοῖνυν νῇ Δί', ὥς ἔμοιγε κρείττον' ἔστιν ἵππων τρέφειν τέθριππον ἢ τυπτόμενον ἐπιτριβῆναι.

ΦΕ. ἐκέισε δ' ὅθεν ἀπέσχισάς με τοῦ λόγου μέτειμι, καὶ πρῶτ' ἐρήσομαί σε τουτί· παῖδά μ' ὄντ' ἔτυπτες; 1355

ΣΤ. ἔγωγέ σ', εὐνοῶν τε καὶ κηδόμενος. ΦΕ. εἶπε δὴ μοι, οὐ καμέ σοι δίκαιόν ἐστιν εὐνοεῖν ὁμοίως,

τύπτειν τ', ἐπειδήπερ γε τοῦτ' ἔστ' εὐνοεῖν, τὸ τύπτειν; πῶς γὰρ τὸ μὲν σὸν σῶμα χρή πληγῶν ἀθῶον εἶναι,

τοῦμὸν δὲ μή; καὶ μὴν ἔφυν ἐλεύθερός γε καγώ. 1360 κλάουσι παῖδες, πατέρα δ' οὐ κλάειν δοκεῖς; [τίη δὴ;]

φήσεις νομίζεσθαι σὺ παιδὸς τοῦτο τοῦργον εἶναι·

1351. κολάζειν. Apollonii Epist. 13. χρή δὲ τοὺς ἔτι κολαζομένους ἡμᾶς ἐνθάδε, (ἢν ἄλλως λεγομένους, ἔχουν κ. τ. λ. (A truly Pythagorean opinion.)

1352. ἵππεύειν. Herodot. I. 136. παιδεύουσι δὲ τοὺς παῖδας . . . τρία μούνα, ἵππεύειν, καὶ τοξεύειν, καὶ ἀληθίζεσθαι. VII. 84. ἵππεύει δὲ ταῦτα τὰ ἔθνη. Xen. Agēs. I. 25. ἄλλα προσέθηκε καὶ ταῖς ἵππικαῖς τάξεσιν, ἥτις κράτιστα ἂν ἵππευοί.

Ib. ὥς ἔμοιγε κρείττον, *quippe mihi salutaris est.*

1353. τέθριππον. Pind. Ol. II. 91. ἀνθεα τεθρίππων θυωδεκαδρόμων. Isth. I. 18. ἄρματι τεθρίππων. Herodot. VI. 103. καὶ αὐτὰ φεύγοντι ὀλυμπίαιδα ἀνελίσθαι τεθρίππων συνέβη.

1354. ἐκέισε . . τοῦ λόγου. Herodot. VII. 239. ἀνεμι δὲ ἐκέισε τοῦ λόγου, τῇ μοι τὸ πρότερον ἐξέλιπε.

Ib. ἀποσχίζειν (ᾠσχίζω). Cf. Markland's Iph. in Taur. v. 773.

1358. τύπτειν Rav. Dind. τύπτοντ' Bek. Br. Pors. (ad Hec. 1161.) τυπτοντ'; HERM.

1359. ἀθῶον (θωή), *impending punishment*. II. XIII. 669. Od. II. 192.) πληγῶν. Dem. 616, 13. ἀθῶον ταύτης τῆς δίκης. Lyc. 157, 38. 168, 26. ἀδικημάτων.

1361. Parodied from Euripides in Alcest. 707. χαίρεις ὁρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς; Bergler refers to Hecub. 1256.

Ib. The words *τίη δὴ*, which Brunck assigns to Strepsiades, are wanting in the Ravenna, Venetian, and other MSS.

1362. νομίζεσθαι, *it is the law or established practice*. Cf. sup. 480. and Pl. 625. 1185. Av. 1347. Thes. 359.

a Symbol. Pyth. 21. ap. Iambl. Adh. τὸ δὲ ἐν ὁδῷ μὴ σχίζε δηλοῖ, ὅτι ἐν μὲν τὸ ἀληθές, πολυσχιδὲς δὲ τὸ ψεῦδος· δηλον δὲ ἐκ τοῦ τὸ μὲν τι ἕκαστον μοναχῶς λέγεσθαι, εἴπερ ὅγῳς λέγοιτο, τὸ δὲ τι οὐχὶ ἕκαστον ἀπέλοις τρόποις. ὁδὸς δὲ ἡ φιλοσοφία δοκεῖ εἶναι.

ἐγὼ δέ γ' ἀντείπομι' ἂν ὡς δις παῖδες οἱ γέροντες.
 εἰκὸς δὲ μᾶλλον τοὺς γέροντας ἢ νέους τι κλάειν,
 ὅσῳ περ ἐξαμαρτάνειν ἦττον δίκαιον αὐτοὺς. 1365
 ΣΤ. ἀλλ' οὐδαμοῦ νομίζεται τὸν πατέρα τοῦτο πάσχειν.
 ΦΕ. οὐκ οὖν ἀνὴρ ὁ τὸν νόμον θεὸς τοῦτον ἦν τὸ πρῶτον,
 ὥσπερ σὺ καγὼ, καὶ λέγων ἔπειθε τοὺς παλαιούς ;
 ἦττον τί δῆτ' ἔξεστι κάμοι καινὸν αὖ τὸ λοιπὸν
 θεῖναι νόμον τοῖς υἱέσιν, τοὺς πατέρας ἀντιτύπτειν ; 1370
 ὅσας δὲ πληγὰς εἴχομεν πρὶν τὸν νόμον τεθῆναι,
 ἀφίμεν, καὶ δίδομεν αὐτοῖς προῖκα συγκεκόφθαι.
 σκέψαι δὲ τοὺς ἀλεκτρυόνας καὶ τᾶλλα τὰ βοτὰ ταυτὶ,
 ὡς τοὺς πατέρας ἀμύνεται· καίτοι τι διαφέρουσιν
 ἡμῶν ἐκεῖνοι, πλὴν ὅτι—ψηφίσματ' οὐ γράφουσιν ; 1375
 ΣΤ. τί δῆτ', ἐπειδὴ τοὺς ἀλεκτρυόνας ἅπαντα μιμεῖ,
 οὐκ ἐσθίεις καὶ τὴν κόπρον καπὶ ξύλου καθεύδεις ;

1363. δις παῖδες οἱ γέροντες. Sophocl. Fr. πάλιν γὰρ αὐθις παῖς ὁ γηράσκων ἀνὴρ. Plat. 1 Leg. 646, a. ὁ γέρον δις παῖς (where see other examples by Ast).

1366. νομίζεται. (Strepsiades mimics his son's tone when pronouncing this word.)

1369. Ordo est: τί δῆτα κάμοι ἦττον ἔξεστι καινὸν θεῖναι νόμον τοῖς υἱέσι τοὺς πατέρας ἀντιτύπτειν ; cur ego minus possim novam suadere legem &c. ДУСК.

1372. συγκεκόφθαι. SCHOL. τυφθῆναι ἡμᾶς. κατακοπῆναι ταῖς μᾶστιξι. SCHNEID. συγκεκόφθαι, said of a man who finds a weariness over his whole body.

1373. σκέψαι δὲ τοὺς ἀλεκτρυόνας. The phraseology (cf. sup. 992.) as well as the sentiment are just what might be expected from a pupil of Euripides. It was as much the pride of the tragic bard to introduce into the drama every species of homely comparison (Ran. 970—989), as it was of Socrates to subject philosophy to the same trial. The metre of the verse, as Dindorf observes, can be easily rectified by substituting ἀλέκτορας for ἀλεκτρυόνας.

1376. ἅπαντα. Dobree compares Alexia ap. Athen. VI. 236, e. ἀλλὰ δίαίταν, ἣν ἔχουσ' οἱ κόλακες, πρὸς ὑμᾶς | λέγομεν. ἀλλ' ἀκούσαθ', ὡς ἰσμέν ἅπαντα κομψοὶ | ἄνδρες.

1377. τὴν κόπρον (ordure). Od. XVII. 296. ἐν πολλῇ κόπρῳ. There was no reason therefore why Dobree, objecting to the feminine article prefixed to κόπρον, should propose to read οὐκ ἐσθίεις καὶ τὸς κόπρον.

Ib. ξύλου, a perch.

ΦΕ. οὐ ταυτὸν, ὦ τῶν, ἐστίν, οὐδ' ἂν Σωκράτει δοκοίη.

ΣΤ. πρὸς ταῦτα μὴ τύπτ'· εἰ δὲ μὴ, σαυτὸν ποτ' αἰ-
τιάσει.

ΦΕ. καὶ πῶς; ΣΤ. ἐπεὶ σὲ μὲν δίκαιός εἰμ' ἐγὼ κολά-
ζω, 1380

σὺ δ', ἣν γένηταί σοι, τὸν υἱόν. ΦΕ. ἣν δὲ μὴ γένηται,
μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις.

ΣΤ. ἐμοὶ μὲν, ὦνδρες ἥλικες, δοκεῖ λέγειν δίκαια·
κάμοιγε συγχωρεῖν δοκεῖ τούτοισι τὰ πικρὰ.

κλαίειν γὰρ ἡμᾶς εἰκὸς ἐστ', ἣν μὴ δίκαια δρῶμεν. 1385

ΦΕ. σκέψαι δὲ χατέραν ἔτι—γνώμην. ΣΤ. ἀπὸ γὰρ
ὀλοῦμαι.

ΦΕ. καὶ μὴν ἴσως γ' οὐκ ἀχθέσει παθὼν ἃ νῦν πέπον-
θας.

1379. πρὸς ταῦτα, *therefore*.

Ib. εἰ δὲ μὴ, *alioquin*. See Forster ad Plat. Criton. §. 15.

1382. μάτην ἐμοὶ κεκλαύσεται, *all my tears and weepings will have gone for nothing*.

Ib. σὺ δ' ἐγχανὼν τεθνήξει, *while you will die, laughing with your mouth wide open*. Cf. nos in Ach. p. 63.

1383. Strepsiades, after a pause, turns to the spectators.

1384. συγχωρεῖν τούτοις τὰ πικρὰ, *illos suo jure uti decet*. HERN. Cf. Vesp. 1516. Laert. de Solone I. 45.

1386. — γνώμην. The sneering tone in which this word is pronounced, goes at once to the paternal heart.

Ib. ἀπὸ γὰρ ὀλοῦμαι. Gl. οὐ βούλομαι. The Gloss-writer, I presume, means, "I will not hear another γνώμη; I will die first." May I venture to suggest another meaning; viz. that these words are spoken aside by Strepsiades, who, shrugging his shoulders as he remembers his former beating, implies elliptically, "It will be death to me (ἀπολούμαι), if I do not consider his new γνώμη."

1387. The young ruffian seems to speak ironically and covertly.— "And yet the γνώμη which I am now about to propose for your consideration is of such a nature, that upon hearing it, all your late and present feelings and sufferings will go for nothing;" implying that they will be succeeded by feelings so much more painful, that the former will comparatively vanish from his mind. Strepsiades, catching only at the open, and not the covert sense, naturally expresses himself as impatient for any information which is to be of benefit to him in his present condition.

ΣΤ. πῶς δὴ ; δίδαξον γὰρ τί μ' ἐκ τούτων ἐπωφελή-
σεις.

ΦΕ. τὴν μητέρ' ὥσπερ καὶ σὲ τυπτήσω. ΣΤ. τί φῆς ;
τί φῆς σύ ;

τοῦθ' ἕτερον αὖ μείζον κακόν. ΦΕ. τί δ', ἦν ἔχων τὸν
ἥττω

1390

λόγον σε νυκήσω λέγων

τὴν μητέρ' ὡς τύπτειν χρεών ;

1389. "Ad ista adolescentis τὴν μητέρ'—τυπτήσω, faceta est Annæ Fabri observatio : *Cela est plaisant. Il y a aujourd'hui bien des maris, qui se consoleroient d'être battus, si leurs femmes étoient battues.* Quid illa, quæso, ridicula nota ad h.l. sententiam facit, cujus pulchritudinem et acumen non percipit bona puella?" Br.

Ib. τί φῆς ; τί φῆς σύ ; This reduplication of expression, and the start of horror which accompanies it, go far to restore Strepsiades to the good-will of the audience.

1390-92. ἔχων τὸν ἥττω λόγον, κ. τ. λ. In claiming a right to beat his father, we have found our young sophist arguing rather upon general sophistic principles than otherwise : on the contrary, when he comes to argue the right of extending that treatment to his mother, we find him having more immediate recourse to the ἥττων λόγος, evidently resting his hopes of success in the argument from the assistance to be derived from that worthy coadjutor. Had Euripides then propounded any peculiar doctrines, which, by their tendency to lessen maternal dignity, tended also to impair filial reverence, and finally lead to such horrors as those threatened in the text? Brunck's learning has supplied the information required on this point. "The poet," says that acute scholar, "here refers to a dogma of the philosophers and of Euripides, which he impugns, not by direct argument, but, what is far better, by shewing the effect it has upon Strepsiades, an effect derived from nature herself. The object of that dogma was to prove, that every person was indebted for his existence to his father alone, the mother being nothing more than a mere piece of soil, fitted to receive the seed, and give it proper nourishment." As a specimen of this mode of thinking, so degrading to the female sex, Brunck refers to the verses in the Orestes, where the matricide, excusing his guilt to Tyndareus, observes,

πατήρ μὲν ἐφύτευσέν με, σὴ δ' ἔτικτε παῖς,
τὸ σπέρμ' ἄρουρα παραλαβοῦσ' ἄλλου πάρα.
ἀνὲρ δὲ ὁ πατὴρ τέκνον οὐκ εἶη ποτ' ἄν.

Orest. 552.

^b On what philosophic principles the father was held up to the contempt of his offspring in days of yore, a letter of Alciphron will serve to explain. The whole

ΣΤ. τί δ' ἄλλο γ' ; ἦν ταυτὶ ποιῆς,
οὐδέν σε κωλύσει σεαυ-

τὸν ἐμβαλεῖν ἐς τὸ βάραθρον

1395

For further references to this philosophic "placitum," Brunck refers his readers to Valckenaer's "Diatribē." As that learned work is not in my hands, I have not the means of knowing whether the following fragment of Euripides (evidently addressed by some youth to his mother) finds a place there :

στέργω δὲ τὸν φύσαντα τῶν πάντων βροτῶν
μάλισθ' ὀρίζω τοῦτο, καὶ σὺ μὴ φθόνει·
κείνου γὰρ ἐξέβλαστον, οὐδ' ἂν εἰς ἀνὴρ
γυναϊκὸς αὐχῆσειεν ἀλλὰ τοῦ πατρός.

Stob. 77. p. 455. Dind. p. 121.

(To some indignant contemner of these philosophic opinions we are, no doubt, indebted for the senarius preserved by the Scholiast, *ἀνὴρ δὲ μητρός πῶς, κάθαρμ' Εὐριπίδης* ; How far Socrates was a sharer in these opinions, we are not called upon in our view of the text to inquire ; but we are probably indebted for it to that beautiful chapter of the *Memorabilia*, where the philosopher so earnestly and persuasively urges his son Lamprocles to shew all filial obedience to his mother.)

1395. *βάραθρον*. Let us take advantage of this word to recall to the reader's mind some of the better tenets of the Pythagorean philosophy, as that Philosophy *personally* explains them through the mouth of Apollonius : εἰ γὰρ ἀφίκοιτό τις ἐς ἡθὴ τὰμὰ, τράπεζαν μὲν, ὅποσθι ἐμψύχων, ἀνηρῆσθαι πᾶσαν, οἶνον δὲ ἐκκληῆσθαι, καὶ τὸν σοφίας μὴ ἐπιβολοῦν κρατῆρα, ὅς ἐν ταῖς αἰόνοις ψυχαῖς ἔστηκεν· οὐδὲ χλαῖνα θάλψει αὐτὸν, οὐδὲ

colouring of the letter shews that its writer had the present drama continually before his eyes, but the principles themselves are ascribed, not to the Socratic school, but to that which, first in the person of Antisthenes, and subsequently in that of Diogenes, grew immediately out of the Socratic. The writer, a member, like Strepsiades, of the agricultural class, commences by observing, that he had sent his son into the town with a load of timber and barley, desiring him to return the same day with the money which the sale might produce. The youth, however, having dropped upon one of the Cynic philosophers, became infected, it appears, with his madness, and presently surpassed his teacher in the symptoms of the disease. We must now pursue the tale in the writer's own words : Καὶ ἔστιν Ἰδεῖν θέαμα ἀποτρόπαιον καὶ φοβερόν, κόμην ἀρχμηρὰν ἀνασεῖον, τὸ βλέμμα ἱταμὸς, ἡμίγυμνος ἐν τριβωνίῳ, πηρίδιον ἐξηρημένον, καὶ ῥόταλον ἐξ ἀχράδος πεποιημένον μετὰ χεῖρας ἔχων, ἀνυπόδητος, ῥυπῶν, ἀπρακτός· τὸν ἀγρόν καὶ ἡμᾶς οὐκ εἰδὼς τοὺς γονεῖς, ἀλλ' ὀρπούμενος, φύσει λέγων γεγονέναι τὰ πάντα, καὶ τὴν τῶν στοιχείων σύγκρασιν αἰτίαν εἶναι γενέσεως, οὐχὶ τοὺς πατέρας. Εἰδὼς δὲ ἔστι καὶ χρημάτων περιρᾶν, καὶ γεωργίαν στυγεῖν· ἀλλὰ καὶ αἰσχύνῃς αὐτῷ μέλει οὐδέν, καὶ τὴν αἰδῶ τοῦ προσώπου ἀπέξυσται. Οἱμοι, οἷόν σε, ὃ γεωργία, τὸ τῶν ἀπατεόνων τούτων φροντιστήριον ἐξετραχίλισε. Μέμφομαι τῷ Σόλῳ καὶ τῷ Δράκοντι, οἱ τοὺς μὲν κλέπτοντας σταφυλὰς, θανάτῳ ζημοῦν ἐδικαίωσαν· τοὺς δὲ ἀνδραποδίζοντας ἀπὸ τοῦ φρονεῖν τοὺς νέους, ἀθόφους εἶναι τιμωρίας ἀπέλιπον. L. III. ep. 40.

μετὰ Σωκράτους

καὶ τὸν λόγον τὸν ἦττω.

ταυτὶ δι' ὑμᾶς, ὦ Νεφέλαι, πέπονθ' ἐγὼ,
ὑμῖν ἀναθεῖς ἅπαντα τὰ μὰ πράγματα.

ΧΟ. αὐτὸς μὲν οὖν σαυτῷ σὺ τούτων αἴτιος, 1400
στρέψας σεαυτὸν ἐς πονηρὰ πράγματα.

ΣΤ. τί δῆτα ταῦτ' οὐ μοι τότε ἡγορεύετε,
ἀλλ' ἄνδρ' ἄγροικον καὶ γέροντ' ἐπῆρετε;

ΧΟ. ἡμεῖς ποιούμεν ταῦθ' ἐκάστοθ' ὄντιν' ἂν 1405
γνώμεν πονηρῶν ὄντ' ἐραστήν πραγμάτων,
ἕως ἂν αὐτὸν ἐμβάλωμεν ἐς κακὸν,
ὅπως ἂν εἰδῇ τοὺς θεοὺς δεδοικέναι.

ΣΤ. ὦμοι, πονηρά γ', ὦ Νεφέλαι, δίκαια δε.
οὐ γάρ μ' ἐχρῆν τὰ χρήμαθ' ἀδανεισάμην
ἀποστρεῖν. νῦν οὖν ὅπως, ὦ φίλτατε, 1410

ἔριον δ' ἀπ' ἐμφύχου ἐπέχθη· ὑπόδημα δὲ αὐτοῖς βύβλου δίδωμι, καὶ καθεύδειν ὡς ἔτυχε. κἂν ἀφροδισίων ἡττηθέντας αἰσθῶμαι, βάραθρά ἐστί μοι, καθ' ὧν σοφίας ὁπαδὸς δίκη φέρει τε αὐτοὺς καὶ ὠθεῖ. VI. 11. See also our Equit. 1314.

1399. ὑμῖν ἀναθεῖς, *aut vobis permitto*. ERN. AV. 546. ἀναθεῖς γὰρ ἐγὼ σοι | τὰ τε νεοττία κάμαντὸν οἰκήσω.

1402. ἀγορεύειν. LAERT. VIII. 21. φησὶ δὲ Ἀρίστιππος ὁ Κυρηναῖος ἐν τῇ Περὶ φυσιολογιῶν, Πυθαγόραν αὐτὸν ὀνομασθῆναι, ὅτι τὴν ἀλήθειαν ἡγόρευεν οὐχ ἥττον τοῦ Πυθίου :

τῆς σοφίης πάσης ἐν ἐμοὶ τέλος· ἦν δέ τι πλεῖον,
Πυθαγόρῃ τῷ μῶ λέγε ταῦθ', ὅτι πρῶτος ἀπάντων
ἐστὶν ἂν Ἑλλάδα γῆν. οὐ ψεύδομαι ἀδ' ἀγορεύων.

1403. “ ἐπῆρατε (sic Br. Herm.), *impulistis, spe implevistis* : metaphorically sumpta a vento, qui ἐπαίρει τὰ ἱστία, vela implet, navemque promovet.” HARL. *impulistis in hanc fraudem*. ERN.

1404. ὄντιν' ἂν. Pors. Dind., and now Herm. ὄντιν' οὖν Herm. Sch. ὅταν τινά. Br. Rav. Bek.

1405. According to Ulpian (Comm. or. Demosth. c. Timocr.), Homer and Plato entertained similar opinions : διδάσκοντες ἡμᾶς, ἐπειδὴν ὁρῶσιν οἱ θεοὶ τινα πονηρὸν, ἐμβάλλουσιν αὐτῷ τοιαύτην τινα ἐπιθυμίαν, πρὸς τὸ δι' αὐτῆς δοῦναι τιμωρίαν.

1408. Bergler compares Eurip. Electr. 1051. δίκαι' ἔλεξας· ἡ δίκη δ' αἰσχροῦς ἔχει.

τὸν Χαιρεφῶντα τὸν μαρὸν καὶ Σωκράτη
ἀπολείς, μετ' ἐμοῦ γ' ἔλθ', οἱ σὲ καμ' ἐξηπάτων.

ΦΕ. ἀλλ' οὐκ ἂν ἀδικήσαιμι τοὺς διδασκάλους.

ΣΤ. “ ναὶ ναὶ, καταιδέσθητι πατρῶν Δία.”

ΦΕ. ἰδού γε Δία πατρῶν· ὥς—ἀρχαῖος εἶ. 1415

Ζεὺς γάρ τις ἔστιν; ΣΤ. ἔστιν. ΦΕ. οὐκ ἔστ' οὐκ,
ἐπεὶ

Δῖνος βασιλεύει, τὸν Δί' ἐξεληλακώς.

1413. The statue (for something like one the young Phrontist and Sophist has stood during the preceding colloquy between his father and the Chorus) condescends to cast down his eyes, (his head still being in the air,) and answer his sire in slow and measured terms.

1416—7. οὐκ ἔστ' κ. τ. λ. Dramatic humour as well as poetical justice, required that the retort, expressive of the change in the religious opinions of Phidippides, should be in the words of his father, and the words of his father had been the words of Socrates; but had the young blasphemer gathered no congenial doctrines from the hands to which he had been more particularly consigned? Let the following painful string of quotations (for what but most painful are the aberrations of genius on any point which influences the great body of mankind?) answer the question.

φησὶν τις εἶναι δῆτ' ἐν οὐρανῷ θεοὺς;
οὐκ εἰσὶν οὐκ εἶσ'. εἴ τις ἀνθρώπων λέγει,
μὴ τῷ παλαιῷ μῶρος ὢν χρήσθω λόγῳ.
σκέψασθε δ' αὐτὰ, μὴ 'πὶ τοῖς ἐμοῖς λόγοις
γνώμην ἔχοντες. φήμ' ἐγὼ τυραννίδα
κτείνειν τε πλείστους κτημάτων τ' ἀποστερεῖν,
ὄρκους τε παραβαίνοντας ἐκπορθεῖν πόλεις.
καὶ ταῦτα δρῶντες μᾶλλον εἰς' εὐδαίμονες
τῶν εὐσεβούντων ἡσυχῇ καθ' ἡμέραν
πόλεις τε μικρὰς οἶδα τιμώσας θεοὺς,
αἱ μειζόνων κλύουσι δυσσεβεστέρων,
λόγῃς ἀριθμῷ πλείονος κρατούμεναι.
οἶμαι δ' ἂν ὑμᾶς, εἴ τις ἀργὸς φῖν θεοῖς
εὐχοίτο, καὶ μὴ χειρὶ συλλέγοι βίον,
τὰ θεία πυργούσ', αἱ κακαὶ τε συμφοραί.

Eurip. Belleroph. fr. 21.

Ζεὺς, ὅστις ὁ Ζεὺς; οὐ γὰρ οἶδα πλὴν λόγῳ
κλύων. Melanipp. fr. 1.

εἰ δ' εὐσεβῆς ὢν τοῖσι δυσσεβεστάτοις

ΣΤ. οὐκ ἐξελέλακ', ἀλλ' ἐγὼ τοῦτ' ῥόμην,
διὰ τουτονὶ τὸν Δῖνον. οἷμοι δέλαιος,
ὅτε καὶ σὲ χυτρεοῦν ὄντα θεὸν ἡγησάμην.

1420

ΦΕ. ἐνταῦθα σαυτῷ παραφρόνει καὶ φληνάφα.

εἰς ταῦτ' ἔπρασσον, πῶς τὰδ' ἂν καλῶς ἔχοι,
εἰ Ζεὺς ὁ λῶστος μηδὲν ἔνδικον φρονεῖ;

Phrixus, fr. 9.

πολλάκι μοι πραπίδων διήλθε φροντὶς
εἴτε τύχα * εἴτε δαίμων
τὰ βρότεια κραίνει.
* παρά τ' ἐλπίδα καὶ παρὰ δίκαν
τοὺς μὲν ἀπ' οἴκων ἀναπίπτοντας
ἄτερ βίου, τοὺς δ' εὐτυχοῦντας ἄγει.
c πῶς οὖν τὰδ' εἰσορῶντες ἢ θεῶν γένος
εἶναι λέγωμεν, ἢ νόμοισι χρώμεθα;

Eurip. Fr. Incert. 127.

See also the poet's Troad. 884, sq. Hecub. 486, sq. Cyclop. 316: Orest. 407, sq. Is it without reason therefore that the chaplet-weaver in our author's Thesmoph. observes of the associate of Socrates, νῦν δ' οὗτος ἐν ταῖσιν τραγῳδαῖς ποιῶν | τοὺς ἄνδρας ἀναπέεικεν οὐκ εἶναι θεούς. v. 450.

1419. τουτονὶ τὸν Δῖνον, pointing to the statue which stood before the Phrontisterium.

1420. θεὸν ἡγησάμην. "Qui deos esse credebat, absolute dicebatur νομίζειν θεούς, vel ἡγείσθαι." Blomf. Gloss. in Pers. p. 159. "Quare in hac formula, νομίζειν, ἡγείσθαι θεούς, νομίζειν, ἡγείσθαι εἶναι θεούς, aut intelligitur τινὰς, aut vocabulum θεοὶ adjectivi vice fungitur." Hermann ad Nub. v. 816. To the examples given by Blomfield in Persis, add Plat. Cratyl. 397, c. τοὺτους μόνους τοὺς θεούς ἡγείσθαι. Apol. 27, d. οὐκοῦν εἴπερ δαίμονας ἡγοῦμαι—, εἰ μὲν θεοὶ τινές εἰσι οἱ δαίμονες, τοῦτ' ἂν εἴη ὃ ἐγὼ φημί σε ἀνίττεσθαι καὶ χαριεντίζεσθαι, θεούς οὐχ ἡγοῦμενον φάναι ἐμὲ θεούς αὖ ἡγείσθαι πάλιν, ἐπειδὴ περ γε δαίμονας ἡγοῦμαι. 10 Legg. 899, d. τὸν δὲ ἡγοῦμενον μὲν θεούς εἶναι, μὴ φροντίζειν δὲ αὐτοὺς τῶν ἀνθρωπίνων πραγμάτων, παραμυθητίον. "Ὁ ἄριστος δὴ φῶμεν, ὅτι μὲν ἡγεῖ θεούς, συγγενεία τις ἴσως σε θεία πρὸς τὸ ξύμφυτον ἄγει τιμᾶν καὶ νομίζειν εἶναι κακῶν δὲ ἀνθρώπων" κ. τ. λ.

1421. ἐνταῦθα, here, (i. e. for I mean to go there, pointing to the Phrontisterium; to which he retires in great state at the conclusion of the verse.)

Ib. φληναφᾶν, to babble.

Τί ταῦτα ληρεῖς, φληναφῶν ἄνω κάτω
Λύκειον, Ἀκαδημίαν, Ὀδείου πύλας,
λήρους σοφιστῶν; οὐδὲ ἐν τούτων καλόν.

Alexis ap. Athen. 337, e.

c It is not so clear whether these two senarii are quoted by Athenagoras from Euripides, or some other poet. They bear, however, all the marks of the former.

ΣΤ. οἱμοι παρανοίας· ὡς ἐμαινόμεν ἄρα,
 ὅτ' ἐξέβαλλον τοὺς θεοὺς διὰ Σωκράτη.
 ἀλλ', ὦ φίλ' Ἑρμῇ, μηδαμῶς θύμαινέ μοι,
 μηδέ μ' ἐπιτρίψης, ἀλλὰ συγγνώμην ἔχε
 ἐμοῦ παρανοήσαντος ἀδολεσχία.

1425

1425. The construction has been explained in a former play, (Ach. 289.)

1426. ἀδολεσχία (ἄδος, λέσχη), *talk carried to excess*. In the Platonic writings it is observable, that this word, as well as ἀδολέσῃς, is accompanied most commonly with an allusion to meteorology, but sometimes to sophistry. Plat. Phædr. 270, a. πᾶσαι ὅσαι μεγάλα τῶν τεχνῶν προσδέονται ἀδολεσχίας καὶ μετεωρολογίας φύσεως περὶ. Cratyl. 401, b. μετεωρολόγοι καὶ ἀδολέσῃαι τινές. Polit. 299, c. μετεωρολόγον ἀδολέσῃην τινὰ σοφιστήν. 6 Rep. 488, e. μετεωροσκόπον τε καὶ ἀδολέσῃην καὶ ἄχρηστον. Amat. 132, b. ἀδολεσχούσιν οὗτοι περὶ τῶν μετεώρων καὶ φλυαροῦσι φιλοσοφούντες. In estimating the ridicule so continually thrown by Aristophanes on the garrulity of the Socratic school, we must not fail to take into consideration the *practical* character which philosophy had hitherto maintained, most of its professors having been active politicians and stirring men of the world, as well as philosophers. What are commonly termed the seven wise men of Greece, were preeminently^d so. (Brucker I. 440—1.) Nor were the Italian professors, though more addicted to theory and spirituality than the Ionic, mere recluses. Pythagoras and his scholars so well managed political affairs at Crotona, that his polity approached, in the opinion of Laertius, the nearest to perfection that any polity could do. (VIII. 3.) The fellow-citizens of Parmenides were indebted to him, not merely for the abstruse doctrines ascribed to him by Plato, but for the more substantial benefit of a body of laws. (Id. IX. 23). Melissus not only enlightened his contemporaries on the τὸ πᾶν, or universe, but, as Laertius observes, he also became a politician, and made himself particularly acceptable as such to his fellow-citizens. (IX. 24.) The character ascribed to Eudoxus by the same learned writer is, that he was an astrologer, a geometrician, a physician, and a legislator. (Laert. VIII. 86.). Of Empedocles it is observed by the same philosophical biographer, ὕστερον δὲ καὶ τὸ τῶν χιλίων ἄθροισμα κατέλυσε συνεστὼς ἐπὶ ἔτη τρία. ὥστε οὐ μόνον ἦν τῶν πλουσίων, ἀλλὰ καὶ τῶν τὰ δημοτικά φρονούντων. (VIII. 66.) Of the two Pythagorean philosophers, to whom Plato was so much indebted, Archytus and Timæus, we find the latter presiding over the republic of Locri (Br. I. 1128.), while the former had made him-

^d Hence the brief remark concerning them by Dicaearchus (ap. Laert. I. 40.): οὔτε σοφοὺς οὔτε φιλοσόφους αὐτοὺς γεγονέναι, συνετοὺς δὲ τινὰς καὶ νομοθετικούς.

καί μοι γενοῦ ξύμβουλος, εἴτ' αὐτοὺς γράφην
διωκάθω γραψάμενος, εἴθ' ὅ τι σοι δοκεῖ.
ὀρθῶς παραινεῖς οὐκ ἔων δικορραφεῖν,
ἀλλ' ὡς τάχιστ' ἐμπιπράναι τὴν οἰκίαν

1430

self so grateful to his fellow-citizens, that no less than seven times he was made prefect of the state, though the laws forbade the same person to be intrusted with power for more than a year. (Br. I. 1129.) With regard to one of the sources out of which this imputed garrulity of the Socratic school grew, viz. the preference of *oral* to *written* communication, the reader will consult Plato in Phædr. 275, d.—276, a.

1427. γραφὴν γραψάμενος (αὐτοὺς), *having instituted a public suit against them*. Plat. Euthyp. 2, b. γραφὴν σέ τις, ὡς ζοικε, γέγραπται. Apol. 19, b. Theæt. 210, d.

1428. διωκάθειν, *to pursue in running* (Vesp. 1203.), or, *to pursue in a court of justice*, as here. Tim. Lex. διωκάθειν ἐγκαλοῦντα ἢ γρήγορα. Plat. Euthyp. 15, d. πατέρα διωκάθειν φόβου. (At the end of the verse Strepsiades pauses, and affects to listen what course the god recommends him to pursue. Brunck compares a scene in the Menæchmi of Plautus, where Sosicles in like manner addresses Apollo, as if present :

Pugnis me vetas in hujus ore quicquam parcere,
Ni jam ex meis oculis abscedat in malam magnam crucem ?
Faciam, quod jubes, Apollo. V. 2.

Again :

Ecce Apollo mihi ex oraculo imperat,
Ut ego illi oculos exuram lampadibus ardentibus.)

1429. δικορραφεῖν (δίκη, ῥάπτω). Av. 1433. ἀλλ' ἔστιν ἕτερα νῆ Δί' ἔργα σώφρονα, | ἀφ' ὧν διαζῆν ἄνδρα χρὴν τοσούτον | ἐκ τοῦ δικαίου μᾶλλον ἢ δικορραφεῖν. Apollodorus in Stob. Floril. ἐπιорκεῖ, μαρτυρεῖ, δικορραφεῖ.

1430. We left the real Socrates in a former note upon his feet, entering with great earnestness into the business of the stage. Many a hearty laugh and frank tribute of applause had since escaped him ; but at these words his countenance assumed a serious cast, and after a moment's reverie the philosopher dropt into his seat. "I have ever," said he, addressing one of his companions after a short pause, "acquitted Aristophanes of any intentional * malignity,

* Not so a recent writer, and one whose genius, learning, and general knowledge of mankind certainly entitle his opinions to no small consideration. "About thirteen years after the brief prohibition of comedy," says Mr. Bulwer (*Rise and Fall of Athens*, II. 513.), "appeared that wonderful genius, the elements and attributes of whose works it will be a pleasing, if arduous task, in due season, to analyse and define ;—matchless alike in delicacy and strength, in powers the most gigantic, in purpose the most daring—with the invention of Shakspeare

τῶν ἀδολεσχῶν. δεῦρο δεῦρ', ὦ Ξανθία,

and the words we have just heard convince me that I was right. Had I fallen into the hands of Hermippus instead of Aristophanes, it is not with such a recommendation, as the case of my fair lecturer * Aspasia too clearly testified, that his attacks would have terminated. Singular," continued the philosopher, after another pause, and his brow contracting with increased seriousness, "singular that two men should take such opposite paths in their endeavours to benefit their fellow-creatures, (for that the poet considers himself as much justified in opposing the new system as I do in advancing it, admits not of a doubt,) and both feel themselves right in the respective courses they pursue. Will no informing ray from heaven"—but who shall presume to fathom all the thick-coming thoughts of that mighty intellect at that important moment? Who shall say how much of false, or frivolous, or sophistry then for ever left the Socratic mind, or how much of that true philosophy was engendered, which has sent thousands upon thousands to their graves, happier and better men, because they have been early made acquainted with the all but divine words of the son of Sophroniscus?

1431. ἀδολέσχη. (See Laert. III. 28. IV. 50. V. 20. VII. 24.)

μῶ δὲ καὶ Σωκράτη, τὸν πτωχὸν ἔ ἀδολέσχην,

—the playfulness of Rabelais—the malignity of Swift,—need I add the name of Aristophanes?" With regard to any intentional malignity on the part of Aristophanes to the son of Sophroniscus, the reader is referred with some confidence to the note which immediately follows the present, to the prefatory remarks which precede the edition of this play, and still more, to the "Introduction" prefixed to the editor's translated plays of Aristophanes. Beyond the single case of Socrates, Mr. Bulwer may, I think, be safely dared, with all his acknowledged talent and ability, to produce a single proof of wilful malignity on the poet's part. With such exuberant animal spirits as Aristophanes evidently possessed, the matter of astonishment is, that such strict poetic justice should have been meted to all who came under his lash, whether for literary, political, or moral delinquency.

* Not only did Aspasia lecture Socrates in rhetoric, but, as the philosopher adds, sometimes nearly proceeded to blows with him for his want of memory. Plato in Menex. 236, c.

† Plut. in Pericle, 32. περὶ δὲ τούτων τὸν χρόνον Ἀσπασία δίκην ἔφευγεν ἀσβείας, Ἑρμίππου τοῦ κωμωδοποιῦ διάκοντος, καὶ προσκατηγορούντος, ὡς Περικλῆ γυναικας ἐλευθέρας εἰς τὸ αὐτὸ φοιτάσας ὑποδέχοιτο. Καὶ ψήφισμα Δημοκρίτης ἔγραψεν, εἰσαγγέλλεσθαι τοὺς τὰ θεῖα μὴ νομίζοντας, ἢ λόγους περὶ τῶν μετασίτων διδασκοντας, ἀπεριδόμενος εἰς Περικλῆ δι' Ἀναξαγόρου τὴν ὑπόνοιαν. It was no doubt to prevent such serious consequences, that our author here framed his text as he has done; which is as if he had said, "Leave these trespassers upon the national faith and customs to poetic justice, but do not exercise upon them the severer justice of the courts of law."

‡ The Socratic garrulity is thus playfully alluded to by Plato in his Phædon (70, c.), and as usual, with our author in his eye: οὐκ οὐκ γὰρ ἂν οἶμαι, ἢ δ' ὅς οἱ Σωκράτης, εἰπεῖν τινὰ νῦν ἀκούσαντα, οὐδ' εἰ κωμωδοποιὸς εἴη, ὡς ἀδολεσχῶ καὶ οὐ περὶ προσηκόντων τοὺς λόγους ποιῶμαι. In his Parmenides (135, d.), we find that eminent philosopher put forth as the person by whose advice Socrates gave his tongue

κλίμακα λαβὼν ἔξελθε καὶ σμυνήν φέρων,

ὃς τὰλλα μὲν πεφρόντικεν,

πόθεν δὲ καταφαγεῖν ἔχοι, τούτου κατημέληκε.

Frag. Eupolidis ap. Dind. Arist. II. p. 648.

This quotation from Eupolis must not be dismissed without a few observations. The rival wits, who ruled the comic stage of Athens,—exercising an influence on society which the votaries of the drama have never since commanded,—would naturally take opposite parties on most occasions, some as studiously commending what others as severely arraigned. When we find them therefore uniform in opinion on any subject, what is the natural inference? That the case referred to was one of too clear and decided a character to admit of any counter representation. Is Socrates to be the only exception to such a rule? Whatever fragmentary remains we have been able to find of the contemporary comic writers, all (cf. sup. 180. 838.), when referring to the son of Sophroniscus, bear the same tone of expression, as do the writings of Aristophanes. The conclusion therefore is undeniable, that in “the Clouds” we have a genuine *bona fide* portrait of the outer Socrates, such as he then appeared to his contemporaries, time having not yet developed, or observers not yet learned to estimate, the ^h inner Socrates.

1432. σμυνήν, a mattock. Av. 602. Pac. 546. Plat. 2 Rep. 370, d.

so large a range. Καλὴ μὲν οὖν καὶ θεία, εἰ ἴσθι, ἡ ὁρμὴ ἣν ὁρμῆς ἐπὶ τοὺς λόγους ἔλκυσσεν δὲ σωτὴρ καὶ γύμνασαι μᾶλλον διὰ τῆς δοκούσης ἀχρήστου εἶναι καὶ καλούμενης ὑπὸ τῶν πολλῶν ἀδολεσχίας, ἕως ἔτι νέος εἰ· εἰ δὲ μὴ, σὲ διαφεύξεται ἡ ἀλήθεια. See also Plat. in Theætet. 161, b. 169, a. sq.

^h The difficulty of discriminating between the two was acknowledged by Plato, many years after “the Clouds” was acted, in the following ingenious manner. Having first resembled his great master to those figures of Sileni which were to be seen in the workshops of Athens—figures of the most grotesque external appearance, but which when opened contained within them exquisitely formed statues of gods—the master of the Academy proceeds to say; “To these Sileni the discourses of Socrates bear the closest resemblance. For to him who wishes to hear the Socratic discourses, they at first appear utterly ridiculous, the words and modes of speech in which they are outwardly clothed being, as it were, the skin of an insolent satyr. For his talk is of pack-asses, of smiths, and cobblers, and tanners, and he seems to be for ever speaking of the same things in the same sort of way, so that every inexperienced and unintellectual man cannot fail but laugh at them. But he that should see these discourses laid open, and get fairly within them, he will first find that the words of Socrates alone have an inward sense in them, then that they are altogether godlike, and contain within them abundant images of virtue, and that for the most part, or more properly speaking, that the whole of their object is, what ought to be the inquiries of a man who wishes to become noble and good.” Καὶ οἱ λόγοι αὐτοῦ ὁμοιάται εἰσι τοῖς Σιληνοῖς τοῖς διογμομένοις. εἰ γὰρ ἐθέλει τις τῶν Σωκράτους ἀκούειν λόγων, φανεῖν αὐτὸν πάνυ γελοῖον τὸ πρῶτον. τοιαῦτα καὶ ὀνόματα καὶ ῥήματα ἔξωθεν περιαμπέχονται, Σατύρου ἢ τινα ὕβριστοῦ δορᾶν. ὄρους γὰρ κωνηλίου λέγει καὶ χαλκίας τινὰς καὶ σκυτοτόμους καὶ βυρσοδέφας, καὶ αἰετὶ τῶν αὐτῶν ταῦτα φαίνεται λέγειν, ὥστε ἀπειρος καὶ ἀνόητος ἄνθρωπος πᾶς θν τῶν λόγων καταγελάσσει. διογμομένους δὲ ἰδὼν αὐτὸς τις καὶ ἐντὸς αὐτῶν ὡρμόμενος πρῶτον μὲν νοῦν ἔχοντας ἔνδον μόνους εὐρήσει τῶν λόγων, ἔπειτα θεοτάτους καὶ πλείστ’ ἀγάλματ’ ἀρετῆς ἐν αὐτοῖς ἔχοντας καὶ ἐπὶ πλείστον τείνοντας, μᾶλλον δὲ ἐπὶ πάντων ὅσων προσήκει σκοπεῖν τῷ μέλλοντι καλῶ κἀγαθῷ ἔσεσθαι. CONVIN. 221, e.

κᾶπειτ' ἐπαναβάς ἐπὶ τὸ φροντιστήριον
τὸ τέγος κατὰσκαπτ', εἰ φιλεῖς τὸν δεσπότην,
ἕως ἂν αὐτοῖς ἐμβάλης τὴν οἰκίαν·
ἐμοὶ δὲ δᾶδ' ἐνεγκάτω τις ἡμμένην,
κἀγὼ τι' αὐτῶν τήμερον δοῦναι δίκην
ἐμοὶ ποιήσω, κεῖ σφόδρ' εἶς' ἀλαζόνες.

1435

ΜΑ. ἰοῦ ἰοῦ.

ΣΤ. σὸν ἔργον, ὦ δᾶς, ἰέναι πολλὴν φλόγα.

1440

ΜΑ. α'. ἄνθρωπε, τί ποιεῖς; ΣΤ. ὅ τι ποιῶ; τί δ'
ἄλλο γ' ἢ

1433. ἐπαναβάς ἐπὶ τὸ φροντιστήριον. Let us be allowed to take leave of this expressive word with the concluding part of a dialogue between the philosopher Apollonius and his attendant, Damis. They too had been *ascending*, not a humble dwelling, but mount Caucasus, till, as the former observes, they had so nearly reached the heavens, that Damis, no doubt, thought he could nearly touch the sun and moon with his staff. The day preceding, the travels of the two companions had been through a plain, and Apollonius is anxious to ascertain what difference this wide change of situation has made in his attendant's opinions as to heavenly matters. Damis replies: καὶ μὴν σοφώτερος, ἔφη, καταβήσεσθαι ὦμην ἀκούων, Ἀπολλώνιε, τὸν μὲν Κλαζομένιον Ἀναξαγόραν ἀπὸ τοῦ κατὰ Ἰωνίαν Μίμαντος ἐπεσκέφθαι τὰ ἐν τῇ οὐρανῷ· Θαλῆν δὲ τὸν Μιλήσιον ἀπὸ τῆς προσοίκου Μυκάλης. λέγονται δὲ καὶ τῷ Παγγαίῳ ἔνιοι χρήσασθαι φροντιστηρίῳ, καὶ ἕτεροι τῷ Ἀθῷ. ἐγὼ δὲ μέγιστον τούτων ἀνελθὼν ὕψος οὐδὲν σοφώτερος ἑαυτοῦ καταβήσομαι. οὐδὲ γὰρ ἐκείνοι, ἔφη. αἱ γὰρ τοιαῖδε περιωπαὶ γλαυκότερον μὲν τοι τὸν οὐρανὸν ἀναφαίνουσι, καὶ μείζους τοὺς ἀστέρας, καὶ τὸν ἥλιον ἀνίσχοντα ἐκ νυκτός, ἃ καὶ ποιμέσιν ἦδη καὶ αἰπόλοις ἐστὶ δῆλα. ὅπῃ δὲ τὸ θεῖον ἐπιμελεῖται τοῦ ἀνθρωπείου γένους, καὶ ὅπῃ χαίρει ὑπ' αὐτοῦ θεραπευόμενον, ὃ τί τε ἀρετῇ, καὶ ὃ τι δικαιοσύνῃ τε καὶ σωφροσύνῃ, οὔτε ὁ Ἀθὼς ἐκδείξει τοῖς ἀνελθοῦσιν, οὔτε ὁ θαυμαζόμενος ὑπὸ τῶν ποιητῶν Ὀλυμπος, εἰ μὴ διορήῃ αὐτὰ ἡ ψυχὴ ἦν, εἰ καθαρὰ καὶ ἀκήρατος αὐτῶν ἄπτοιτο, πολλῶ μείζον ἔγωγ' ἂν φαίην ἄττειν τούτῳ τοῦ Καυκάσου. Vit. Apoll. II. 5. See also VI. 6.

1434. Xanthias here mounts the ladder and begins the work of demolition with his mattock; Strepsiades presently following with a lighted torch in his hand.

1436. δᾶδ' ἡμμένην. Lysist. 316. τὴν λαμπάδ' ἡμμένην.

1438. ἀλαζόνες. That the reader may have an opportunity of comparing the ἀλαζονεία, so often ascribed to the Socratic school by Aristophanes, with the ἀλαζονεία described by Theophrastus, the latter's character of an ἀλαζὼν has been inserted in the Appendix (D).

1440. Lysist. 315. σὸν δ' ἐστὶν ἔργον, ὦ χύτρα, τὸν ἀνθρακ' ἐξεγείρειν.

1441. τί δ' ἄλλο γ' ἢ. Av. 25. Εὐ. τί δὲ λέγει περὶ τῆς ὁδοῦ; Πει. τί δ' ἄλλο γ' ἢ κ. τ. λ. Cf. Thiersch ad Plut. 1168.

διαλεπτολογούμαι ταῖς δοκοῖς τῆς οἰκίας.

ΜΑ. β'. οἶμοι, τίς ἡμῶν πυρπολεῖ τὴν οἰκίαν ;

ΣΤ. ἐκεῖνος οὐπερ θοιμάτιον εἰλήφατε.

ΜΑ. γ'. ἀπολείς ἀπολείς. ΣΤ. τοῦτ' αὐτὸ γὰρ καὶ
βούλομαι, 1445

ἦν ἡ σμυνή μοι μὴ προδῶ τὰς ἐλπίδας,

ἦ γὼ πρότερόν πως ἐκτραχηλισθῶ πεσών.

ΣΩ. οὗτος, τί ποιεῖς ἐτεὸν, οὐπὶ τοῦ τέγουσ ;

ΣΤ. ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον.

ΣΩ. οἶμοι τάλας, δεῖλαιος ἀποπνευγίσσομαι. 1450

ΧΑ. ἐγὼ δὲ κακοδαίμων γε κατακαυθήσομαι.

1442. διαλεπτολ. τ. δ. τ. ο. "I am playing the thorough leptomologist with the rafters of your house." (Alluding to the very small chips of wood, which are beginning to fly about in all directions.)

1443. πυρπολεῖν, to fire. Cf. nos in Vesp. 1082., and to the examples there given, add Lucian IV. 235. διόπερ φασὶν αὐτοῖς ὕστερον ὀργισθέντα τὸν Φαίθοντα πυρπολῆσαι τὴν χώραν. Id. V. 106. πυρπολεῖν κέλομαι δόξας ἀλαοῖο γέροντος.

1447. ἐκτραχηλισθῆναι (in caput præceps ferri et sic cervicem rumpe). Pl. 69. ἀναθεῖς γὰρ ἐπὶ κρημνόν τιν' αὐτὸν καταλιπὼν | ἄπειμ', ἔν' ἐκείθεν ἐκτραχηλισθῆ πεσών. Lysist. 705. ἐκτραχηλίστη. Dem. 124, 7. ἐκτραχηλισθῆναι.

1449. ἀεροβατῶ. To revert to original themes. If Socrates had learnt this mode of traversing the air from Pythagoras, the Samian philosopher, it is clear from Apollonius, must have derived it from the Indian sages : ἡλίον δὲ ἀήρ ὄχημα, καὶ δεῖ τοὺς προσφόρους ἄστομένους αὐτὸν ἀπὸ γῆς αἵρεσθαι, καὶ ξυμμετεωροπολεῖν τῷ θεῷ. τοῦτο δὲ βούλονται μὲν πάντες, δύνανται δὲ Ἴνδοι μόνοι. Vit. Apollon. VI. 11. How far these philosophers mounted for the purpose, is stated with great precision by the same veracious narrator : καὶ μετεωροποροῦντας δὲ ἰδεῖν ἀπὸ τῆς γῆς ἐς πῆχεις δύο, οὐ θαυματοποιίας ἕνεκα, τὸ γὰρ φιλότιμον τοῦτο παραιτεῖσθαι τοὺς ἄνδρας· ἀλλ' ὅποσα τῷ ἡλίῳ ξυναποβαίνοντες δρῶσιν, ὡς πρόσφορα τῷ θεῷ πράττοντες. III. 15.

Ib. περιφρονῶν τὸν ἥλιον. Apollon. Vit. II. 11. φιλομαθῶν καὶ περιφρονῶν τὰ ἐν τῇ ξένη. (The manner in which Strepsiades mimics the tone in which these words had been originally pronounced by Socrates (sup. 224.) may in some degree be expressed by a doggrel translation :

I traverse the air,
And I gaze on the sun ;
And about and about him
My thoughts ever run.)

1550-51. It is not a little singular, that the dramatic vengeance

ΣΤ. τί γὰρ μαθόντ' ἐς τοὺς θεοὺς ὑβρίζῃτην,
καὶ τῆς Σελήνης ἐσκοπεῖσθον τὴν ἔδραν;
δίωκε, βάλλε, παῖε, πολλῶν οὔνεκα,
μάλιστα δ' εἰδὼς τοὺς θεοὺς ὥς ἡδίκουν.

1455

ΧΟ. ἡγέισθ' ἔξω· κεχόρευται γὰρ μετρίως τό γε τήμε-
ρον ἡμῖν.

which the poet inflicts on the Socratic school is precisely that which brought destruction on the Pythagorean. Iamb. Vit. Pyth. XXXV. 249. τέλος δὲ εἰς τοσοῦτον ἐπεβούλευσαν τοῖς ἀνδράσιν, ὥστε ἐν τῇ Μίλωνος οἰκίᾳ ἐν Κρότωνι συνεδρεονόντων Πυθαγορείων καὶ βουλευομένων περὶ πολεμικῶν πραγμάτων, ὑφαψάντες τὴν οἰκίαν κατέκαυσαν τοὺς ἀνδρας, πλὴν δυοῖν, Ἀρχίππου τε καὶ Λύσιδος. Porph. 57. οἱ δὲ φασιν, ὅτι τοῦ πυρὸς νεομομένου τὴν οἴκησιν, ἐν ᾗ συνελεγμένοι ἐτύγχανον, θέντας αὐτοὺς εἰς τὸ πῦρ τοὺς εἰαίρους διόδον παρέχεν τῷ διδασκάλῳ, γεφυρώσαντας τὸ πῦρ τοῖς σφετέροις σώμασι.

1453. ἔδραν. Herodot. VII. 37. ὠρμημένῳ δὲ οἱ ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην, ἀφανὴς ἦν.

1454. παῖε. This word certainly needs no illustration of itself; but it will serve us to dismiss the remarkable imitator of Pythagoras, as a former note did the Samian philosopher himself. Among the most remarkable feats ascribed to Apollonius, is that of his being able to tell at *Ephesus*, what was taking place at *Rome*, in the case of the murder of Domitian. The story is thus told by his biographer, and is certainly among the most curious of those deceptions which are to be found in the annals of philosophy and *charlatanerie* united: (to the disgrace of human nature, how often have they been found in unison, and to whom but such men as Aristophanes are we indebted for their not being of more frequent occurrence?) But to our narrative. Ταῦτ' ἐπράττετο μὲν κατὰ τὴν Ῥώμην. ἐωρᾶτο δ' Ἀπολλωνίῳ κατὰ τὴν Ἔφεσον. διαλεγόμενος γὰρ περὶ τὰ τῶν ξυστῶν ἀλση κατὰ μεσημβρίαν, ὅτε δὴ καὶ τὰ ἐν τοῖς βασιλείοις ἐγίγνετο, πρῶτον μὲν ὑφῆκε τῆς φωνῆς, οἷον δέισας. εἶτ' ἐλλιπέστερον, ἢ κατὰ τὴν ἑαυτοῦ δύναμιν, ἡρμήνευσεν, ἴσα τοῖς μεταξὺ τῶν λόγων διορώσιν τι ἕτερον. εἶτα ἐσιώπησεν, ὥσπερ οἱ τῶν λόγων ἐκπεσόντες· βλέψας τε δεινὸν ἐς τὴν γῆν, καὶ προβάς τρία ἢ τέτταρα τῶν βημάτων, παῖε τὸν τύραννον, παῖε ἔβδα· οὐχ ὥσπερ ἐκ κατόπτρου τινὸς εἶδωλον ἀληθείας ἔλκων, ἀλλ' αὐτὰ ὁρᾶν, καὶ ξυλλαμβάνειν δοκῶν τὰ δρώμενα. VIII. 26.

1456. μετρίως, *satisfactorily*. Plat. Theæt. 145, d. ἀλλ' ὁμῶς τὰ μὲν ἄλλα ἔχω περὶ αὐτὰ μετρίως.

Ib. At these words, instead of the tumultuous applause which had hitherto attended the dramatic career of our author, a momentary silence prevailed throughout the theatre; after which the audience were seen dispersed into little knots and groups—citizens, strangers, tributaries, knights—the town resident and the country-gentleman—the sophist and the anti-sophist—the philosophical and the unphiloso-

phical—all eagerly canvassing the new piece, and, with some few exceptions, all evidently bringing their several bills of indictment against it. It would be no unamusing task to transcribe their several colloquies; but our present limits confine us to that which spoke the sense of the great body of the common citizens, of that *tyrant majority*, which ruled the theatre as it did the ecclesia and the courts of law.

“Is this a comedy or a tragedy, which we have just been listening to, most excellent Thrasymachus?”

“I’faith, honest Trygæus, that is somewhat more than I can say; but I have a friend here (and he drew from his vest a flask of no ordinary dimensions) whom I usually consult on knotty points, and after proper conference had with him, I shall doubtless speak like an oracle on the matter.” The speaker here applied the flask to his mouth, his eyes being for some time applied to the heavens as if in the investigation of some astronomical problem, the solution of which seemed afterwards to be sought by their being turned as earnestly towards the earth.

“And what says the oracle?”

“Oracles, my friend, should never be hasty in their responses; and on extraordinary occasions the ministering functionary’s palm requires to be doubly greased, before the sacred reply can be expected:” and the speaker again applied his flask to his mouth. “Ah,” said he, stroking the most protuberant part of him, “the god begins to work; but one draught more, and the full tide of inspiration will be upon us. Now then—ⁱ List and perpend.

“And first says the holy tripod—A Dionysiac comedy was meant to correspond with a Dionysiac festival; and a Dionysiac festival, as we all know, is, and was meant to be, a scene of unbounded mirth, jollity, and revelry. Whatever wisdom therefore a Dionysiac comedy contains ought, under such circumstances, to be wrapt up in as light a form as possible, and even that wisdom dismissed as speedily as possible, to make way for pure laughter and undisguised merriment. What follows? that a drama written on scientific subjects, of which the great body of the spectators know little and care less, and interlarded with dry lectures about virtue, which might have suited the age of ^k Charixenē, but will not do for the present enlightened times, is *from* the purpose of a Dionysiac comedy.”

“And the oracle says right: philosophy and science may be very pretty amusements for our young knights and idlers, who have their time to bestow on such fancies, but to you and me, Thrasymachus, who have the whole business of the ecclesia and the law-courts upon our hands, the things of this lower earth are quite sufficient without troubling ourselves about the things above it. Were it not indeed

ⁱ On this particular expression, see “Introduction” to the editor’s “Knights” p. 36. For the imaginary character of Thrasymachus himself, see the same “Introduction” generally.

^k Charixenē, the type of all that was formal and old-fashioned among the Athenians. Eccles. 943.

for the relaxations which the Dionysiac festivals bring with them—but I interrupt the holy tripod—”

“The holy tripod responds once more—As unrestrained mirth is the prime ingredient of a true comedy, and as of all subjects of mirth, the most legitimate to your true sons of freedom is the follies, blunders, and various fortunes of their rulers, it follows that from them, and such as them, should be drawn the leading characters of a true Dionysiac drama: *Ergo*, to derive its hero from the humbler classes of society is at best a blunder, and that blunder is aggravated, when, instead of washing his foul linen at the Lenæan festival, where none but our own people are present, the author selects the Spring festival for his operation, when the theatre is crowded with strangers, allies, and tributaries.”

“And the oracle is again correct—‘Who is this ¹Socrates?’ I heard a little Andrian near me ask of a brother-tributary from Teos. ‘By the gods, my worthy interrogant, that’s more than I can tell,’ was the reply: ‘but it was not to hear of such as he that I brought my money-bags to this rapacious and imperious town of Athens, and it is not of such as he, I calculate, that my inquisitive neighbours will be inquiring of me on my return.’ What further the insolent added, may be matter for consideration when I give my vote in the ecclesia, whether the Teian tribute shall be lightened or enlarged at the next assessment;—but the oracle has not yet closed.”

“It needs no oracle to tell men like you and me, most worthy Trygæus, who, if we shut one eye at times, keep the other wide open, that the worst of this writer’s trespasses has yet to be told. Presuming on his rank, or on the favour which I have hitherto shewn him, it is obvious to me that this ^mknight-poet or poet-knight meditates nothing less than an entire reform of our whole comic stage. Now it is time that he should understand that I’ll have no reforms, but such as I myself originate, and least of all in this my place of relaxation and amusement. *Ergo*, I’ll have, as my good fathers had before me, my broad joke and my broad laugh: what nature dares to *do*, the comic drama shall dare to *speak*. I’ll have my Phallic emblem, and my Phallic song. I’ll have my cordax, as has been my wont, and it shall be a drunken woman who dances it:—my eyes too shall have their entertainment as well as my ears, and instead of being cheated with a little paltry conflagration, they shall have a spectacle more worthy of them—a bridal pomp—a mock-procession—a blaze of torches, or a Chorus quitting the stage to a dance of novel ⁿconstruction. Such are my canons of ^ocriticism—they are few in number, and

¹ Elian Var. Hist. II. 13.

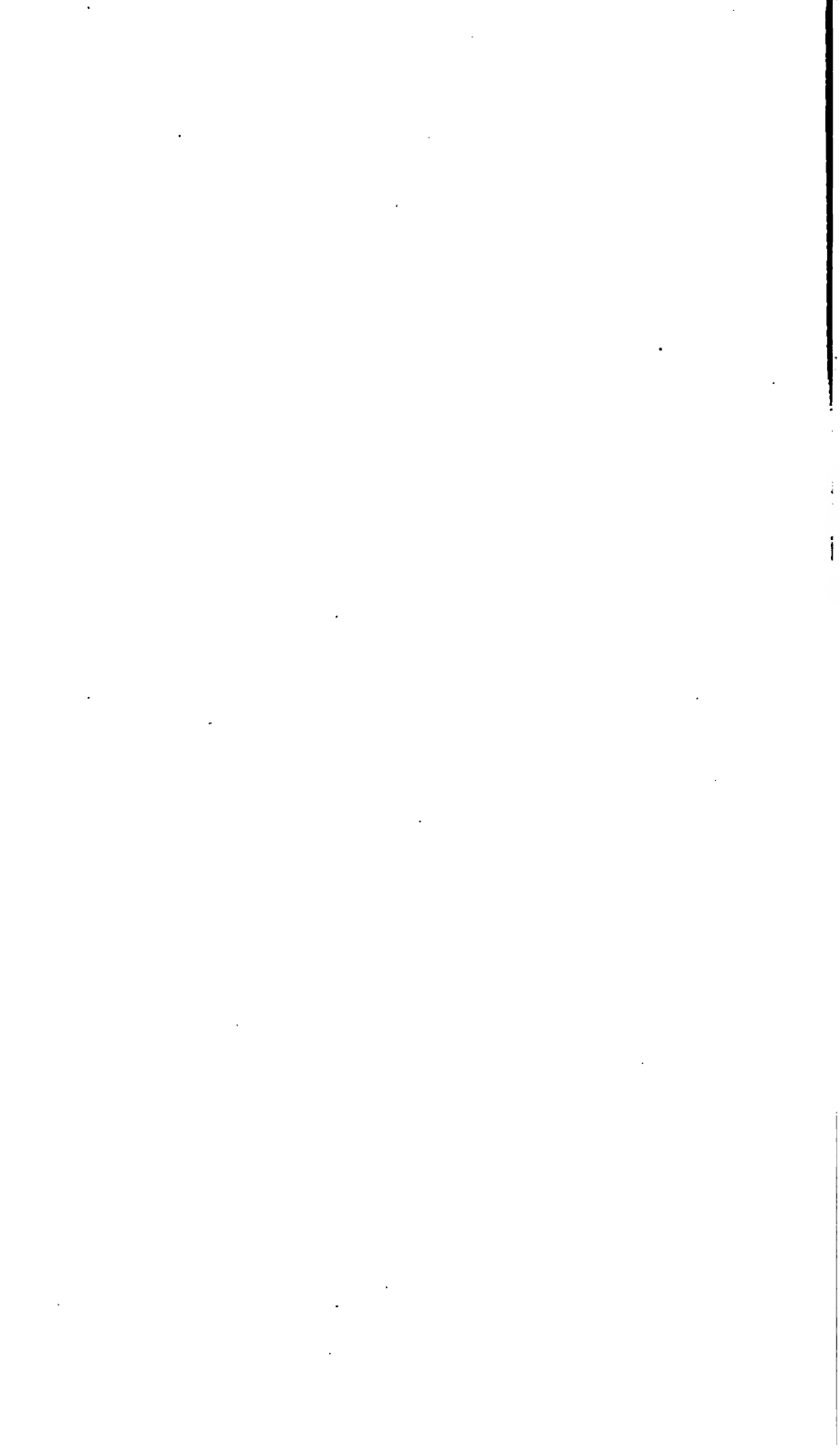
^m For some conjectures as to the probable station of Aristophanes in society, see the editor’s Equit. p. 55.

ⁿ See Eccles. 1166. and cf. conclusions of Aves, Pax, Acharn., Equit., Ran., &c.

^o The reader will easily perceive, that the words here put into the mouth of Thrasymachus are little more than an expansion of ideas thrown out in the Parabasis, prefixed to this drama. For minor proofs of the author’s wish to correct and improve the comic stage, see Ranæ 1—11. Vesp 57—67. Plut. 797, &c.

might have been spared altogether; for persons in high authority, like you and me, most excellent Trygæus, ought rather to say what *shall* be done, than give reasons why it should be done:—to which former duty proceed we now forthwith.” Here Thrasymachus rose from his seat, and at the top of his voice, and in a form of words which the author and the audience alike understood, proclaimed, “Great is Dionysus of the Spring and the Lenæan Festivals!” to which Trygæus, in a voice scarcely less potent, added, “And down with those who would rob either of their dues!” These watch-words bandied about kept the theatre for a long time in an indescribable state of tumult and confusion, a partial applause from the equestrian benches only leading to more violent opposition on the part of the great body of the citizens, till at length the proper functionary, taking advantage of a moment’s cessation from the din, proclaimed “the Wine-flask of Cratinus” as the dramatic piece next to follow. “Ah!” said Thrasymachus, smoothing down the more prominent part of him, and applying his own flask to his mouth, “this promises something better than the musty lecture we have just heard; if the old bard’s performance keep pace with its title, (and that it *shall* do so, I almost promise beforehand,) we’ll teach this bard-reformist a lesson, which he will not forget in a hurry.” That the poet *was* taught a lesson which he did not forget, the Didascalie and his subsequent dramas too clearly testify:—but let us not be ungrateful to the poet:—if by learning that he who writes for the Sovereign Multitude must shape his course as that multitude pleases, we have been robbed of many a drama, which, like the present, might have given a stronger pulse to the rising virtues of the young, men of riper years have in some degree been compensated by the great lesson of political instruction, which has in consequence been more strongly stamped upon them. That lesson has taught us, that bad as individual despotism may be, (and atrocious enough, Heaven knows, it has too frequently shewn itself,) a many-headed despotism may be far worse, and that consequently all those who value rational freedom and the moral virtues, which so generally accompany it, will do well to preserve both them and theirs from the baleful domination of either tyranny.

* Equivalent to the “Vive le Dionysé” of our neighbours, and the “Bacchus for ever” of our own countrymen. Cf. Act. Apost. XIX. vv. 29. 34.



A P P E N D I X.

NOTE B. p. 111.

FROM the following character, it should appear that the word *irony* bore in the Greek language two very different meanings. In its more common sense it implied that species of fine ridicule, which, under the mask of simplicity, exposes and holds up to derision the failings and obliquities of overweening folly, while it appears to be doing the very reverse. This species of irony presupposes neither a bad heart nor a bad object; and may be managed with so much good temper and real urbanity, as that even the person laughed at shall be compelled to join in the laugh raised against himself. Of this species of irony, the Socrates of Plato has ever been considered the finest model. But far different is the irony described by Theophrastus. There is, says the learned Hottinger, a species of persons (fortunately of not very frequent occurrence) who bring with them a sort of moral paralysis into the world, and seem susceptible of nothing but the honour of misleading every person they meet with. Such a sort of genius is the *εἰρων* of Theophrastus. He is not so much a deceiver, who needs dissimulation for the purpose of concealment, with a view to lay his traps more securely, and bring his purposes to effect without obstruction, as a malicious rogue, whose delight it is to make every one feel his superiority, and who dissembles only so far, as he finds necessary for keeping his person safe from the consequences of his proceedings. It would be actual pain to him to be held for any thing else than what he really is, but his triumph is to know that every body considers him to be a rogue, and no one dares to tell him so. Wide as these two characters at first may seem apart, yet have they more in common than at first sight appears. They differ indeed in scarcely any thing but their object: the ideas of both fall into each other. At

the bottom of both lies a roguish disposition : but in the one case it is a good-hearted disposition ; in the other the reverse. Both characters in their words and actions exhibit the reverse of what they feel and think : both for appearance sake, but not both for purposes of delusion. In both may be traced a laughable contrast ; but in the one case that contrast is accompanied with pleasure, in the other with anger and detestation. The German translator, Hottinger, has entered largely into the consideration of this rare and difficult character, and if in the foregoing sketch, or in the notes which follow, the reader should find himself put in the proper point of view for investigating it further, he must consider himself as almost exclusively indebted to that acute and learned writer.

Περὶ Εἰρωνείας.

Ἡ μὲν οὖν εἰρωνεία δόξειεν ἂν εἶναι, ὡς τύπῃ λαβεῖν, προσποίησις ἐπὶ χειρὸν πράξεων καὶ λόγων. Ὁ δὲ εἰρων, τοιοῦτός τις, οἷος προσελθὼν τοῖς ἐχθροῖς ἐθέλειν λαλεῖν, ^αοὐ μισεῖν καὶ ἐπαινεῖν παρόντας, οἷς ἐπέθετο λάθρα καὶ ^βτούτοις συλλυπεῖσθαι ἡττημένοις· ^γκαὶ συγγνώμην δὲ ἔχειν τοῖς κακῶς αὐτὸν λέγουσι. Καὶ

^α οὐ μισεῖν. Ohne die mindeste Spur von Feindschaft, *without the least trace of enmity*. Hottinger. The learned translator justifies this interpretation by pointing to similar instances of verbs, which, instead of expressing, as their primary signification requires, an impassioned feeling or movement of the mind, are rather used to demonstrate the action in which the passion exhibits itself. Thus the word ἀγανακτεῖν, in this very Character, implies not so much *to be indignant*, as *to break out into those harsh complaints* which are the consequences of indignation. So also in the *fifth* of the Theophrastic Characters, θαυμάζειν is not *to wonder*, but *to express high admiration*. Add Soph. Elect. 359. μισεῖν λόγῳ. Ennius, ap. Cic. de Divin. I. 48. populus ore timebat. Virgil, Æn. V. 505. Intremuit malus, timuitque exterrita pennis, Ales. But, quitting philological remarks, what is the object of our dissembler by this proceeding? Does he really propose to deceive his foe by this dissimulation? Not he, indeed: his object is of a more malicious nature: through this apparent disembarassment and freedom from enmity, of the nature of which his adversary is fully aware, he makes that adversary feel more acutely the bitterness of his contempt. “*You my enemy! let my mode of dealing with you serve as a proof that I do not consider you as entitled to the honour of ranking as such!*”

^β τούτοις συλλυπεῖσθαι ἡττωμένοις. When his enemy has suffered some disaster, as for instance, the loss of a suit at law, he exhibits a compassionate sympathy for him. A *mauvais plaisant*, says Hottinger, would in such case wish *his enemy joy*. Our dissembler knows better. Instead of a form which might probably be attended by a blow, he adopts one, for which his adversary, though well aware of the falsehood of all this sympathy, is obliged to return him thanks.

^γ καὶ συγγνώμην ἔχειν τοῖς κακῶς αὐτὸν λέγουσι. This translated into common language means, “*And when did it ever trouble me what this man or that man thought of me? Scrubs! say even what you please: I have not to learn what either you or I am!*”

ἐπὶ τοῖς καθ' ἑαυτοῦ λεγομένοις, ^dκαὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πρῶτος διαλέγεσθαι. ^eΚαὶ τοῖς ἐντυγχάνειν κατὰ σπουδὴν βουλομένοις προστάξει ἐπανελθεῖν, καὶ προσποιήσασθαι ἄρτι παραγεγονέναι, καὶ ὅψε γενέσθαι [αὐτὸν], καὶ μαλακισθῆναι. Καὶ πρὸς τοὺς δανειζομένους καὶ ἐρανίζοντας, ὡς ^fοὐ πωλεῖ· ^gκαὶ μὴ πωλῶν, φήσει πωλεῖν. Καὶ ἀκούσας τι, μὴ προσποιεῖσθαι· καὶ ἰδὼν, [φήσει] μὴ ἔωρακέναι. ^hΚαὶ μηδὲν ὦν πράττει ὁμολογῆσαι, ἀλλὰ φῆσαι βουλευσέσθαι· καὶ ὁμολογήσας, μὴ μεμνήσθαι. καὶ τὰ μὲν σκέψεσθαι φάσκειν, τὰ δὲ οὐκ εἰδέναι, τὰ δὲ θαυμάζειν· τὰ δ' ἤδη ποτὲ καὶ αὐτὸς οὕτω διαλογίσασθαι. Καὶ τὸ ὅλον, δεινὸς τῷ τοιούτῳ τρόπῳ τοῦ λόγου χρήσθαι, Οὐ πιστεύω· Οὐχ ὑπολαμβάνω. Ἐκπλήττομαι· καὶ λέγειν ἑαυτὸν ἕτερον γεγονέναι· καὶ μὴν, Οὐ

^d καὶ πρὸς τοὺς ἀδικουμένους καὶ ἀγανακτοῦντας πρῶτος διαλέγεσθαι. By this trait is exhibited that difficulty of robbing the *εἶρον* here described of that presence of mind, and that moral apathy, which make him insensible to reproach. I knew a person of this kind, says Hottinger, who could listen with the utmost tranquillity to a torrent of reproaches. Instead of making any reply, he would look about the room, under the stove, the table, the chairs. "What is the meaning of this?" said his astonished assailant. "I have been looking," was the reply, "for that dog, to whom the honour of your conversation has been recently addressed."

^e The contrast between the person applying for an audience (*ἐντυγχάνειν βουλομένος*) and our dissembler, is vividly marked. The former is evidently pressed by some urgent difficulty, most probably a pecuniary demand, and requires prompt assistance. Our dissembler sees it all in his mind's eye, but affects to see none of it in his cool replies. "I have just come home; it is late; my health is out of order; pray return again." The excuses, as the scoundrel knows, are too courteously made to admit of a reply; and time, he also knows, presses. The applicant hears, curses between his teeth, and goes elsewhere for the aid required.

^f οὐ πωλεῖ. "Alas! he has no sale for his goods—nothing is stirring in the markets." This of course is a falsehood, and the dissembler's delight is to find that the applicant knows it to be a falsehood, while at the same time he is obliged to admit it as a decent excuse.

^g καὶ μὴ πωλῶν. But if this is really the case, that he has no sale for his goods, then comes a shrug of the shoulders—"I accommodate you with a loan? why should I not? for when did trade circulate so briskly as it does at present?"

^h Καὶ μηδὲν κ. τ. λ. "Must he come to a determination upon some matter? there is no getting him to say what he means to do; he will take the matter into consideration; has he, however, come to a determination? then he knows afterwards how to have no recollection whatever about it." Hottinger refers this difficult trait to one of those ticklish occurrences in society, where a man has to act in common with others, and where much depends on the parties coming to a mutual understanding, in order that no mischief may be done through partial and imperfect proceedings. In an occurrence of this kind, some respectable person, it may be, makes inquiry of the dissembler (from an opinion of his cleverness) what part he means to take in the business. The latter sees the applicant's helplessness, and resolves to play upon it: he accordingly acts the undetermined, leaving the applicant to get out of the business as he can, or tells him the very reverse of what he afterwards really does. Does the person thus deceived afterwards charge him with his deception? "Really," says the other, with a cruel indifference, "I never gave the matter another thought: I have no recollection whatever about it."

ταῦτα πρὸς ἐμὲ διεξήκει· παράδοξόν μοι τὸ πρᾶγμα· ἄλλῃ τινὶ λέγε·
ὅπως δέ σοι ἀπιστήσω, ἢ ἐκείνου καταγνῶ, ἀποροῦμαι.

Ἄλλ' ὅρα μὴ σὺ θάπτον πιστεύης τοιαύτας φωνὰς καὶ πλοκάς καὶ
παλλιλλογίας· σὺ χεῖρόν ἐστιν εὑρεῖν οὐδέν. Τὰ δὴ τῶν ἡθῶν μὴ
ἀπλᾶ, ἀλλ' ἐπίβουλα, φυλάττεσθαι μᾶλλον δεῖ ἢ τοὺς ἔχεις.

NOTE C. p. 112.

Paronomasia Socraticæ vel Platonicae.

De Rep. VIII. 555. e. τοῦ πατρὸς ἐκγόνους τόκους πολλαπλα-
σίους κομιζόμενοι, (spoken of the principal and interest of
money.) Phædr. 250. c. ἀσήμαντοι τούτου δ νῦν σῶμα περιφέ-
ροντες ὀνομάζομεν, (the word ἀσήμαντοι is a playful allusion to
the opinion of those philosophers who considered the life on
earth to be rather death than life, and the body (σῶμα) to be
a tomb (σῆμα).) Phileb. 24. b. γενομένης γὰρ τελευτῆς (*finis*) καὶ
αὐτῷ (sc. τὸ μᾶλλον καὶ ἥττον) τετελευτήκατον (*perempt*). Tim.
55. c. ἀ δὴ τις εἰ πάντα λογιζόμενος ἐμμελῶς ἀποροῖ πότερον ἀπείρους
χρὴ κόσμους εἶναι λέγειν ἢ πέρας ἔχοντας, τὸ μὲν ἀπείρους ἡγή-
σαιτ' ἂν ὄντως ἀπείρου τινὸς εἶναι δόγμα ὧν ἐμπειροῦν χρεῶν εἶναι,
(mundos esse *infinitos*, sententiam esse existimet hominis
vere eorum *imperiti*, quorum peritum esse oportet. STEPH.)
2 Leg. 658. a. Κλ. τάχ' ἂν. Ἀθ. Ἄλλ', ὦ μακάριε, μὴ ταχὺ τὸ
τοιούτου κρίνωμεν, κ. τ. λ. (ταχὺ, i. e. ταχέως, s. τάχα, *confestim*,
statim, is introduced to play upon the foregoing word τάχα,
fortasse.) 658. b. οὐ θαυμαστὸν δὲ εἰ τις καὶ θαύματα (imagun-
culæ, quæ nervis vel filis occultis trahebantur ac movebantur,
ita ut viderentur viva esse) ἐπιδεικνὺς μάλιστ' ἂν νικᾶν ἡγοίτο.
A frequent paronomasia is found in the words νοεῖν, νοῦς,
and νόμος. 4 Leg. 714. a. τὴν τοῦ νοῦ διανομὴν ἐπονομάζοντες
νόμον. 8 Leg. 837. e. τὸν δὲ νόμον ὑμῶν, ὅτι νοεῖ περὶ τὰ τοι-
αῦτα, οὐδέν με ἐξετάζειν δεῖ. 12 Leg. 957. c. ἡ μάτην τοῦνομα
νῷ προσήκον κέκτητ' ἂν ὁ θεῖος ἡμῖν καὶ θαυμαστὸς νόμος. But
to come to that jingle of words, which we have adverted
to in the Aristophanic text. Ion. 536. c. καὶ σχημάτων καὶ
ῥημάτων εὐποροῦσι. Hippar. 225. c. ἐν ὁποῖα ἄξια φυτευθῆ-
ναι καὶ ὥρα καὶ χώρα. (This play of words has been imi-
tated by Schleiermacher, the very able translator of Plato
—auf welchem Grunde und zu welcher Stunde.) Euthyd.
305. d. ἡγοῦνται οὖν, ἔαν τούτους εἰς δόξαν κα ἀστήσωσι μηδενὸς

δοκεῖν ἀξίους εἶναι, ἀναμφισβητήτως ἤδη παρὰ πᾶσι τὰ νικητήρια εἰς δόξαν οἴσεσθαι σοφίας πέρι. Cratyl. 400. a. τὴν φύσιν παντὸς τοῦ σώματος, ὥστε καὶ ζῆν καὶ περιέναι, τί σοι δοκεῖ ἔχειν τε καὶ ὀχεῖν ἄλλο ἢ ψυχὴ; Convin. 185. c. Πανσανίου δὲ πανσαμένου. Gorg. 448. c. τέχνη ἐκ τῶν ἐμπειριῶν ἐμπείρως εὐρημέναι. Menex. 238. b. κτήσιν τε καὶ χρήσιν διδασκόμενοι. De Rep. VII. 545. e. ὡς πρὸς παῖδας ἡμᾶς παίζουσαι. 8 Rep. 558. b. εἰ μὴ παῖς ὢν εὐθὺς παίζοι ἐν καλοῖς. 560. c. οὔτε πρέσβεις πρεσβυτέρων λόγους ἰδιωτῶν εἰσδέχονται. De Leg. I. 629. c. οἱ τοὺς μὲν ἐν τῷ πολέμῳ διαφέροντας διαφερόντως ἐγκεκωμάκας. 643. e. τὴν πρὸς ἀρετὴν ἐκ παίδων παιδεύειν. 2 Leg. 653. a. τῶν παίδων παιδικὴν . . . αἰσθῆσιν. 656. c. τὴν περὶ τὰς Μούσας παιδεύειν τε καὶ παιδεύειν. 4 Leg. 709. a. τύχαι δὲ καὶ ξυμφοραὶ παντοῖαι πίπτουσαι παντοίως. 5 Leg. 728. e. ὡς δ' αὖτως ἢ τῶν χρημάτων καὶ κτημάτων κτήσις καὶ τιμῆσεως κατὰ τὸν αὐτὸν ῥυθμὸν ἔχει. 7 Leg. 792. e. κυριώτατον γὰρ οὖν ἐμφύεται πᾶσι τότε τὸ πᾶν ἦθος διὰ ἔθος. 8 Leg. 837. c. ὁρῶν δὲ μᾶλλον ἢ ἐρῶν. Philob. 64. e. ξυμπεφορημένη—ξυμφορὰ—(εἶν ζυσσπτηγεωχτες Wehe. SCHLEIBER.) Menex. 240. d. ἀλλὰ πᾶν πλήθος καὶ πᾶς πλοῦτος ἀρετῇ ὑπέκει. 247. a. διὰ παντὸς πᾶσαν πάντως προθυμίαν πειρᾶσθε ἔχειν. 249. c. πᾶσαν πάντων παρὰ πάντα τὸν χρόνον ἐπιμέλειαν ποιουμένη. 5 Leg. 738. a. ὁ μὲν δὴ πᾶς εἰς πάντα πάσας τομὰς εἴληχεν.

NOTE D. p. 220.

(Socrates loquitur.)

Ψυχὴ πᾶσα ἀθάνατος. τὸ γὰρ ἀεικίνητον ἀθάνατον· τὸ δ' ἄλλο κινεῖται καὶ ὑπ' ἄλλου κινούμενον, παῦλαν ἔχον κινήσεως, παῦλαν ἔχει ζωῆς. μόνον δὲ τὸ αὐτὸ κινεῖται, ἅτε οὐκ ἀπολείπον ἐαυτὸ, οὐ ποτε λήγει κινούμενον, ἀλλὰ καὶ τοῖς ἄλλοις ὅσα κινεῖται τοῦτο πηγὴ καὶ ἀρχὴ κινήσεως. ἀρχὴ δὲ ἀγέννητον. ἐξ ἀρχῆς γὰρ ἀνάγκη πᾶν τὸ γινόμενον γίνεσθαι, αὐτὴν δὲ μηδ' ἐξ ἐνός· εἰ γὰρ ἐκ τοῦ ἀρχῇ γίνοντο, οὐκ ἂν ἐξ ἀρχῆς γίνοντο. Ἐπειδὴ δὲ ἀγέννητόν ἐστι, καὶ ἀδιάφθορον αὐτὸ ἀνάγκη εἶναι. ἀρχῆς γὰρ δὴ ἀπολομένης οὔτε αὐτὴ ποτε ἐκ τοῦ οὔτε ἄλλο ἐξ ἐκείνης γενήσεται, εἴπερ ἐξ

¹ "Ἀρχή, principium ideale s. formale, prima causa impellens vel formans; in universum tunc ἀρχή est τὸ πρῶτον, ὅθεν ἢ ἔστιν, ἢ γίνεται, ἢ γινώσκειται τι." Ast.

ἀρχῆς δεῖ τὰ πάντα γίνεσθαι. ^kοὕτω δὴ γινήσεως μὲν ἀρχὴ τὸ αὐτὸ αὐτὸ κινεῖν. τοῦτο δὲ οὐτ' ἀπόλλυσθαι οὔτε γίνεσθαι δυνατόν, ἢ πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στήναι καὶ μὴ ποτε αὖθις ἔχειν ὅθεν κινήθента γενήσεται. Ἀθανάτου δὲ πεφασμένου τοῦ ὕφ' ἑαυτοῦ κινουμένου, ^lψυχῆς οὐσίαν τε καὶ λόγον τοῦτον αὐτόν τις λέγων οὐκ αἰσχυρεῖται. πᾶν γὰρ σῶμα ^mὃ μὲν ἔξωθεν τὸ κινεῖσθαι, ἀψυχον, ⁿὃ δὲ ἐνδοθεν αὐτῷ ἐξ αὐτοῦ, ἐμψυχον, ὥς ταύτης οὐσης φύσεως ψυχῆς. εἰ δ' ἔστι τοῦτο οὕτως ἔχον, μὴ ἄλλο τι εἶναι τὸ αὐτὸ ἑαυτὸ κινεῖν ἢ ψυχὴν, ἐξ ἀνάγκης ἀγένητόν τε καὶ ἀθάνατον ψυχὴ ἂν εἴη. Περὶ μὲν οὖν ἀθανασίας αὐτῆς ἱκανῶς.

^mΠερὶ δὲ τῆς ἰδέας αὐτῆς ὧδε λεκτέον, οἷον μὲν ἔστι, πάντῃ πάντως θείας εἶναι καὶ μακρᾶς διηγήσεως, ⁿὃ δὲ ἔοικεν, ἀνθρωπίνης τε καὶ ἐλάττωτος. ταύτῃ οὖν λέγωμεν. ⁿἘοικέτω δὴ ζυμφύτῃ οὐνάμει ὑποπτέρου ζεύγουε τε καὶ ἡνιόχου. θεῶν μὲν οὖν ἵπποι τε καὶ ἡνιόχοι πάντες αὐτοὶ τε ἀγαθοὶ καὶ ἐξ ἀγαθῶν, τὸ δὲ τῶν ἄλλων μέμικται. καὶ πρῶτον μὲν ἡμῶν ὁ ὁ ἄρχων ξυνωρίδος ἡνιοχέϊ, εἴτα τῶν ἵππων ὁ μὲν αὐτῷ καλὸς τε καὶ ἀγαθὸς καὶ ἐκ τοιούτων, ὁ δὲ ἐξ ἐναντίων τε καὶ ἐναντίος. χαλεπὴ δὴ καὶ δύσκολος ἐξ ἀνάγκης ἡ περὶ ἡμᾶς ἡνιόχσις. Πῇ δὴ οὖν θνητόν τε καὶ ἀθάνατον ζῶον ἐκλήθη, πειρατέον εἰπεῖν. Πᾶσα ἡ ψυχὴ παντὸς ἐπιμελεῖται τοῦ ἀψύχου, πάντα δὲ οὐρανὸν περιπολεῖ, ἄλλοτε ἐν ἄλλοις εἴδεσι γιγνομένη. Τελέα μὲν οὖν οὐσα καὶ ἐπερωμένη μετεωροπορεῖ τε καὶ πάντα τὸν κόσμον διοικεῖ· ἡ δὲ ἡ πτερορρητῆσα φέρεται, ἕως ἂν στερεοῦ τινὸς ἀντιλάβηται, οὗ κατοικισθεῖσα, σῶμα γήινον λαβοῦσα, αὐτὸ αὐτὸ δοκοῦν κινεῖν διὰ τὴν ἐκείνης δύναμιν, ζῶον τὸ ξύμπαν ἐκλήθη, ψυχὴ καὶ σῶμα παγὲν, θνητόν τ' ἔσχεν ἐπωνυμίαν· ἀθά-

^k "The beginning therefore of motion is the thing which moves itself."

^l "A person therefore may without shame thus explain the nature and idea of the soul."

^m "Of the soul's essentiality we must thus speak : to say how it is constituted in itself would be a long inquiry, and such as a god only could cope with ; but to say what it may be likened to, this is an easier task, and such as a mere man may be equal to."

ⁿ "Let it be likened to the connate power of a feathered pair of horses and their guide."

^o Καὶ Πλάτων αὐτὸς, εἰκάσας συμφύτῃ ζεύγει καὶ ἡνιόχῃ τὸ τῆς ψυχῆς εἶδος, ἡνιόχον μὲν, ὥς παντὶ δῆλον, ἀπέφηνε τὸ λογιστικόν, τῶν δ' ἵππων τὸ μὲν περὶ τὰς ἐπιθυμίας ἀπειθὲς καὶ ἀνάγωγον παντάπασιν—τὸ δὲ θυμοειδὲς εὐήριον τὰ πολλὰ τῇ λογισμῷ καὶ σύμμαχον. Plut. Question. Platon. 1008. c.

^p "Alles was Seele ist waltet über alles unbeseelte"—all that is soul rules and directs that which is not soul. SCHLEIER.

^q πτερορρητῆσα, the unfeathered soul, as opposed to the τέλει and ἐπερωμένη soul.

νατον δὲ οὐδ' ἐξ ἐνὸς λόγου λελογισμένου, ἀλλὰ πλάττομεν οὔτε ἰδόντες οὐθ' ἱκανῶς νοήσαντες θεὸν, ἀθάνατόν τι ζῶον, ἔχον μὲν ψυχὴν, ἔχον δὲ σῶμα, τὸν αἰὲ δὲ χρόνον ταῦτα συμπεφυκότα. Ἀλλὰ ταῦτα μὲν δὴ, ὅπη τῷ θεῷ φίλον, ταύτη ἐχέτω τε καὶ λεγέσθω. τὴν δ' αἰτίαν τῆς τῶν πτερῶν ἀποβολῆς, δι' ἣν ψυχῆς ἀπορρεῖ, λαβώμεν. Ἔστι δέ τις τοιάδε.

Ἰπέφυκεν ἡ πτεροῦ δύναμις τὸ ἐμβριθὲς ἄγειν ἄνω μετεωρίζουσα, ἥ τὸ τῶν θεῶν γένος οἰκεῖ. κεκοινώθηκε δὲ πρὸς μάλιστα τῶν περὶ τὸ σῶμα τοῦ θεοῦ [ψυχῇ]. τὸ δὲ θεῖον καλὸν, σοφὸν, ἀγαθὸν καὶ πᾶν ὃ τι τοιοῦτο. τούτοις δὴ μάλιστα τρέφεται τε καὶ αὖξεται μάλιστα τὸ τῆς ψυχῆς πτέρωμα, αἰσχροῦ δὲ καὶ κακῷ καὶ τοῖς ἐναντίοις φθίνει τε καὶ διόλλυται. ὁ μὲν δὴ μέγας ἡγεμὼν ἐν οὐρανῷ Ζεὺς, ἐλαύνων πτηνὸν ἄρμα, πρῶτος πορεύεται, διακοσμῶν πάντα καὶ ἐπιμελούμενος· τῷ δ' ἔπεται στρατιὰ θεῶν τε καὶ δαιμόνων, κατὰ ἑνδεκα μέρη κεκοσμημένη. μένει γὰρ Ἔστία ἐν θεῶν οἴκῳ μόνη· τῶν δὲ ἄλλων ὅσοι ἐν τῷ τῶν δώδεκα ἀριθμῷ τεταγμένοι θεοὶ ἄρχοντες, ἡγούνται κατὰ τάξιν ἣν ἕκαστος ἐτάχθη. Πολλὰ μὲν οὖν καὶ μακάριαι θεαὶ τε καὶ διέξοδοι ἐντὸς οὐρανοῦ, ὡς θεῶν γένος εὐδαιμόνων ἐπιστρέφεται, πρᾶττων ἕκαστος αὐτῶν τὸ αὐτοῦ. ἔπεται δὲ ὁ αἰὲ ἐθέλων τε καὶ δυνάμενος· φθόνος γὰρ ἔξω θεοῦ χοροῦ ἴσταται. ὅταν δὲ δὴ πρὸς ὕδατα καὶ ἐπὶ θοίνην ἴωσιν, ἄκραν ὑπὸ τὴν ὑπουράνιον ἀψίδα πορεύονται πρὸς ἄνακτες ἦδη. τὰ μὲν θεῶν ὀχήματα ἰσορροπῶς εὐήνια ὄντα ῥαδίως πορεύεται, τὰ δὲ ἄλλα

† “λόγος λελογισμένος est ratio rite conclusa et probata, cui opponitur λόγος πλαττόμενος, ficta et imaginaria.” AST.

‡ “λαμβάνειν, ut dicitur λόγῳ (Parmen. 155, e. Sophist. 249, d.), διανοήματι (de legg. X. 898, e.), διανοίᾳ (Sophist. 238, b.) ita etiam simpliciter est capere, percipere.” AST.

† “Alæ ea est natura, ut gravia sublimē tollat, ubi deorum habitat genus. Omnium autem eorum, quæ corporea sunt (τῶν περὶ τὸ σῶμα), maxime particeps est divini (αἰα). Divinum autem est pulchrum, sapiens, bonum et quicquid est huiusmodi. Eo igitur maxime nutritur augeturque animi alæ.” HEIND.

‡ “Iterum hic est abruptus et obscurus quodammodo, h. l. pœne dithyrambicus, transitus, animi commoti et in rerum sublimium meditatione versantis indicium. Quocirca qui logicam, quam dicunt, sententiarum coherentiam anxie quæreret, nã ille phantasticam earum pulchritudinem sublimioremque vitam prorsus exstingeret. Zẽds, summus Deorum, non solum ætate, sed etiam scientia, Platoni ex Anaxagoræ decretis fuit summa rationis imago.” AST.

¶ “Deorum chorus vel exercitus (harmonicæ stellarum vitæ imago) in undecim agmina dispositus est, quia Vesta, duodecima Deorum, in Jovis domo remanet. Hæc quoque ex Pythagoreorum decretis interpretanda sunt. Fuit enim Vesta Pythagoreis ignis, quem dicebant, centralis, Jovis domus et φυλακὴ dicta.” AST.

‡ διέξοδος, percuratio, verbum est astronomicum simulque militare . . . διέξοδοι, expeditiones militares. AST.

‡ The feast here spoken of is an intellectual feast.

‡ “Gegen die äusserste unterhimmlische Wölbung schon ganz steil aufsteigen. SCHLEIER.

μόγισ· βρίθει γὰρ ^a ὁ τῆς κάκης ἵππος μετέχων, ἐπὶ τὴν γῆν ῥέπων τε καὶ βαρύνων, ^b ὃ μὴ καλῶς ἢ τεθραμμένος τῶν ἡνιόχων. ἔνθα δὴ πόνος τε καὶ ἀγὼν ἔσχατος ψυχῇ προκείται. αἱ μὲν γὰρ ἀθάνατοι καλούμεναι, ἡνίκα ἂν πρὸς ἀκρῷ γένωνται, ἔξω πορευθεῖσαι ἔστησαν ἐπὶ τῷ τοῦ οὐρανοῦ νώτῳ, στάσας δὲ αὐτὰς περιάγει ἡ περιφορὰ, αἱ δὲ θεωροῦσι τὰ ἔξω τοῦ οὐρανοῦ. Τὸν δὲ ^c ὑπερουράμιον τόπον οὐ τέ τις ὑμνησέ πω τῶν τῇδε ποιητῆς οὐ τέ ποθ' ὑμῆσει κατ' ἀξίαν. ἔχει δὲ ᾧδε. τολμητέον γὰρ οὖν τό γε ἀληθὲς εἰπεῖν, ἄλλως τε καὶ περὶ ἀληθείας λέγοντα. ἡ γὰρ ἀχρώματός τε καὶ ἀσχημάτιστος καὶ ^d ἀναφῆς οὐσία ὄντως οὕσα ψυχῆς κυβερνήτῃ μόνῃ θεατῇ νῷ χρῆται· ^e περὶ ἣν τὸ τῆς ἀληθοῦς ἐπιστήμης γένος τοῦτον ἔχει τὸν τόπον. αὐτ' οὖν θεοῦ διάνοια νῷ τε καὶ ἐπιστήμῃ ἀκηράτῳ τρεφομένη, καὶ ^f ἀπάσης ψυχῆς, ὅση ἂν μέλλῃ τὸ προσήκον δέξεσθαι, ἰδοῦσα διὰ χρόνου τὸ ὃν ἀγαπᾷ τε καὶ θεωροῦσα τὰ ληθὴ τρέφεται τε καὶ εὐπαθεῖ, ἕως ἂν κύκλῳ ἡ περιφορὰ εἰς ταῦτον περιενέγκῃ. ἐν δὲ τῇ περιόδῳ καθορᾷ μὲν αὐτὴν δικαιοσύνην, καθορᾷ δὲ σωφροσύνην, καθορᾷ δὲ ἐπιστήμην, οὐχ ἢ γένεσις πρόσσεστιν, οὐδ' ἢ ἐστὶ που ἑτέρα ἐν ἑτέρῳ οὕσα ὧν ἡμεῖς νῦν ὄντων καλοῦμεν, ἀλλὰ τὴν ἐν τῷ ὃ ἔστιν ὃν ὄντως ἐπιστήμην οὕσαν· καὶ τᾶλλα ὡσαύτως τὰ ὄντα ὄντως θεασαμένη καὶ ἐστιαθεῖσα δῶσα πάλιν εἰς τὸ εἶσω τοῦ οὐρανοῦ, οἴκαδε ἦλθεν. Ἐλθοῦσης δὲ αὐτῆς ὁ ἡνιόχος πρὸς τὴν φάτνην τοὺς ἵππους στήσας παρέβαλεν ἀμβροσίαν τε καὶ ἐπ' αὐτῇ νέκταρ ἐπότισε. καὶ οὗτος μὲν θεῶν βίος. αἱ δὲ ἄλλαι ψυχαί, ἡ μὲν ἀριστα θεῷ ἐπομένη καὶ εἰκασμένη ὑπερῆρεν εἰς τὸν ἔξω τόπον τὴν τοῦ ἡνιόχου κεφαλὴν, καὶ συμπερινηέχθη τὴν περιφορὰν, θορυβουμένη ὑπὸ τῶν ἵππων καὶ μόγισ καθορώσα τὰ ὄντα· ἡ δὲ τότε μὲν ἦρε, τότε δὲ ἔδν, βιαζομένων δὲ τῶν ἵππων τὰ μὲν εἶδε, τὰ δ' οὐ. αἱ δὲ δὴ ἄλλαι γλιχόμεναι μὲν ἀпасαι τοῦ ἄνω ἔπονται, ἀδυνατοῦσαι δὲ εὐποβρύχαι ξυμπεριφέρονται, πατοῦσαι ἀλλήλας καὶ ἐπιβάλλουσαι, ἑτέρα πρὸ τῆς ἑτέρας πειρωμένη γενέσθαι. θόρυβος οὖν καὶ ἀμιλλα καὶ ἰδρὼς ἔσχατος γίγνεται. οὐ δὴ

^a “ὁ τῆς κάκης (i. q. κακίας) ἵππος enim, h. l. cupiditas et voluptas detrahit animam et gravidam reddit; hinc animæ lapsus in terram.” AST.

^b ᾧ . . . τῶν ἡνιόχων, cuicunque aurigarum.

^c “ὑπερουράμιος τόπος est mundus mere intellectualis, ὁ τόπος νοητὸς, supra solem et mundum visibilem excelsus.” AST.

^d ἀναφῆς, void of stuff. “Illa . . . οὐσία spectari non potest nisi a mente, animi gubernatrice.” HEIND. etc.

^e περὶ ἣν, circa hanc οὐσίαν, i. e. τὴν τοῦ ὄντος εἶναι ἰδέαν, fingit ceteras ideas positas, ut δικαιοσύνην, σωφροσύνην,” &c. HEIND.

^f διάνοια sc.

^g εὐποβρύχαι im unteren Raume. SCHLEIER. Under the earth's surface. SCHNEID.

κακίᾳ ἡνιόχων πολλὰ μὲν χωλεύονται. πολλὰ δὲ πολλὰ πτερὰ θραύονται· πᾶσαι δὲ, πολὺν ἔχουσαι πόνον, ἀτελεῖς τῆς τοῦ ὄντος θέας ἀπέρχονται, καὶ ἀπελθοῦσαι ἡ τροφὴ δόξαστῇ χρώνται. Ἰὸν δ' ἔνεχ' ἡ πολλὰ σπουδὴ τὸ ἀληθείας ἰδεῖν πεδίον οὐ ἔστιν, ἢ τε δὴ προσήκουσα ψυχῆς τῷ ἀρίστῳ νομῇ ἐκ τοῦ ἐκεῖ λειμῶνος τυγχάνει οὖσα, ἢ τε τοῦ πτεροῦ φύσις, ᾧ ψυχὴ κουφίζεται, τούτῳ τρέφεται. θεσμός τε Ἀδραστέας ὄδε, ἢ τις ἂν ψυχὴ θεῷ ξυνοπαδὸς γενομένη κατὰ τι τῶν ἀληθῶν, μέχρι τε τῆς ἐτέρας περιόδου εἶναι ἀπήμονα, καὶ ἀεὶ τοῦτο δύνηται ποιεῖν, ἀεὶ ἀβλαβὴ εἶναι· ὅταν δὲ ἀδυνατήσασα ἐπισπένθῃ μὴ ἰδῇ καὶ ἑτιμὶ συντυχίᾳ χρησαμένη, λήθῃς τε καὶ κακίας πλησθεῖσα βαρυνθῇ, βαρυνθεῖσα δὲ πτερορρήσῃ τε καὶ ἐπὶ τὴν γῆν πέσῃ, τότε νόμος αὐτὴν μὴ φυτεῦσαι εἰς μηδεμίαν θηρείαν φύσιν ἐν τῇ πρώτῃ γενέσει, ἀλλὰ τὴν μὲν πλείστα ἰδοῦσαν εἰς γονὴν ἀνδρὸς γενησομένου φιλοσόφου ἢ φιλοκάλου ἢ μουσικοῦ τινὸς καὶ ἔρωτικοῦ, τὴν δὲ δευτέραν εἰς βασιλέως ἐννόμου ἢ πολεμικοῦ καὶ ἀρχικοῦ, τρίτην εἰς πολιτικοῦ ἢ τινος οἰκονομικοῦ ἢ χρηματιτικοῦ, τετάρτην εἰς φιλοπόνου γυμναστικοῦ ἢ περὶ σώματος ἱασίν τινα ἑσόμενου, πέμπτην μαρτυκῶν βίον ἢ τινα τελεστικὸν ἔξουσιν· ἕκτη ποιητικὸς ἢ τῶν περὶ μίμησιν τις ἄλλος ὁρμόσει, ἑβδόμη δημιουργικὸς ἢ γεωργικὸς, ὀγδόη σοφιστικὸς ἢ δημοκρατικὸς, ἐννάτη τυραννικὸς. Ἐν δὲ τοῦτοις ἅπασιν ὅς μὲν ἂν δικαίως διαγάγῃ, ἀμείνουρος μόρας μεταλαμβάνει, ὅς δ' ἂν ἀδίκως, χείρονος. εἰς μὲν γὰρ τὸ αὐτὸ ὅθεν ἤκει ἡ ψυχὴ ἐκάστη, οὐκ ἀφικνεῖται ἐτῶν μυρίων· οὐ γὰρ πτεροῦται πρὸ τοσούτου χρόνου, πλην ἢ τοῦ φιλοσοφήσαντος ἀδόλως ἢ παιδευαστήσαντος μετὰ φιλοσοφίας. αὗται δὲ τρίτῃ περιόδῳ τῇ χιλιετῇ, ἐὰν ἔλωνται τρεῖς ἐφεξῆς τὸν βίον τοῦτον, οὕτω πτερωθεῖσαι τρισχιλιοστῷ ἔτει ἀπέρχονται. αἱ δὲ ἄλλαι, ὅταν τὸν πρῶτον βίον τελευτήσωσι, κρίσεως ἔτυχον. κριθεῖσαι δὲ, αἱ μὲν εἰς τὰ ὑπὸ γῆς δικαιοτήρια ἐλθοῦσαι δίκην ἐκτίνουσιν, αἱ δ' εἰς τοῦραου τινὰ τόπον ὑπὸ τῆς δίκης κουφισθεῖσαι διάγουσιν ἀξίως οὐ ἐν ἀνθρώπου εἰδει ἐβίωσαν βίον. τῷ δὲ χιλιοστῷ ἀμφοτέραι ἀφικνούμεναι ἐπὶ κλήρωσιν τε καὶ αἵρεσιν τοῦ δευτέρου βίου, αἵρουνται ὃν ἂν ἐθέλῃ ἐκάστη. ἐνθα καὶ εἰς θηρίου βίον ἀνθρωπίνῃ ψυχῇ ἀφικνεῖται, καὶ ἐκ θηρίου, ὅς ποτε ἄνθρωπος ἦν, πάλιν εἰς ἄνθρωπον. Οὐ γὰρ ἢ γε μή ποτε ἰδοῦσα τὴν ἀλήθειαν εἰς τόδε ἤξει

h "Use that nourishment which lies only in appearances."

i "But whence that hot desire to see the region of truth," &c. "Οὐ γὰρ τοῦ δὴ ἔνεκα solemnis est interrogandi formula." Ast.

k "Meeting with some accident or misfortune."

τὸ σχῆμα. ¹δεῖ γὰρ ἄνθρωπον ξυνιέναι κατ' εἶδος λεγόμενον, ἐκ πολλῶν ἰὼν αἰσθήσεων εἰς ἓν λογισμῷ ξυναιρούμενον. τοῦτο δέ ἐστιν ^πἀνάμνησις ἐκείνων, ἃ ποτ' εἶδεν ἡμῶν ἡ ψυχὴ ξυμπορευθεῖσα θεῷ καὶ ὑπεριδοῦσα ἃ νῦν ΕἶΝΑΙ φαμεν, καὶ ^ηἀνακίψασα εἰς τὸ ὄν ὄντως. διὸ δὴ δικαίως μόνη πτεροῦται ἡ τοῦ φιλοσόφου διανοία. ^οπρὸς γὰρ ἐκείνοις ἀεὶ ἐστὶ μνήμη κατὰ δύναμιν, πρὸς οἷς περ ὁ θεὸς ὦν θεὸς ἐστὶ. τοῖς δὲ δὴ τοιούτοις ἀνὴρ ὑπομνήμασιν ὀρθῶς χρώμενος, τελέους ἀεὶ τελετὰς τελούμενος, τέλεος ὄντως μόνος γίγνεται. ἐξιστάμενος δὲ τῶν ἀνθρωπίνων σπονδασμάτων, καὶ πρὸς τῷ θεῷ γιγνόμενος, βνουθετεῖται μὲν ὑπὸ τῶν πολλῶν ὡς παρακινῶν, ἐνθουσιάζων δὲ λέληθε τοὺς πολλούς. Phædr. 245, c.—249, e.

NOTE E. p. 258.

Περὶ ἀλαζονείας.

'Αμελεῖ δὲ ἡ ἀλαζονεῖα δόξειεν ἂν εἶναι ^ιπροσδοκία τις ἀγαθῶν οὐκ ὄντων. ὁ δὲ ἀλαζῶν τοιοῦτός τις, οἷος ἐν τῷ ^ιΔείγματι ἐστηκὼς διαγεῖσθαι ξένοις ὡς πολλὰ χρήματα αὐτῷ ἐστὶν ἐν τῇ θαλάττῃ· καὶ περὶ τῆς ^εἐργασίας δανειστικῆς διεξίεναι, ἥλικη, καὶ αὐτὸς ὅσα εἴληφε. Καὶ συνοδοιπόρου δὲ ἀπολαύσας, ἐν τῇ ὁδῷ δεινὸς λέγειν, ὡς μετ' Ἀλεξάνδρου ἐστρατεύσατο· καὶ ὅσα λιθοκόλλητα ποτήρια ἐκόμισε· καὶ περὶ τῶν τεχνιτῶν τῶν ἐν τῇ Ἀσίᾳ, ὅτι βελτίους εἰσὶ τῶν ἐν τῇ Εὐρώπῃ, ἀμφισβητήσαι. Καὶ γράμματα δὲ εἰπεῖν ὡς πάρεστι παρ' Ἀντιπάτρου, ^ιτρίτον δὴ λέγοντα παραγίνεσθαι αὐτὸν εἰς Μακεδονίαν.

¹ "Denn der Mensch muss nach Guttungen ausgedrücktes begreifen, welches als Eines hervorgeht aus vielen durch den Verstand zusammengefassten Wahrnehmungen." SCHLEIER. "Hominis anim est, intelligere id, quod in universum dicitur intelligiturque, quod ex multis proficiscitur αἰσθήσεσι, quæ ratione in unum colliguntur." HEIND. "λογισμὸς rationem proprie sic dictam, h. l. meram intelligendi, judicandi et ratiocinandi vim significat." AST.

^η "Nobilis hæc est Platonis sententia de recordatione superioris vitæ, qua discere et cognoscere nihil aliud est, nisi recordari et reminiscendo agnoscere ea, quæ animus in cœlesti jam vita spectaverit." AST.

^η ἀνακίψασα, reaching forth the head.

^ο "For it is ever, by an act of the memory, as much as possible among those things, by being amongst which God himself is as it were God."

^π "Is rebuked and abused by the many as a person that has lost his way."

^ι προσδοκία, more probably προσποίησις.

^ι Δείγμα, cf. nos in Equit. 943.

^ε Hottinger proposes τῆς ἐργασίας ταύτης.

^ι τρίτον λέγοντα, bidding him for the third time. Kuhn, Schwartz, Beck, Hottinger. This interpretation brings out a trait of braggardism much more suitable than Casaubon's, "quæ literæ ipsum vix duobus comitatum in Macedoniam venisse dicunt."

Καὶ διδομένης αὐτῷ ^v ἐξαγωγῆς ξύλων ἀτελοῦς, εἰπεῖν ὅτι ἀπείρηται, ὅπως μὴ ὑφ' ἐνὸς συνοφαντηθῇ. Καὶ ἐν τῇ σιτοδείᾳ δὲ ὥς πλείω ἢ πέντε τάλαντα γένοιτο αὐτῷ τὰ ἀναλώματα διδόντι τοῖς ἀπόροις τῶν πολιτῶν. Καὶ ἀγνώστων δὲ παρακαθημένων, κελεῖσθαι θεῖναι τὰς ψήφους, καὶ ποσοῦν αὐτὰς [^x καθ' ἑξακοσίους, κατὰ μίαν]. καὶ προστιθεὶς πιθανὰ ἐκάστοις τούτων ὀνόματα, ποιῆσαι δέκα τάλαντα· καὶ τοῦτο φῆσαι εἰσενηνοχέουαι εἰς ὑέρανους αὐτόν· καὶ τὰς ^z τριηραρχίας εἰπεῖν ὅτι οὐ τίθησιν, οὐδὲ τὰς λειτουργίας ὅσας λειτούργηκε. Καὶ προσελθὼν δὲ τοῖς ἵππους τοὺς ἀγαθοὺς πωλοῦσι, προσποιήσασθαι ὠνητιῶν· καὶ ἐπὶ τὰς ^a κλῖνας ἐλθὼν, ^b ἱματισμὸν ζητῆσαι εἰς δύο τάλαντα, καὶ τῷ παιδί μάχεσθαι ὅτι χρυσὸν οὐκ ἔχων αὐτῷ ἀκολουθεῖ. Καὶ ἐν μισθωτῇ οἰκίᾳ οἰκῶν φῆσαι ταύτην εἶναι τὴν πατρίαν, πρὸς τὸν μὴ εἰδότα· καὶ ὅτι μέλλει πωλεῖν αὐτὴν διὰ τὸ ἐλάττω εἶναι αὐτῷ πρὸς τὰς ξενοδοχίας.

^v ἐξαγωγή ξύλων ἀτελής, an exportation of timber toll-free. The braggart must still be understood as speaking of his friend and correspondent Antipater. Timber was not an article of such abundance in Attica as to admit of exportation. In Macedonia it was just the reverse.

^w As was the case with Æschines and Philocrates, on account of the present of timber made them by Philip of Macedon. Demosth. p. 376. 386.

^x The character of the braggart is much better brought out, and many difficulties avoided, by omitting these words. For the probable manner by which they found their way into the text, see Hottinger.

^y Cf. nos in Acharn. 559.

^z Cf. nos in Equit. 880.

^a κλῖνας. The market where couches are sold. Cf. nos in Acharn. p. 263. Vesp. p. 164. sup. v. 1018.

^b ἱματισμός, furniture for couches.

ADDITIONS AND CORRECTIONS.

23. κοππατίας. Apollon. Vit. VIII. 4. οὐδ' ἐγραφάμην πω οὐδένα ὑπὲρ τῶν ἰχθύων, οὓς ὠνοῦνται πλείονος, ἢ τοὺς κοππατίας ποτέ, οἱ λαμπροί.

95. This doctrine of the Pythagorean school was not likely to be lost sight of by Apollonius, and he certainly took an appropriate place for the promulgation of it; viz. to his fellow-prisoners at Rome. οἱ ἄνθρωποι ἐν δεσμοτηρίῳ ἔσμεν τὸν χρόνον τοῦτον, ὃς δὴ ὠνόμασται βίος· αὕτη γὰρ ἡ ψυχὴ, σώματι φθαρτῇ ἐνδεθεῖσα, πολλὰ μὲν καρτερεῖ, δουλεύει δὲ πᾶσιν, ὅποσα ἐπ' ἄνθρωπον φοιτᾷ. οἰκία τε οἷς ἐπενοήθη πρῶτον, ἀγνοῆσαι μοι δοκοῦσιν ἄλλο δεσμοτῆριον αὐτοῖς περιβάλλοντες, καὶ γὰρ δὴ καὶ ὅποσοι τὰ βασιλεία οἰκοῦσιν, ἀσφαλῶς αὐτοῖς κατεσκευασμένα, δεδέσθαι μᾶλλον τούτους ἡγάμεθα, ἢ οὓς αὐτοὶ δῆσουσι. The effect of this and many similar specimens of philosophic reasonings on the fellow-captives of Apollonius is not a little cheering. Previously they had been very despondent and melancholy; but now—οὕτω τοὺς ἐν δεσμοτηρίῳ τὰ ῥηθέντα μετέβαλον, ὥς σίτου τε οἱ πολλοὶ ἀψασθαι, καὶ ἀπελθεῖν τῶν δακρύων, βῆναί τε ἐπ' ἐλπίδος, μὴδ' ἂν παθεῖν μὴδὲν ἐκείνῳ ξυνόντες. VII. 26.

96. ἐπεὶ δὲ ἔγνω διαλέγεσθαι, τὰ μὲν ὀμιλούμενα τῶν χωρίων καὶ ἀτακτοῦντα παρηγείτο, φήσας, οὐκ ἀνθρώπων ἑαυτῷ δεῖν, ἀλλ' ἀνδρῶν. Philost. de Apoll. I. 16.

218. So the Indian messenger, dispatched by the philosophers of the country to meet Apollonius. 'Ο δὲ Ἰνδὸς ἔφη . . . "σέ μὲν ἔκειν ὥς ἔχεις, κελεύουσι γὰρ αὐτοί." τὸ μὲν δὴ αὐτοὶ Πυθαγόρειον ἦδη τῇ Ἀπολλωνίῳ ἐφάνη, καὶ ἡκολούθει χαίρων.

229. Laert. de Pythagora VIII. 28. εἶναι δὲ τὴν ψυχὴν, ἀπόσπασμα αἰθέρος. Philost. de Apollon. I. 9. καὶ τὸν οἶνον καθαρὸν μὲν, ἔφασκεν, εἶναι πόμα, ἐκ φυτοῦ οὕτως ἡμέρου τοῖς ἀνθρώποις ἔκοντα, ἐναντιωσθαι δὲ τῇ τοῦ νοῦ συστάσει, διαβολοῦντα τὸν ἐν τῇ ψυχῇ αἰθέρα. Id. III. 42. ὅθεν οὐ χρὴ θαυμάζειν, εἰ καὶ σὺ τὴν ἐπιστήμην ξυνεῖληφας, τοσοῦτον ἐν τῇ ψυχῇ φέρων αἰθέρα.

241. τίς οὖν ἡ τέχνη τάνδρός (Apollonii sc.); πάντα τὸν χρόνον, ὃν ἐβίω, λέγεται θαμὰ ἐπιφθέγγεσθαι· λάθε βιώσας· εἰ δὲ μὴ δύναιο, λάθε ἀποβιώσας. Apollon. Vit. VIII. 28.

242. Apollon. Vit. VI. 15. ζῷκας, ἔφη, εὖσιτος εἶναι, καὶ δεινὸς φαγεῖν. δεινότητος μὲν οὖν, ἔφη, ὃς κ. τ. λ.

264. According to the narrative of Apollonius, Pythagoras must have derived this opinion from the philosophers of India. At all

events, when the chief of those philosophers is questioned by the former as to the materials of which the world was composed, 'Εκ στοιχείων, μῶν, ἔφη (Apollon. sc.), τεττάρων; the answer returned is, Οὐ τεττάρων, ἔφη ὁ Ἰάρχας, ἀλλὰ πέντε. καὶ τί ἂν, ἔφη (Apollon.), πέμπτον γένοιτο παρὰ τὸ ὕδωρ τε καὶ τὸν ἀέρα, καὶ τὴν γῆν, καὶ τὸ πῦρ; ὁ αἰθέρ, εἶπεν, ὃν ἡγεῖσθαι χρὴ γένεσιν θεῶν εἶναι. τὰ μὲν γὰρ τοῦ ἀέρος ἔλκοντα θνητὰ πάντα, τὰ δὲ τοῦ αἰθέρος, ἀθάνατά τε καὶ θεῖα. III. 34.

265. δέσποινα. Παριόντας δὲ αὐτοὺς εἰς τὴν μέσην τῶν ποταμῶν, ὁ τελώνης, ὁ ἐπιβεβλημένος τῷ Ζεύγματι, πρὸς τὸ πινάκιον ἦγε, καὶ ἡρώτα ὃ τι ἀπάγουεν; ὁ Ἀπολλώνιος, ἀπάγω, ἔφη, σφροσύνην, δικαιοσύνην, ἀρετὴν, ἐγκράτειαν, ἀνδρείαν, ἀσκησιν, πολλὰ καὶ οὕτω θήλεα εἶρας ὀνόματα. ὃδ' ἦδη βλέπων τὸ ἑαυτοῦ κέρδος, ἀπογράφει οὖν ἔφη τὰς δούλας. ὁ δὲ οὐκ ἔξεστιν εἶπεν· οὐ γὰρ δούλας ἀπάγω ταύτας, ἀλλὰ δεσποίνας. Phil. de Apollon. I. 20.

271. Apollon. Vit. III. 27. τοὺς δὲ οἰνοχόους τοὺς χαλκοὺς ἀρύεσθαι μὲν φησι ξυμμέτρως τοῦ τε οἴνου καὶ τοῦ ὕδατος.

283. "In the Seven Chiefs Æschylus expressively calls the moon *νυκτὸς ὀφθαλμὸς, the eye of the night*. In the same spirit Shakspeare, in Richard II., calls the sun, 'the searching eye of heaven,' and Milton, in the Morning Hymn, 'the world's eye and soul.'" Harford's Agamemnon of Æschylus, p. 152.

311. τερατεία. Hierocles, one of "the Golden Chain," after recounting some of the feats of Apollonius, adds, *τίνας οὖν ἕνεκα τούτων ἐμνήσθην; ἵνα ἐξῇ συγκρίνειν τὴν ἡμετέραν ἀκριβῆ καὶ βεβαίαν ἐφ' ἐκάστη κρίσειν, καὶ τὴν τῶν Χριστιανῶν κουφότητα. εἴπερ ἡμεῖς μὲν τὸν τοιαῦτα πεποιημέθα οὐ θεόν, ἀλλὰ θεοῖς κεχαρισμένον ἄνδρα ἡγούμεθα. οἱ δὲ δι' ὀλίγας τερατείας τινὰς τὸν Ἰησοῦν Θεὸν ἀναγορεύουσι*. Eusebius in Hierocl. cap. 2.

341. κομήτης. That Apollonius considered the term as belonging to Pythagoras the philosopher, is evident from his own practices. *ἀνῆκε τε τὴν κόμην καὶ ἐν τῷ ἱερῷ ἔζη*. I. 9. καὶ αὐτὸ δὲ τὸ ἄνετον τῆς κόμης ἐκ Πυθαγόρου ἐπήσκησα. I. 32. Ejusd. Epist. VIII. So also his Indian philosophers *κομᾶν ἐπιτηδεύουσιν*, III. 15. See further VIII. 6.

350. ἀφικομένων δὲ, μικροῦ μὲν ἐδέησε καὶ φωνὴν ἐπ' αὐτοὺς ῥῆσαι, παθόντι πρὸς τὰ τῶν πολλῶν δάκρυα. Philost. de Apollon. I. 15.

357. τερατώδης. Eusebius in Hieroclem, cap. 17. καὶ εἰ τί περ ἄλλο τερατώδες ποτε μυθολόγοις τισὶν ἀναπέπλασται, εὖ μᾶλα πιστὰ καὶ ἀληθέστατα, ὥς ἐν παραθέσει τούτων, ἀναφανήσεται. (He is speaking of the prodigies which Apollonius professes to have witnessed among the Brachmans, or philosophers of India.)

362. "They who in old times paid their devotion to the elements, imagined those elements to be capable of giving or withholding rain

at pleasure. Therefore we find the prophet Jeremiah (XIV. 22.) reclaiming that power to Jehovah, as the God who made and governed the world. 'Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Jehovah our God? Therefore we will wait upon thee: for thou hast made all these things.'" Horne on the Psalms. (Ps. CXXXV.)

403. προῶν δὲ ἐς ἡλικίαν, ἐν ᾗ γράμματα, μνήμης τε ἰσχύον ἐδήλου καὶ μελέτης κράτος. Philost. de Apollonio I. 7.

415 λιβανωτὸν ἐπιτιθέναι: cf. nos in Vesp. 96.

416. ἀτυχῆσεις. "Qui scopum ferire nequit ἀτυχεῖ, qui difficulter victum et alia necessaria assequitur δυστυχεῖ." Simpson ad Epict. c. 6.

421. ἐν τῇ δῆμῳ, in the ecclesia. The term has been illustrated by us in Vesp. 606.

424. ὃν ἱμείρεις. Æsch. Ag. 914. ἱμείρειν μάχης. Soph. Inc. Fr. 31. ἐν κακοῖσιν ἱμείρει βίον. Eurip. Iph. Aul. 486. γάμων ἱμείρομαι. Timon in Sillis ap. Laert. VII. 15. καὶ φοίνισσαν ἴδον λιχνόγραυν σκιερῶ ἐνὶ τύφῳ | πάντων ἱμείρουσαν.

465. τό τοι μνημονικὸν, ἑκατοντούτης γενόμενος, καὶ ὑπὲρ τὸν Σιμωνίδην ἔρρωτο. Philost. de Apollon. I. 14. So also in the examination of aspirants to philosophy with Apollonius's king of India: διορᾶν τὸν νέον, καὶ βασανίζειν, πρῶτον μὲν, εἰ μνημονικός· εἶτα κ. τ. λ. II. 30. The commendation of Apollonius by the same monarch to the philosophic Iarchas (καὶ γὰρ λέγει ἄριστα ἀνθρώπων, καὶ μέμνηται, II. 41.), and the subsequent compliments of Iarchas himself (καὶ ἄλλως, ὃ Ἀπολλώνιε, μεστόν σε ὀρῶ τῆς μνημοσύνης, ἣν ἡμεῖς μάλιστα θεῶν ἀγαπῶμεν, III. 16.) are all to the same effect.

473. τραγήματα δὲ καὶ λάγανα ἰσιτεῖτο, καθαρὰ εἶναι φάσκων, ὅποσα ἡ γῆ αὐτῇ δίδωσι. Phil. de Apoll. I. 8. ἔστι γὰρ τῶν Ἀραβίων ἤδη κοινόν, καὶ τὸ ὀρνίθων ἀκούειν μαντευομένων ὅποσα οἱ χρησμοί. ξυμβάλλονται δὲ τῶν ἀλόγων, σιτούμενοι τῶν δρακόντων, οἱ μὲν, καρδίαν, φασίν, οἱ δὲ ἦπαρ. Id. I. 20.

481. φωρᾶν, to search for hidden things. The searcher was stripped of his upper garment for a very obvious reason: viz. that he might not convey in it the article of which he professed himself to have been robbed, and thus trump up a false accusation. Ran. 1358. παράφηνον ἐς Γλύκης, ὅπως ἂν εἰσελθοῦσα φωράσω.

489. μὴ γὰρ αἱμάττειν τοὺς βωμοὺς, ἀλλ' ἡ μελιτοῦττα, καὶ ὁ λιβανωτὸς, καὶ τὸ ἐφθυμῆσαι, φοιτᾶν ταῦτα τοῖς θεοῖς παρὰ τοῦ ἀνδρὸς τούτου (Pythag. sc.). Vit. Apoll. Tyan. I. 1.

606. μὰ τὴν Ἀναπνοήν. The truly Pythagorean genius of this oath will be better felt by observing how the εὐπνοία (facilis respiratio) occurs in the 52nd Ep. of Apollonius. Ἐάν τις ἀνδρὶ Πυθαγορείῳ συγγένηται, τίνα παρ' αὐτοῦ λήψεται, καὶ ὅποσα; φαίην ἂν ἔγωγε νομοθετικὴν, γεωμετρικὴν, ἀστρονομικὴν, ἀριθμητικὴν, ἀρμονικὴν, μουσικὴν, λατρικὴν, πᾶσαν θεϊκὴν μαντικὴν· τὰ δὲ καλλίω, μεγαλοφροσύνην, μεγαλοφυχίαν, μεγαλοπρέπειαν . . . εὐαισθησίαν, εὐκνησίαν, εὐπνοίαν, εὐχροίαν κ. τ. λ.

680. Apollonius's philosophic king of India is a water-drinker for this purpose; viz. that he may catch a λεπτόν ὕπνον, ὃν περ' ἄκροις τοῖς ὀφθαλμοῖς ἐφίξανεν φῶμεν, οὐ τῷ νῷ. II. 35.

723. κατόπτρον. SCHOL. ἔστι δὲ καὶ Πυθαγόρου παίγνιον διὰ τοῦ τοιοῦτου κατόπτρου. πληροσελήνου τῆς σελήνης οὐσης, εἴ τις ἔσοπτρον ἐπιγράψειεν αἵματι ὅσα βούλεται, καὶ προειπὼν ἐτέρῳ στήναι κατόπιν αὐτοῦ, δείκνυσι πρὸς τὴν σελήνην τὰ γράμματα, κακέινος ἀτενίσαι ὁ πλησίον εἰς τὸν τῆς σελήνης κύκλον, ἀναγνοῖη πάντα τὰ ἐν τῷ κατόπτρῳ γεγραμμένα, ὥς ἐπὶ τῆς σελήνης γεγραμμένα.

729. πεντετάλαντος δίκη. A suit of law in which the assessment is laid at five talents.

788. τί τοῦτ' ἐγέλασας; Plat. Gorg. 473, d. τί τοῦτο γελᾷς; Xen. Conviv. ἢ τόδε γελᾷτε;

810. γνῶθι σαυτόν. For extracts from ancient writers generally on this subject, see Stobæi Sermones, 21. The nearest approach to the Socratic opinion on this subject is that of the Pythagorean philosopher Heraclitus, as recorded by Aristonymus. Ἡράκλειτος νέος ἂν πάντων σοφώτερος, ὅτι ᾗδει ἑαυτόν μηδὲν εἰδότα. See also on this subject Menage ad Laert. I. 40. Apollon. Vit. VII. 14.

814. σοροπηγός (σορός, πήγνυμι), a coffin-maker, i. e. in order that they may be ready with their work: Phidippides considering that what between age and madness, his father was not long for this world. Lysist. 599. σὺ δὲ δὴ τί μαθὼν οὐκ ἀποθνήσκεις; | χοιρίον ἔσται σορόν ὠνήσει.

P. 49. (foot-note) for παντοία δὲ l. παντοῖα δὴ.

————— for ἔτι καθημένους l. καθημένους ἔτι.

P. 113. In consequence of an inadvertence, the reference *infr.* will, prior to this page, be occasionally found to point to *one* verse earlier than it ought to do: for example, to v. 730. instead of v. 731.

P. 176. and elsewhere, for Adicæologus read Adicológus.

P. 144. Reverse the notes to διδᾶγμα and ἀλέκτορα: and for, cf. *infr.* 644. (p. 108.) read, cf. *infr.* 642.

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 χρῆσθαι 22. 428. 1030.
 χρήστης 239. 423.
 χροιά 690. 971. 975.
 1125.
 τῷ χρόνῳ, *after a time*,
 67. 1195.
 χρώμα 121.
 χρωτίζειν 498.
 χυτρεὺς 1420.
 χωρεῖν 18. 876. 1191.
 χωρίον 153. 1077.
 ψακάζειν 560.
 ψαρὸς 1178.
 ψέγειν 998. 1008.
 ψευδεσθαι 260.
 ψήφισμα 1375.
 ψιδυρίζειν 968.
 ψόφος 1319.
 ψύλλα 146. 150.
 ψύχειν 152.
 ψυχή 95. 686.
 ὤκεανὸς 270. 276.
 ὤρα 543. 1071.
 ὠχρίων 104.
 ὠχρὸς 975. 1067.

Formulae.

- τὸ χρῆμα τῶν νυκτῶν, *δουρον*
ἀπέρωντον 2.
ἐς τὴν κεφαλὴν τρέπεσθαι
 40.
δίκαια κᾶδικα 100.
ἐξελῶ σ' ἐς κόρακας 124.
τί ταῦτ' ἔχων στραγγεῖο-
μαι 132. 490.

H. J. White,

Christ Church.

THE

ACHARNENSES

OF

ARISTOPHANES,

WITH

NOTES

CRITICAL AND EXPLANATORY,

ADAPTED TO THE USE OF SCHOOLS AND UNIVERSITIES,

BY

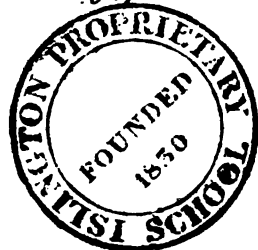
T. MITCHELL, A. M.

LATE FELLOW OF SIDNEY-SUSSEX COLLEGE, CAMBRIDGE.

καὶ πολλὰ μὲν γέλοιά μ' εἰ-
πεῖν, πολλὰ δὲ σπουδαῖα. Ran. 389.

JOHN MURRAY, ALBEMARLE STREET,
LONDON.

MDCCCXXXV.



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INTRODUCTION.

IT has been somewhere remarked, by Lord Byron, that of the ancient Greeks we already know more than enough. Whence this opinion of the noble writer was derived, or how far he was competent to form an opinion on such a subject, this is not the place to inquire: it will be sufficient to observe, that the remark could hardly have dried upon his Lordship's pen, when those great works, which do so much honour to the names of Boeckh, Müller, Wachsmuth, Kruse, and others, began to appear on the continent, affording sufficient evidence, that in this country at least much yet remains to be learnt respecting that remarkable people, and on points the most important connected with their arts and manners, their political and religious institutions. Among other important objects connected with the present undertaking, not the least advantageous appeared to be its presenting a convenient channel for conveying some of the observations of these profound inquirers, and preparing the way for a better appreciation of the rest.

So many of the dramas of Aristophanes hang together by one common connecting link, that a few preliminary remarks will be necessary, in order that the nature of that link may be properly estimated, and due justice done to the poet's general object. The inquiry will lead us some way back into the annals of past ages; but the remarks will be as brief and as compressed as the nature of the subject will admit.

We are told by the father of history, that when Croesus, king of Lydia, was preparing to make war upon the mighty monarch of the East, and anxiously looking about for such assistance as might aid him in his perilous enterprise, he heard (it would almost seem for the first time) of two peoples on the opposite shore of Greece, the one of Doric, the other of Ionic race; the latter, with several minor states, submitting to a sort of supremacy on the part of the former. Who these two peoples were, it is unnecessary to say. What would have

been the astonishment of this Lydian monarch, had the curtain of futurity been lifted up, and the events of a few succeeding years been disclosed to his view; had he seen himself a captive, and hardly rescued from a burning pile; while those two small states, of whose existence he had scarcely heard, should be found manfully coping with a power before which himself had failed, defeating its countless hosts, and at last prescribing to their submissive master, within what distance from the coast his horsemen might presume to ride, and beyond what limits his navies should not dare to trespass^a! But great as might have been the Lydian king's surprise, that of the historian, who told to listening ears most of these wonderful events, would perhaps have been still greater, had he been empowered to foresee that which a young man among his auditors, (and weeping with delight at what he heard,) was destined to communicate. Familiar with those southern and eastern governments, on which the march of time seems to make no impression, and his own soul evidently strung to a lively sense of the blessings of freedom, Herodotus could scarcely have been made to believe, that almost the first efforts of a people, barely rescued from slavery themselves, would be to impose chains on others, and that the course of a few years would see the government of that same people undergoing such a series of changes and revolutions, as the dynasties, with which travel had made him familiar, did not experience in the course of many revolving centuries!

From Herodotus to Thucydides the intellectual change is prodigious, and at first certainly not a pleasing one. The wild legend, the romantic tale, the mystic rite, and solemn festival; all that flow of narrative which so much delights by what it communicates, and that mysterious silence, which so much arrests attention by what it withholds, all this is now at an end. Sterner matter is before us: instead of a theme almost as universal as nature's self, one half of the year becomes as it were a blank, while the other presents little more than the monotonous din of arms. And is there no connecting link between these two mighty and successive masters of historic art? Yes, there is one so strong, that the closing words of Herodotus seem to point out Thucydides as the very person, whom the

^a Plutarch in Cimone, 13.

course of events had destined to be his legitimate successor, and who, under every difference of style and matter, should be felt to be the taker up of a tale, which had just been told to him. After all the travels and researches of Herodotus, after all that his curious eye had seen most remarkable in growth or produce, the course and termination of the Persian war bring him evidently to a deep persuasion, that whatever he may have seen elsewhere, his wandering steps have at last brought him to that soil of which *MAN*, in the strongest sense of the word, was the indigenous^b plant: and man may truly be called the theme of the author of the Peloponnesian war; man in his noblest and most debasing forms: man in his high purpose and deep resolve, in his love of country, and his love of glory, in his highest state of physical and moral excellence: and man again in his mad ambition and reckless enterprise, his thirst for blood, and appetite for plunder, with all that list of attendant crimes and vices, which make us shudder at the very name.

With the latter, however, of these two historians, he who would thoroughly understand the writings of Aristophanes, must be content to walk hand in hand; and such is the strange constitution of the human frame, that we are not many pages advanced in his deep and tragic narrative, before the pleasure derived from the works of his immediate predecessor seems something like a childish delight of which we are ashamed. The wonderful and almost supernatural events of the Persian war, are wanting indeed in the Peloponnesian; yet the stake played for is not less great, and if the war be fought upon a narrower field, a far greater list of conflicting principles and interests will be found to enter into the combat, making up for want of magnitude in the scale of warfare, by the intensity of the feelings embarked in it. With which of the two parties, principally engaged in this mighty conflict, modern feeling will take its stand, there can be little doubt. Knowing little in general of Sparta, but the skeleton of a constitution, the value of which few have been taught to appreciate, and a state of manners, from which

^b Herodot. IX. 122. in fine. The sentiment has been more fully expanded by Isocrates: *ἐπίσταμαι γὰρ ἐν μὲν τοῖς ἄλλοις τόποις φύσεις ἐγγιγνομένας καρπῶν καὶ δένδρων καὶ ζώων ἰδίας ἐν ἑκάστοις καὶ πολλὰ τῶν ἄλλων διαφερούσας, τὴν δ' ἡμετέραν χώραν ἄνδρας φέρειν καὶ τρέφειν δυναμένην*, κ. τ. λ. 155, a.

many are inclined to turn away as harsh and revolting, we readily yield our affections to that rival, who stands before us in the bodily frame and substance of a glorious literature, of which we have all more or less partaken, and which has entailed upon us a debt of gratitude and reverence, which few think they can ever sufficiently acknowledge. And if the reader be fresh from his Herodotus, he will have every reason to expect that the feeling of ancient Greece must have corresponded with his own. In that glorious struggle, which freed her for ever from the yoke of Persia, almost the whole praise lies on the side of Athens. The courage which she displayed in that awful contest, forms but the least part of her credit. Whatever is wise in purpose, noble in execution, and disinterested in sacrifice, rested with her^c. The page of history presents nothing so grand as that conference in which, previous to the invasion of their country by Mardonius, the Athenians explained to the king of Macedon on one side, and the Lacedæmonians on the other, the line of conduct which they meant to pursue, and from which no sacrifices, however painful, should divert^d them. Nor were these the only claims of gratitude which Athens had upon the minor states of Greece; in some occurrences almost immediately succeeding the struggle with Persia, she is found exhibiting as much wisdom, moderation, and forbearance, as in the Persian war itself she had shewn unexampled energy and courage; and yet the modern feeling of preference for Athens does not correspond with that of the great body of the Grecian states; *their* preference, as the candid Thucydides^f informs us, lay at the outbreak of the Peloponnesian war decidedly (*παρὰ πολὺ*) with Sparta: and in knowing the full grounds of this preference the student of Aristophanes is not a little interested.

That confederate bodies, like corporate ones, ought to know, and generally do know, who is most fit to be placed at their head, is a general truth too obvious to admit of any dispute; the motives indeed on which that choice is made, are often such as to elude the distant observer: but in the present instance, they lie pretty well upon the surface, and a brief review of

^c Plutarch. Aristid. 10. Themistocl. 7.

^e Mitford, II. 251. 319.

^d Herodot. VIII. 140-4.

^f Thucyd. II. 8.

them will shew, that in this declared leaning of the Grecian states to the side of Sparta, the fact could not well have been otherwise than Thucydides has stated it.

However nations may sometimes be disposed to trifle with their own happiness or honour in the choice of those whom they please to place at the head of their affairs, the only safe guides in conferring such a distinction, can be substantially but four: clear and unencumbered property,—the more of birth and blood the better,—that general intelligence, which arises from the average developement of the intellectual powers,—and that integrity which results from a proper cultivation of the moral and religious feelings,—these constitute, as all experience has proved, the only elements out of which wise and prudent counsellors and the conductors of states, whether single or combined, can ever possibly be framed. That on all these points there was a decided superiority on the part of Sparta as compared with Athens, must be left to Müller, the learned and eloquent historian of the Doric race, fully to demonstrate; the present sketch can point only to some of them, and that but briefly.

What was the general nature of the Spartan income, and from what sources that income was derived, is too commonly known to require much explanation. However much at variance with modern custom some of her usages on these points may have been, they were strictly consistent with the manners of the times, and their general results are all which we have to deal with at present. And these were certainly most remarkable in their kind. They presented the singular spectacle in history of an entire people, who, having all their bodily wants supplied, were at leisure to apply themselves to what they considered the only pursuits worthy attention;—the improvement of their minds by intellectual application, and the invigoration of their bodily frames by the practice of martial exercises. How widely different matters stood at Athens, as far as income is concerned, her subject states had too much reason to know. By a fanciful imagination, which traces in the map of Greece some resemblance to the human form, wherever the head or heart may be placed, the two arms will be unquestionably assigned to Corinth and Athens: and the arm belonging to the latter

^f With regard to the atrocious tales about the *crypteia*, the reader will do well to consult the pages of Müller, 2. 40-3.

^g Plut. Lycurg. 25.

was found to be a very long one. It reached across the wide Ægean sea from the Grecian coast to that of Ionia, and a squeeze and a gripe too often advertised the towns beneath, that to support her multiplied expenses, Athens had as much need of external as of native resources.

On which side of the two great Grecian families lay the superiority of birth and descent, (and though wits and satirists are justly occupied in correcting the aberrations arising out of such feelings, philosophers know them to be too inherent in the human heart, not to deserve the deepest attention,) there could be no doubt; the Spartans dated from the third descent in the new æra of mankind, the Athenians from the fourth. While the latter were comparatively an unknown people, the Spartans enjoyed all that fame which tradition and poetry are calculated to give. In the Iliad and Odyssey, in such legends and poems, as recorded the numerous colonies formed under leaders of the great Heraclide family, or sang the exploits of their illustrious founder, the Spartans found not merely ample store for cultivating that love of genealogies and antiquities, which ^h characterised them; but they also saw in them deep bonds towards their fellow-creatures, and a necessity for cultivating those virtues, without which high birth only becomes an additional degradation in the eyes of all reflecting persons. That the citizens of Athens felt their inferiority on this point, is evidenced by their actions. The writings of Homer were ⁱ interpolated, that her former kings might wear as much lustre as possible, and history was ^k falsified, that her antiquity might be as little as possible brought into question.

As far as these two points therefore are concerned, the Spartans might be termed a nation of gentlemen; and the remark made by Anacharsis, after visiting the different states of Greece, and living among them all, would appear to be a correct one, that "all wanted leisure and tranquillity for wisdom, except the Lacedæmonians, for that these were the only persons, with

^h Hence when the sophist Hippias is asked by Socrates, on what points his lessons were most acceptable to the Lacedæmonians, he replies: *περὶ τῶν γενῶν, τῶν τε ἡρώων, καὶ τῶν ἀνθρώπων, καὶ τῶν κατοικήσεων, ὡς τὸ ἀρχαῖον ἐκτίσθησαν αἱ πόλεις, καὶ συλλήβδην πάσης τῆς ἀρχαιολογίας ἥδιστα ἀκροῶνται*. The vulgar idea, that all mental excellence was banished from Sparta, has been fully refuted by Müller: up to the time of the Persian war, it flourished there in the utmost perfection. See his Chapters on the Arts and Literature of the Dorians.

ⁱ Plut. Thes. 20.

^k Müller, I. 274-5.

whom it was possible to hold a rational¹ conversation." The people of Athens, on the contrary, must have been in his eyes, what it is evident they were in the eyes of the Spartans, a mere *ῥαῖχος*, (Arist. Lysist. 170.) a turbulent and lawless rabble, among whom might be found indeed individuals worthy of the deepest admiration, but with whom, as a body, they occasionally found themselves obliged to decline any^m negotiation. As from the one people therefore, on the general principles of human nature, the Grecian states had reason to look for exaction, insult, and oppression, so from the other they might reasonably expect to be at all events left masters of their own, and to be treated on general occasions with courtesy and kindness; and that these would be not capricious and wayward feelings on the side of Sparta, but fixt and constant principles, the uniformity and stability of her own political institutions, so widely different from those which the pages of Athenian History display, was a sufficient guarantee.

More than four centuries and a half had now elapsed, since Lycurgus had given to his country her peculiar form of government; and still she was seen pursuing the same course without apparent change or deviation, while almost every other state around her was undergoing partial change or "dim eclipse." And what complex frame and code of laws, it might be asked, had worked this mighty difference? All that had wrought this wonder in the science of politics, might be written in the palm of a man's hand; and every Englishman, who deems himself a scholar, ought to have it written there, for in it are contained all the leading features of that constitution, which have made his own country the envy and admiration of the world. "*Build a temple,*" said this short and simpleⁿ document, "*to Jupiter Hellanius, and Minerva Hellania; divide the tribes, and institute thirty obas; appoint a*^o *council with its*

¹ Herodot. IV. 77.

^m Cf. Müller. 2. 198. Thucyd. IV. 22.

ⁿ The original is preserved in Plutarch. Διὸς Ἑλλανίου καὶ Ἀθηνᾶς Ἑλλανίας ἱερὸν ἱδρυσάμενον, φυλάς φυλάξαντα, καὶ ὡβάς ὡβάξαντα τριάκοντα, γερουσίαν σὺν ἀρχαγέταις, καταστήσαντα, ὅρας ἐξ ὅρας ἀπελλάζειν μεταξὺ βαβύκας τε καὶ Κνακίωρος, οὕτως εἰσφέρειν τε καὶ ἀφίστασθαι δάμω δ' ἀγορὰν εἶμεν καὶ κρᾶτος. Αἱ δὲ σκολιὰν δὲ δάμος ἔλοιτο, τοὺς πρεσβυγενίας καὶ ἀρχαγέτας ἀποστατήρας εἶμεν. Vit. Lycurg. 6.

^o This council was the gerusia, or that aristocratical counterpoise to the popular assembly, which was never wanting in a genuine Doric state. (Müller, 2. 94). It was a council which acted upon its own judgment, and not according to written laws. No responsibility lay upon its members: they were considered as morally

P princes; convene from ⁹ time to time the assembly between (the bridge of) Babyca, and (the stream of) Cnacion; propose such and such measures, and then depart; and let there be a right of decision and power to the ¹ people; but if the people should follow a crooked opinion, the elders and the princes shall ² dissent."

On this simple document (the growth of much previous political suffering, and that occasioned by an over-preponderance of ¹democratical principles) was founded that Spartan constitution, which had already subsisted more than four hundred and fifty years, when the Peloponnesian war broke out, and which might have subsisted till this day but for two causes; the one,

perfect, and enjoyed a complete exemption as to the consequences of their actions. In speaking of them as an intermediate body between the two Spartan kings and the people, which prevented the monarchy from turning into a tyranny, and the popular part of the government from becoming a democracy, both Plato and Plutarch use language, almost every word of which might be applied to our own House of Peers: *πλειόνων δὲ καινοτονοῦμένων ὑπὸ τοῦ Λυκοῦργου, πρῶτον ἦν καὶ μέγιστον ἡ κατάστασις τῶν γερόντων* ἦν φησιν ὁ Πλάτων τῇ τῶν βασιλέων ἀρχῇ φλεγμαινόμενῃ μυχθεῖσαν, καὶ γενομένην ἰσόληφον εἰς τὰ μέγιστα, σωτηρίαν ἔμα καὶ σωφροσύνην παρασχέειν. Αἰουρούμενη γὰρ ἡ πολιτεία καὶ ἀποκλίνουσα νῦν μὲν ὡς τοὺς βασιλεῖς ἐπὶ τυραννίδα, νῦν δὲ ὡς τὸ πλῆθος ἐπὶ δημοκρατίαν, ὅλον ἔμα τὴν τῶν γερόντων ἀρχὴν ἐν μέσῳ θεμένη καὶ ἰσορροπήσασα, τὴν ἀσφαλεστάτην τάξιν ἔσχε καὶ κατάστασιν· αἰ τῶν ὀκτὼ καὶ εἴκοσι γερόντων τοῖς μὲν βασιλεῦσι προστιθεμένων, ὅσον ἀντιβῆναι πρὸς δημοκρατίαν, αἰθὺς δὲ, ὑπὲρ τοῦ μὴ γενέσθαι τυραννίδα, τὸν δῆμον ἀπαρρινόντων. *Lycurg. 5.* The same deep sense of the political value and importance of such an intermediate body, may be traced in Pindar's address to Arcesilaus, king of Cyrene, when he beseeches him "*not to destroy with sharp axe the branches of the great oak* (the nobles of the state), *and disfigure its beautiful form; for that even when deprived of its vigour, it gives proof of its power, when the destructive fire of winter* (i. e. insurrection) *snatches it,*" &c. (*Pyth. 4. 468.* Boeckh's explanation). "But the soothing hand," says Müller, "with which the poet advises that the wounds of the state should be treated, was not that of Arcesilaus: for these reasons he was the last in the line of the princes of Cyrene, and a democratical government succeeded." Müller, 2. 182.

^p By the princes are meant the two joint kings of Sparta. In regard to this branch of the Spartan constitution, Müller observes, "In taking a review of all these statements, it appears to me that the political sagacity was almost past belief, with which the ancient constitution of Sparta protected the power, the dignity, and welfare of the office of king, yet without suffering it to grow into a despotism, or without placing the king in any one point either above or without the law. Without endangering the liberty of the state, a royal race was maintained, which, blending the pride of their own family with the national feelings, produced, for a long succession of years, monarchs of a noble and patriotic disposition." 2. 112. For a remarkable proof of the reverence in which the Spartan kings were held generally by the Greeks, see Plutarch's *Agis*, 21.

^q Such appears to me to be the meaning of the expression, *ἔμα ἐξ ἔμα*. Müller considers it as nearly inexplicable.

^r Here this sacred *rhētra* originally ended; but the unlimited authority thus given to the people to approve or reject what the kings proposed, having been found to be attended with much mischief and inconvenience, the subsequent clause was added for the purpose of more fully defining and limiting it.

^s That is, as Plutarch interprets this clause, "in case the people does not either approve or reject the measure in toto, but alters or vitiates it in any manner, the kings and councillors should dissolve the assembly, and declare the decree to be invalid." *Lycurg. 6.* Müller, 2. 87.

^t *Plut. Lycurg. 2. 5.*

that intercourse with other nations, which Lycurgus had so strongly interdicted, but which the long duration of the Peloponnesian war obliged the Spartans to maintain; the other, an accidental, and for a long time imperceptible infusion of democracy, which the original statutes of Lycurgus had never recognised, and the origin, growth, and consequences of which will come more properly under consideration in our author's comedy of the Wasps.

While the political institutions of Sparta, by being thus based on the worship of Jupiter Hellanius, or the common Jupiter of Greece, offered a guarantee that her views would be directed to the common interest and benefit of all its minor states, so in an age deeply susceptible of religious impressions, as that age unquestionably was, her more local and peculiar worship was calculated to fix deeply the attention, and gain the confidence of all considerate and reflecting minds throughout that country. It is only of recent date, that this subject has received that illustration which belonged to it; and slight as will be the notice here taken of it, even that notice will probably at first appear irrelevant to our subject; but it will only be in appearance: whatever tends to throw light on the peculiar animosity of the Peloponnesian war, tends also to throw light on the comedies of Aristophanes; for it is only by such views that we can justly appreciate that abhorrence of war, and that intense desire for peace, which is the leading feature of so many of them.

If magnificent ^u processions, many of them adapted to conciliate the popular mind by reference to those principles of an elementary religion, which the popular mind most readily embraces; if the celebration of mysterious rites and hecatombs of slaughtered victims, had been able to claim from heaven the title of a religious people, and the respect due to it as such, Athens would unquestionably have borne the palm over her illustrious adversary; yet the voice of Jupiter Ammon declared, that "to him the calm solemnity of the prayers of the Spartans was dearer than all the sacrifices of the ^v Greeks;" and with this declaration the bosoms of wise and thoughtful men no doubt beat in unison. Whence did this arise? To feel and know its truth, the

^u Plut. Lycurg. 30.

^v Müller, 1. 425.

reader must intently fix his eyes upon a faith, which if less pure and spiritual in its nature than that which belongs to his own times, stood far indeed above the baser worships, which ^xsurrounded it. Such will be found to be the religion, which had connected itself with the worship of that deity, whom the Dorians generally invoked as *leader* and *founder*, and whom the Spartans worshipped with peculiar reverence,—the god Apollo.

To the readers of modern as well as of the later Greek poetry, this name presents perhaps more than any other, the idea of an elementary deity, the deified personification of the Sun; and to those whose ideas are derived from statuary rather than poetry, it offers the image of a deity drawn almost into the very circle of humanity;—

“Too fair to worship, too divine to love.”

But all such ideas must be abandoned, if we wish to form right notions of the Doric religion, and of Apollo as connected with it. Whether we look to the religious customs peculiar to that race, or to those which they adopted or altered from other nations, a tendency is ever visible in them, as Mr. Müller ob-

^x From whence much of this superiority of Sparta, both in religious and political institutions, arose, there can be no rational doubt. Early as the coasts of Greece were peopled from Egypt and Phœnicia, the intervening island of Crete must have received still earlier emigrants from both those countries. Between the Cretans and the Spartans there was from the remotest periods a constant intercourse, (Müller *passim*); and nothing can be more certain in history, than that the general institutions of Lycurgus were founded on those of Minos. That eminent legislator, on whom the eyes of Plato and other philosophers appear to have been so intently fixed, lived only half a century later than the author of the *Pentateuch*; and supposing the institutions of Lycurgus to be copies of those of Minos, there can be little doubt as to the source from which the system of the Cretan legislator was derived. Hence that strong similarity so clearly visible in the Jewish and Lacedæmonian constitutions. In both the leading principle for the preservation of internal peace and tranquillity is the same: viz. that proportion of allotted land, and that inalienability of property, which seemed best fitted to secure the preservation of families, and to prevent that accumulation of wealth in a few hands, which was the source of so much misery to the other states of antiquity. Under both constitutions we recognize the formation of an armed and military people, whose martial habits, however, were to be rather a system of defence than of aggression. (Plut. *Ages.* 26.) In both also is observed a strong tendency to keep themselves apart from other nations, that no intercommunion might tend to counteract the views of their separate lawgivers. In both states the purposes of religion are found connected with a sacred tithe, (Müller, i. 258-9. 270. 292, hence one of the names of Apollo, *Δεκατηφόρος*, the *tithe-receiver*), and the ordinances of both are founded on a divine order and authority. Some smaller peculiarities might be added to shew the similarity between the Jewish and Spartan states, a similarity so strong, that Josephus evidently appears to have considered both nations, as proceeding from a common stock, (Antiq. XII. 4. 10. XIII. 5. 8.)

^y Müller, i. 278.

serves, to consider the Deity not so much in reference to the works or objects of nature, as to the actions and thoughts of man; and hence the double character of the Doric Apollo. Though declared by Pindar 'to be of all gods the most friendly to man^z,' yet he is represented as a punishing and avenging, as well as a healing and protecting deity. "*Dread the son of Jupiter,*" says the priest of Chryse to the Greeks, "*he walks dark as night; the sure and deadly arrows rattle on his shoulders.*" Hence he is called upon by the poet Archilochus, to "*punish and destroy the guilty as he is wont to destroy them;*" and consistently with this character he appears as the minister of vengeance, and chastiser of arrogance, destroying the proud Niobe, the unruly Aloidæ, Tityus, and the Python, enemies of the gods. But the brighter side is more commonly seen in his names, his attributes, and the legends connected with him. He is the Healer (Παῖων), Assister, Defender, Averter (Ἀπέλλων). He is signified as bright, clear, pure, and unstained (Φοῖβος). He is born of light (Λυκεὺς), and declared to be 'the pure and holy god;' while his birthplace is that pure and bright island, which Pindar terms 'the star of the dark earth;' and which, restless and unquiet before, assumes tranquillity and brightness at the immediate manifestation of the god. And with this double character of the Doric Apollo, the two great branches of his worship, expiatory rites and oracular ceremonies, will be found very closely to harmonize, though in a sketch so brief and rapid as the present, the mere results of such a combination are all that can be stated. While the expiatory rites acknowledged a taint of sin to be inherent in the human frame, they also explained by what offerings (ἱλασμοὶ) the wrath of the offended god might be appeased, and by what purifications (καθαρμοὶ) the mind be restored to its lost tranquillity and peace; thus fitting it to embrace once more those doctrines, and form itself on those high virtues, which connected themselves with prophecy, as the second great portion of the worship of Apollo. For prophecy, according to the ideas of the ancients, is the announcement of fate, (μοῖρα, αἶσα); fate itself being considered to be the right order of things, the established physical and moral harmony of the

^z Id. i. 318.

world, in which each thing occupies the place fitted for its capacities and function. "Fate therefore coincides with the supreme Justice (*Θέμις*); which notion Hesiod expressed, by saying that Jupiter married Themis, who produced to him the Fates. The pious, religious mind could not separate Jupiter and Destiny: Fate was the will and thought of the highest of the gods. A man whose actions agreed with this established harmony, and who followed the appointed course of things, acted *justly*, (*κατ' αἶσαν, ἐναίσιμα*); the violent and arrogant man endeavoured at least to break through the laws of Fate. Now it was this right order of things which the ancient oracles were supposed to proclaim; and hence they were called *θέμυρες*, ordinances or laws of *justice*." (Müller, I. 357.) The piety, which grew out of this religious system, had a peculiarly energetic character: it was also connected with a degree of cheerfulness and confidence, equally removed from the exuberance of enthusiasm, and the gloominess of superstition; "the festivals and religious usages of the Doric race displaying, as their eloquent historian observes, a brightness and hilarity, which made them think that the most pleasing sacrifice which they could offer to their gods was to rejoice in their sight, and use the various methods which the arts afforded them of expressing their ^b joy; their worship, with all this, bearing the stamp of the greatest simplicity, and at the same time warmth of heart." (Id. 1. 424.)

Such is a faint and most imperfect view of that system of private manners, and public institutions, which the Spartans, as a body, had to offer as entitling them to take precedence in the general affairs of Greece; and which amply accounts for that profound veneration and respect, which the mere appearance of a Spartan cloak and staff was accustomed to produce in the eyes of foreigners and ^c Greeks. And what had Athens, besides those general services rendered in the Persian wars, and of which we shall speak again forthwith, to offer as a counterpoise? That literature, which has so justly endeared her name to modern times? But that was yet in its infancy; it had struck

^b Hence in the statues of Apollo at Delphi and Delos, he was represented as bearing in his hand the Graces, who gave additional splendour and elegance to his festivals by the dance, music, and banquet.

^c Plut. Lycurg. 30. Nicias, 19.

none of those roots in the public mind which the writings of Homer, Hesiod, and Pindar (all more or less favourable to the Doric race) had done: such of it as was new was written in a dialect with which the general ear had not yet become familiar; and such as was really original, her tragic drama, would, to a man endued with the true Doric feelings, have provoked the exclamation which Solon is said to have indignantly uttered, when he witnessed the first exhibition of Thespis: "What faith in contracts will the people exhibit, who give their eulogies and regards to such amusements and fabrications as these ^d?"

To the charms of that statuary, and other specimens of matchless skill, which excite at once the admiration and despair of modern artists, the Doric, and indeed the general feeling of Greece, must have been still less accessible. The first had yet those lofty ideas which taught them that the noblest statue which a virtuous man can frame, is that which he raises in his own bosom; and with regard to the Greeks generally, if the first emotion on seeing these fine works of art had been an emotion of pleasure, the second must have been a desire to expunge the names of the artists which stood at their base, and to substitute instead, as they justly might, the words *Treachery! Spoliation! Robbery!* For what reasoning could be more ^fsophistic than that which led to the appropriation of the funds out of which all these elegancies and embellishments had grown, or what more base and nefarious than the act which followed up that reasoning!

That the confederate Greeks had not forgotten the services rendered them by Athens in the Persian wars, the page of history sufficiently attests; and it is barely necessary to refer to those services, and to the characters of two of the most distinguished of Athenian statesmen, to see in what the true supremacy over the confederated Greeks consisted; viz. a supposed preeminence in virtue, which had hitherto been considered as the peculiar characteristic of Sparta. The two characters to whom I refer are Aristides and Themistocles. It is impossible to read Plutarch's account of the manner in which

^d Plut. Sol. 29.

^e Aristoph. Nub. 995. ἄλλο τε μηδὲν | αἰσχρὸν ποιεῖν, ὅτι τῆς Αἰδοῦς μέλλεις
τῶν γὰρ ἀναπλάττειν. In a similar spirit Plutarch, speaking of the unwilling
admiration which the Doric truth and simplicity of Callicratides wrung from the
allies, says, ἀλλὰ τοῦτου μὲν τὴν ἀρετὴν, ὥσπερ ἀγάλματος ἡρωϊκοῦ κάλλος, θαυ-
μαζον. Lysand. 5.

^f Plut. Pericl. 12.

these two great men grew up together, without feeling that they were placed, as it were by the hand of the Deity, before the Athenians as the representatives of those two great principles on which nations as well as individuals must take their stand, and decide whether their chance for happiness shall rest on the solid basis of a secure, but often inglorious rectitude, or on the glittering, but fallacious promises of external wealth and splendour. While the policy of Aristides prevailed, all tended to the former side; with him principally had originated that noble conduct which so eminently distinguished his countrymen at the commencement, and for some time after the close, of the Persian war, and which, contrasting forcibly with the conduct of the Spartan commander Pausanias, was rapidly transferring to the Athenians that lead in the affairs of Greece, which had hitherto been considered as the undoubted and exclusive right of Sparta: but that incomparable man, alas! was gone, and the fate and conduct of Athens were in the hands of his clever, but less virtuous rival.

From the moment that Themistocles had persuaded his country to set her foot on a man of war's deck, from that moment he appears to have felt that he had placed her on a throne; and all the resources and energies of his powerful and elastic mind were put in force to secure her possession of it. And the mixture of caution, wisdom, and boldness, with which his plans were accomplished, can never by mere worldly minds be sufficiently admired. While every exertion was made to add to the power and wealth of Athens from abroad, strong ramparts were thrown around the metropolis itself, and long walls added to connect her city with her ports; and that done, the mighty master knew that all the rest was in his hands. We can hardly conceive the return of Themistocles from Sparta, when this important step had been achieved, without the imagination placing him at the head of a solemn procession to Piræus, there to invest his country with her new rights of sovereignty. "In this element, which has lately been but the means of safety, see henceforth the source of increasing greatness and glory. The mistress of this ocean

‡ In the virtues of this extraordinary man, more than in any other, may be seen the grounds of a declaration which Plato makes, (*De Leg.* 1. 642. c.), that where a good man was found in Athens, he was preeminently good.

is the mistress of Greece, and the mistress of Greece is the sovereign of the world. From any permanent or ruinous effects of an invading army, these battlements and lengthened walls have effectually secured you. Your fields may be pillaged, and your harvests destroyed; but that nobler harvest, which lies in the souls and bodies of men, is comparatively placed beyond an enemy's power; and while the sea opens an endless source of reprisal and compensation, all such minor losses are hardly worth a moment's thought. In two words is placed your future policy—an increased navy, and the means of subsisting it: for the rest, remember the universal law of nature, that might constitutes right, and that the property of the weak always belongs to the ^hstrong.”

To consider a war, which grew out of such principles as these, as a mere conflict between Sparta and Athens, is wholly to mistake the nature of the case, and to narrow the deep interest belonging to it. It was a war not merely between Greek and Greek, but a war of all opposite and contending principles; it was a war, as Mr. Müller has fully and powerfully ⁱexpressed it, of Dorians against Ionians in every possible contrast of manners, habits, blood, and religious faith: it was the maintenance of ancient custom as opposed to the desire of novelty: it was a union of nations and tribes against one arbitrarily formed: it was aristocracy against democracy, and the combination of free Greeks against the evil ambition of one state. And the modes of carrying on the war were scarcely less in contrast than the principles out of which it rose; for it was land-forces against sea-forces; large bodies of men practised in war against wealth; it was a war of native and self-paid troops against troops foreign and purchased; and, lastly, even to those who had calculated upon the almost supernatural energies which states in their youth can put forth like individuals in their youth, and who pay for the prodigality of their exertions by a premature decrepitude and decay, it was a war of slow and deliberate conviction against determined ^krashness.

^h Such is the constant argument of the sophists in the writings of Plato; but the most impudent public avowal of this doctrine is contained in the deeply interesting conference, between the Athenians and the little islanders of Melos. Thucyd. V. 85—111.

ⁱ Müller, I. 221.

^k Though the victory finally rested, as the foreboding mind of Aristophanes had evidently felt it would, with the former of these conflicting principles, it is most

That a war commenced under such circumstances would be of long duration, and be attended with scenes of unusual misery and 'atrocities, could escape no reflecting man's observation; but a brief and rapid analysis of its movements during the first five years is all that is required for a reader of 'the Acharnenses': its more fearful and distressing features, the dark cabal and midnight plot—the mutual jealousies and suspicions—the slow siege, and quicker famine, with all that nature shudders at between—the bloody combat by sea and land between the high contending parties, and the still fiercer contests between factions in every little town and state—the dark tragedies by which thousands were butchered in cold blood, or thrown upon the wide world, without a home,—all these must be left to fuller narratives to detail: but some idea of them must be present to a reader's mind that he may understand those aspirations for peace, which so much prevail throughout the writings of Aristophanes. But to come to our brief analysis.

The first summer's campaign brought the Peloponnesian armies to ^mAcharnæ, and within eight miles of Athens. To see that beautiful plain ravaged before their eyes, and themselves cooped up within the city-walls, was indeed a new and trying sight to brave men like the Athenians: but novelty—the strong mind

painful to think at what expense that victory was bought;—the gradual ruin of the honest and open Doric character, and the disappearance of all the noble simplicity of the ancient times of Greece. The following reflections by Mr. Müller will not only prepare the reader for some of the reflections thrown out by Aristophanes against the Spartans, (and which, though generally intended to conciliate his audience, were not always wide of the truth,) but also throw other general lights on his comedies. "But in the second half of the war, when the Spartans gave up their great armaments by land, and began to equip fleets with hired seamen; when they had learnt to consider money as the chief instrument of warfare, and begged it at the court of Persia; when they sought less to protect the states joined to them by affinity and alliance, than to dissolve the Athenian confederacy; when they began to secure conquered states by harlots of their own, and by oligarchs *forced upon the people*, and found that the secret management of the political clubs was more to their interest than open negotiation with the government; we see developed on the one hand an energy and address, which was first manifested in the enterprises of the great Brasidas; and on the other a worldly policy, as was shewn in Gylippus, and afterwards more strongly in Lysander; when the descendants of Hercules found it advisable to exchange the lion's for the fox's skin. And, since the enterprises conducted in the spirit of earlier times either wholly failed or else remained fruitless, this new system, though the state had inwardly declined, brought with it, by the mockery of fate, external fame and victory." Müller, I. 224-5.

^l Plut. Lysand. 11.

^m The Acharnenses, says Col. Leake, possessed one of the most fertile plains and one of the most genial climates in Attica; they enjoyed a high military character, and furnished, at the beginning of the Peloponnesian war, 3000 hoplites, or a tenth of the whole regular infantry of the republic. *Demi of Attica*, p. 21.

of ⁿPericles—the mighty passions which had been called into play—and the certainty that whatever miseries they themselves were enduring, their navy was inflicting equal, if not greater, upon the enemy's coasts—all these feelings kept them firm to the sticking-point, and the cry for war was still predominant.

The second summer again brought the enemy's forces into the land of Attica; but a more powerful enemy had here been beforehand with them. This was the plague. To the reader of Aristophanes this awful word will require no details of any length: no allusion to it is, I believe, to be found in the poet's few remains, and its effects in deciding the great question of peace or war were of a very trifling kind. Nature and man were for a moment's space found joint enemies too powerful to contend against, and some faint overtures for accommodating matters were made to Sparta; but these failing, the word 'peace' was heard no more. Those, on the contrary, who survived the visitation of the plague, as if they had not enough of contention from without, presently divided themselves into two internal factions; the first contending that the war, according to an old oracle, was to be attended with a famine: the second as strenuously arguing that the true reading of the disputed passage was ^oλιμὸς, not ^oλοιμὸς, and that the visitation before them was a perfect proof of the truth of their assertion. On one point both parties were agreed, that whether accompanied by famine or by plague, (and many of these disputants perhaps lived to see that it could be accompanied by both,) the war ought still to continue; and the war continued accordingly.

The third year offered a new feature in the progress of this war. The two former campaigns had proved a source of suffering to Athens by land: an attempt to surprise the Piræus shewed that her throne might yet be shaken, even where it was thought most secure. The alarm occasioned by this attempt was ^qprodigious: still it proved to be but an alarm; and the cry again rose, *ὁ πόλεμος ἐρπύτω*, (Lysist. 120.) *Let the war proceed!*

A fourth and fifth campaign, and still no sign of syncope or pause. If these campaigns brought additional sufferings, ad-

ⁿ Plut. Pericl. 33. And compare Plutarch's account of the conduct of Agesilaus, 31, 33. when the Spartans, for the first time in the course of six hundred years, found an enemy daring enough to invade their country.

^o Thucyd. II. 54.

^p Plut. Lysand. 13, 14.

^q Mitford, III. 154.

ditional exertions were also made to meet them: the savage passions were in full flow, and the word 'peace' would perhaps have proved fatal to him who ventured to pronounce it.

The sixth year broke the solemn silence; and, as far as we know, it was the author of the 'Acharnenses' who first ventured to do so. That the experiment was made at some risk, the drama itself bears sufficient internal evidence, the progress of the piece being obviously injured by the poet's frequent apologies for his 'boldness: but the word 'peace' once pronounced, the same lips which had so cautiously breathed it, put it forth again and again at every convenient interval throughout the remainder of this unnatural conflict.

The plan, on which the present edition of 'the Acharnenses' would be conducted, was fully explained in a Prospectus very extensively circulated, and it is not thought necessary to add to the size of a volume already sufficiently large by entering into minute details in justification of the reasons with a view to which that plan was formed. One brief remark, however, the editor trusts may be allowed him. As the present volume is but the first portion of a work, the materials of which have been spread over a wide extent of ground, and the whole of which it has been attempted to form into something like one continued system, he begs that his reader will not be too hasty to condemn as an omission, the absence of matter, which will perhaps be found to occupy a more fitting place hereafter.

^r That such apologies were not uncalled for, some curious instances, preserved by Æschines, of the violence exhibited in the ecclesia, when opposition was made to the popular feeling for peace or war, will sufficiently testify. Thus, speaking of his great rival, he says, *διώμυντο τὴν Ἀθηνῶν . . . ἢ μὴν εἰ τις ἐρεῖ ὅς χρὴ πρὸς Φίλιππον εἰρήνην ποιήσασθαι, ἀπάξει εἰς τὸ δεσποτήριον ἐπιλαβόμενος τῶν τριχῶν*. 75, 1. So again it is observed of Cleophon, who from a mean situation had risen to high rank and influence in the state, *ἀποκτόψει ἠπεῖλει μαχαίρῃ τὸν τράχηλον, εἰ τις εἰρήνης μηχανήσεται*. 38, 11. That these were not mere threats, the case of one Nicodemus, mentioned by the same orator, too clearly shews: *ἐκκοπεῖς ὁ δειλαιὸς ἀμφοτέρους τοὺς ὀφθαλμοὺς καὶ τὴν γλῶτταν ἀποσηθεῖς ἢ ἐπαρησιάζετο πιστεύειν τοῖς νόμοις καὶ ὑμῖν*. 24, 32. Such were the occasional consequences of a person speaking his mind freely in this freest of all possible governments.

ΑΧΑΡΝΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΙΚΑΙΟΠΟΛΙΣ.

ΚΗΡΥΞ.

ΑΜΦΙΘΕΟΣ.

ΠΡΕΣΒΕΙΣ Ἀθηναίων παρὰ βασιλέως ἥκοντες.

ΒΑΣΙΛΕΩΣ ΟΦΘΑΛΜΟΣ.

ΘΕΩΡΟΣ.

ΓΥΝΗ Δικαιοπόλιδος.

ΘΥΓΑΤΗΡ Δικαιοπόλιδος.

ΚΗΦΙΣΟΦΩΝ.

ΕΤΡΙΠΙΔΗΣ.

ΛΑΜΑΧΟΣ.

ΜΕΓΑΡΕΤΣ.

ΚΟΡΑ θυγατέρε τοῦ Μεγαρέως.

ΣΥΚΟΦΑΝΤΗΣ.

ΒΟΙΩΤΟΣ.

ΝΙΚΑΡΧΟΣ.

ΘΕΡΑΠΩΝ ΛΑΜΑΧΟΥ.

ΓΕΩΡΓΟΣ.

ΠΑΡΑΝΤΜΦΟΣ.

ΑΓΓΕΛΟΙ.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΑΧΑΡΝΗΣ.

ΔΙΚΑΙΟΠΟΛΙΣ.

“ΟΣΑ δὴ δέδηγμαι τὴν ἐμαντοῦ καρδίαν,

1. “Οσα δὴ. It cannot be too early imprest on the reader of Aristophanes, that the comedy of Greece was not more distinguished from its tragedy in all those essential particulars, which belong to the drama’s inner form, than in the comparatively minor points, which constitute its outer form: diction, dialect, and metre. Of the wide difference between their respective metrical canons, the opening verse of the *Acharnenses* presents no less than two examples. It is almost unnecessary to say, that (proper names excepted) an anapaest could find its way only into the *first* foot of an iambic senarius; and that to gain admission even into this place, it was necessary for the anapaest to present itself in an unbroken form, or what Euripides appears to have considered equivalent, in the shape of a preposition with its case immediately following. (*Orest.* 896. 1336. *Alcest.* 376. *Iph. Aul.* 646. *Bacch.* 502, 1189, 1243. *Hel.* 844. *Herc. f.* 940.) Such verses as the following, found among the fragments of *Æschylus* or *Sophocles*,

κατὰ τῆς σισύρης τῆς λεοντείας δορᾶς. *Æsch.* in *Κήρυξιν*.

ταχὺ δ’ αὐτὸ δείξει τοῦργον, ὡς ἐγὼ σαφῶς. *Soph.* in *Lemniis*.

we may pretty safely conclude, belonged to the *satyric*, not to the *tragic* compositions of those two severer and nobler masters of their art. See Hermann de *Metris*, lib. II. c. 14. §. 13. The violation of this and other metrical canons in the fragments, so falsely and mischievously ascribed to *Æschylus* and *Sophocles* by the Alexandrine scholars, will be noticed hereafter.

Ib. δέδηγμαι καρδίαν. *Vesp.* 374, δακεῖν τὴν καρδίαν.

φράζεσθαι δ’ εὐτ’ ἂν γεράνου φωνὴν ἐπακούσῃς

ὑψοθεν ἐκ νεφέων ἐνιαύσια κεκληγυῖης·

ἢ τ’ ἀροτοῖό τε σῆμα φέρει, καὶ χείματος ὄρην

δεικνύει ὀμβρηροῦ· κραδίην δ’ ἔδακ’ ἀνδρὸς ἀβούτεω.

Hesiodi Opera et Dies, 446—449. *Poet. Min. Græc.* (Gaisford.)

For the compound word *καρδιόδηκτος*, which occurs in the *Agamemnon* of *Æschylus*, the reader is referred to *Blomfield’s Glossary*, p. 303.

ib. ἐμαντοῦ καρδίαν. The laws of cretic termination, as they affect the tragic senarius, have been fully explained by the illustrious Porson. That first of scholars has decided, that if a tragic trimeter end in a *pes creticus* (~~) with a word of more than one syllable preceding it; or if that cretic foot resolve itself into a trochee and a long syllable, or into a long syllable and an iambus, that long syllable being an article,

ἦσθην δὲ βαιὰ, πᾶν δὲ βαιὰ τέτταρα·
 ἃ δ' ὠδυνήθην, ψαμμακοσιγάργαρα.
 φέρ' ἴδω, τί δ' ἦσθην ἄξιον χαιρηδόνος ;

a preposition, or in short any part of speech, belonging rather to the word which follows, than that which precedes it ; that in all such cases, the fifth foot of the verse must be an iambus or a tribrach. All such restraints the comic trimeter utterly disregarded :

Plut. 2. Δούλον γενέσθαι παραφρονούτος | δεσπότου.

— 29. κακῶς ἔπραττον καὶ πένης ἦν. | οἰδά τοι.

— 63. δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν | τοῦ θεοῦ.

See Porson's Supplement, and Tate's Greek Tragic and Comic Metres, IX. 2.

2. βαιά.

γλῶτταν βαιάν. Nub. 1011.

Ἄρεται δ' αἰεὶ μεγάλαι πολύμυθοι.

βαιὰ δ' ἐν μακροῖσι ποικιλλειν, ἀκοὰ
 σοφοῖς.

Pind. Pyth. IX. 133.

Εἴ τις καθεῖρξει χρυσὸν ἐν δόμοις πουλὺν

καὶ σῦκα βαιά, καὶ δὴ ἢ τρεῖς ἀνθρώπους,

γνῶν γ' ὅσον τὰ σῦκα τοῦ χρυσοῦ κρείσσον. Floril. Stob. p. 391.

3. ψαμμακοσιγάργαρα, in numbers numberless. To express this idea the poet combines three words, all more or less expressive of number: ψάμμος (*sand*), κόσια the termination of Greek words expressive of *hundreds*, as διακόσια, τριακόσια, &c. and γάργαρα, which Schneider in his Greek Lexicon renders *Menge*, *Haufen*, i. e. *heaps*. The word *sand* has served poets of all ages, and the earliest of all poets among the rest, (Il. B. 799. I. 385.) as a means of expressing what is not subject to the process of regular calculation.

So also the great dithyrambic poet :

Ὅσσα τε χθὼν ἡρινὰ φύλλ'

ἀναπέμπει, χῶπόσαι

ἐν θαλάσῃ καὶ ποταμοῖς ψάμαθοι

κύμασιν ῥίπαις τ' ἀνέμων κλονέονται.

Pyth. IX. 82.

And again in the compliment paid to the numberless merits of Theron :

ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν.

ἐκείνος ὅσα χάσματ' ἄλ-

λοῖς ἔθηκεν, τίς ἂν φράσαι δύναίτο ; Olymp. II. 178.

As illustrations of the words γάργαρα and γαργαίρειν, (*to be full*), the following quotations, extracted from the Scholiast, and other sources, will suffice: ἔνδον γὰρ ἡμῖν ἐστὶν ἀνδρῶν γάργαρα, Aristomenes in Mythis. ὁρῶ δ' ἄνωθεν γάργαρα ἀνθρώπων κύκλῳ, Alcæus in Coelo. ἀνδρῶν ἀρίστων πᾶσα γαργαίρει πόλις, Cratinus. ἀνδρῶν ἐπακτῶν πᾶσ' ἐγάργαυ' ἐστία. Aristoph. in Lemniis.

4. φέρ' ἴδω. Nub. 21, φέρ' ἴδω, τί ὀφείλω ; Eq. 119, φέρ' ἴδω, τί ἄρ' ἔνεστιν ; 1214, φέρ' ἴδω, τί οὖν ἔνεστιν ;

ἐγὼ δ', ἐφ' ᾧ γε τὸ κέαρ εὐφράνθηεν ἰδὼν, 5
τοῖς πέντε ταλάντοις, οἷς Κλέων ἐξήμεσεν.
ταῦθ' ὡς ἐγανώθηεν, καὶ φιλῶ τοὺς ἱππέας
διὰ τοῦτο τοῦργον· “ἄξιον γὰρ Ἑλλάδι.”

Ib. *χαίρηδόνος*. Hesychius: *χαίρηδόναν τὴν χαράν*. Elmsley observes, that this word, like many others in this play, appears to have been a mere coinage of the poet's brain.

5. ἐφ' ᾧ γε. In criticism, as in war, says the greatest of modern scholars, no minutiae are to be disregarded. This little particle occurring at least 500 times in the remains of Aristophanes, it will be necessary to observe its various combinations, as they respectively occur. The present need not detain us long. The particle γε is put after δς, ὅστις, when the preposition with the relative contain something deserving of particular notice. Matthiae, Gr. Gr. §. 602.

Ib. τὸ κέαρ εὐφράνθηεν ἰδὼν. Compare Æsch. Prom. 253, *εἰσιδοῦσά τ' ἡλγύνθηεν κέαρ*.

6. The five talents here referred to, were, according to the Scholiast, a bribe which this rapacious demagogue had received from some of the islands dependent upon the Athenians, as an inducement to lighten their imposts. The nature of these imposts will come better under review in the comedy of the Wasps.

Ib. Κλέων. See Appendix, Note A.

Ib. ἐξήμεσε, *disgorged*. Reference is again made to this subject in our poet's comedy of the Knights. *ἔπειτ' ἀναγκάζω πάλιν ἐξεμεῖν | ἄττ' ἂν κεκλόφωσί μου*, 1147. The word, though coarse enough to modern ears, occurs in its uncompounded form in a passage of the Sacred Writings, which will be referred to hereafter, and is of far more consequence to remember than any passage of Aristophanes.

7. ἐγανώθηεν. *γανούσθαι, to shine, to glitter*, (Il. N. 265. T. 359.) *to be diffused with joy*.

Ib. τοὺς ἱππέας. The Knights, according to Boeckh, had been the accusers of Cleon on this occasion. They had acted so leniently with the demagogue, (no doubt from a sense of his high favour with the common people,) that no further attempt at a fine appears to have been contemplated, than a sum of money equivalent to that which the greedy favourite had extorted from some of the dependent states.

8. “ἄξιον γὰρ Ἑλλάδι.” These words are a quotation from an unfortunate drama, which is the object of unsparing ridicule throughout the Acharnians, the Telephus of Euripides. Brunck translates the passage, *quo quidem Græcia juvatur omnis*, and Voss, who does not often depart from Brunck, renders it, *die ja Werth für Hellas hat*. Of some value, indeed, the proceeding must have been to the poor islanders and subject states of Athens, if it saved them from the clutches of this rapacious harpy, who, like many other of his brother-demagogues, appears to have commenced his political

ἀλλ' ὠδυνήθην ἕτερον αὖ τραγῳδικόν,
 ὅτε δὴ κεχήνη προσδοκῶν τὸν Αἰσχύλον,
 ὁ δ' ἀνείπεν· εἰσαγ', ὦ Θεόγνι, τὸν χορόν.

10

career with little or nothing, and to have died master of enormous wealth. Boeckh's Public Economy of Athens, V. 2, 129, 247^a.

9 αὖ, on the other hand, on the contrary. So infr. 390, τοὺς δ' αὖ χορευτὰς ἡλιθίους παρεστάναι. 811, ἀλλ' ὅ τι παρ' ἀμὴν μὴ 'στὶ, τᾷδε δ' αὖ πολὺ. Vesp. 56, μηδὲν παρ' ἡμῖν προσδοκᾶν λίαν μέγα, | μηδ' αὖ γέλῳτα Μεγαρόθεν κεκλημένον.

10. κεχήνη. Among the Attic writers the third person singular of the plusquam perfectum ends in *ει*, contracted from *εει*, with the addition of *ν*, if a vowel or diphthong follow: but the first person ends in *η* contracted from *εα*. Dawes in Miscell. Crit. p. 431. Brunck ad Plut. 696. Monk in Hippolyto. *χαίνειν* is to open the mouth, as people do when gaping, running, sleeping, listening with attention or astonishment.

Ib. προσδοκῶν τὸν Αἰσχύλον. Æschylus was not living at the time this comedy was acted: but from a passage in Suidas (v. *Εὐφορίων*) he appears to have left some posthumous dramas, which were brought on the stage by his son. To one of these it is probable that the present allusion is made.

Ib. τὸν Αἰσχύλον. For some remarks on the general differences between the tragic and comic writers in the use of the article, the reader is referred to Matthiæ's Greek Grammar, I. 461. (Kenrick's edition.) As regarded proper names, the following quotations will deserve the student's attention. *Articulum raro propriis nominibus præfigunt Tragicæ, nisi propter emphasin quandam, aut initio sententiæ, ubi particula inseritur.* FORSON. *In hac fabula* (Sept. c. Thebas), *sexagies occurrunt propria nomina, nec semel tamen cum articulo.* BLOMFIELD. In the present instance, the article seems added as a token of endearment or respect, "the Æschylus."

11. ὁ δ' ἀνείπεν. sub. κήρυξ. Thucyd. II. §. 2, καὶ ἀνείπεν ὁ κήρυξ, εἴ τις βούλεται κ. τ. λ. Andoc. de Myst. 6, 4, ὥστ' ἐπειδὴ τὴν βουλὴν εἰς τὸ βουλευτήριον ὁ κήρυξ ἀνείποι λέναι κ. τ. λ.

— Πυθιάδος

δ' ἐν δρόμῳ κάρυξ ἀνείπέ νιν.

Pyth. I. 60.

Ib. Theognis was one of those unfortunate persons, whom civilized society are so little disposed to forgive, a bad poet, and a cold dramatist. There was so little warmth or fire in his compositions, that in Athens, where every one had a nickname, (see a pleasant fragment of Anaxandrides in Athenæus, lib. VI.) he was called "Snow." We shall see Aristophanes making a laughable application of this name

^a By an error in punctuation, (no doubt a fault of the press,) the meaning of the original is entirely perverted in the English translation. Read: "Cleon the leather-seller was so deeply involved in debt, that nothing he had was unmortgaged, before he became a demagogue; his well-known covetousness gained him fifty, or according to another reading, a hundred talents."

πῶς τοῦτ' ἔσεισέ μου δοκεῖς τὴν καρδίαν ;
 ἀλλ' ἕτερον ἦσθην, ἥνικ' ἐπὶ μόσχῳ ποτὲ
 Δεξίθεος εἰσῆλθ' ἀσόμενος Βοιώτιον.
 τῆτες δ' ἀπέθανον, καὶ διεστράφην ἰδὼν,

15

very shortly ; or rather it is probable that Theognis derived his name from that very passage of our dramatist. Mitchell's Aristoph. vol. I. p. 14.

12. ἔσεισε. From physical (infr. 456. Lys. 1141. Av. 1751.) to mental convulsion the transition in the verb *σειεῖν* is easy enough. As applied to the practices of Athenian demagogues, it seems to imply shaking persons for the purpose of shaking their money out of them. Pac. 639, τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους. Antiphon. 146, 22, Φιλοκράτης γὰρ οὕτως ἐτέρους τῶν ὑπευθύνων ἔσειε καὶ ἐσυκοφάντει. As some relief to these detached sentences, let us be allowed to conclude with a noble passage in the Pindaric Odes, indicating the mischief which the most contemptible of mankind are so easily able to effect in states, but which the interposition of the heavenly powers alone can repair :

Ῥάδιον μὲν γὰρ πόλιν σεί-
 σαι καὶ ἀφαιροτέροις· ἀλλ' ἐπὶ χώ-
 ρας αὖθις ἔσσαι δυσπαλῆς
 δὴ γίνεται, ἑξαπίνης
 εἰ μὴ θεὸς ἀγεμόνεσσι κυβερ-
 νατὴρ γένηται. Pyth. IV. 484—9.

13. ἐπὶ μόσχῳ. Instead of Bentley's well-known decision, that a heifer was the prize of victory in the citharædic contests, as a bull was the prize of competition for the dithyrambic poets, an opinion of Welcker seems to be gaining ground, that nothing more is intended here than a mere jest ; the poet, in allusion to the derivation of the word Βοιώτιος, playfully combining a calf with the νόμος B.

14. Δεξίθεος. A person distinguished for his skill on the harp, and who accompanied the instrument with his voice.

Ib. Βοιώτιον. A melody so called, says the Scholiast, and the invention of Terpander. The Βοιώτιος (νόμος) appears to be introduced here in opposition to the θρηβίος (νόμος). As the latter was of a martial nature (Il. A. 11.), Wieland conjectures that the former was of a pastoral kind. Hence the preference given to it by Dicæopolis.

15. τῆτες, properly, *this year, for a year*. Nub. 624. Vesp. 399. In Lysias 165, 6. read with Bekker : οὗτοι δ' ἐπίτηδες (ἐπὶ τῆτες, Reiske) συνωνούμενοι φαίνονται.

Ib. ἀπέθανον. As a parallel illustration, Bergler quotes the comic poet Antiphanes :

ὁρῶντες ἐξέβησκον ἐπὶ τῷ πράγματι
 ἔφερόν τε δεινῶς τὴν ἀνοψίαν πάνυ. Athenæus, VIII. 343 f.

Ib. διεστράφην. εὐδαιμονήσω δ', εἰ διαστραφῆσομαι ; Eq. 175. νῆ Δία, ἀπολαύσομαί τι δ', εἰ διαστραφῆσομαι, Av. 175.

ὅτε δὴ παρέκνυψε Χαῖρις ἐπὶ τὸν ὄρθιον.
ἀλλ' οὐδεπώποτ', ἐξ ὅτου γὰρ -ρύπτομαι,

16. παρέκνυψε. παρακύνπτειν is properly to bend forward and stretch out the neck for the purpose of looking round on all sides, in or out of a door or window: *κᾶν ἐκ θυρίδος παρακύνπτωμεν, ζητεῖ τὸ κακὸν τεθεᾶσθαι* | *κᾶν αἰσχυρθεῖς ἀναχωρήσῃ, πολὺ μᾶλλον πᾶς ἐπιθυμεῖ* | *αὐθις παρακύνψαν ἰδεῖν τὸ κακόν.* Thes. 797. *καὶ γὰρ ἐκείναι παρακλίνασαι* | *τῆς αὐλείας παρακύνπτουσιν* | *κᾶν τις προσέχῃ τὸν νοῦν αὐταῖς,* | *ἀναχωροῦσιν* | *κᾶτ' ἦν ἀπὴν, παρακύνπτουσιν.* Pac. 981. See also Lys. 1003. Th. 236. From the slouching attitude implied in a nearly similar word, a certain hump-backed demagogue was wittily said by the poet Melanthius, not *προεστάναι*, but *προκεκυνφέναι τῆς πόλεως*.

1b. Χαῖρις. Chæris, a player on the flute. The name of Chæris occurs again in this play; also in Pac. 951. Av. 858.

Ib. ἐπὶ τὸν ὄρθιον, i. e. νόμον. *The Orthian measure.* "The ὄρθιος νόμος of the ancient musicians," says a learned writer in the Quarterly Review, (vol. IX. p. 362.) "was an *inspiring strain*, such as that by which Timotheus worked on the mind of Alexander." A contemptuous inflexion of the voice most probably gave it, in the present instance, the meaning of a *loud, harsh, dissonant strain*. Reference is again made to this measure by our author in the Equites,

νῦν δ' Ἀρίγνων γὰρ οὐδεὶς ὅστις οὐκ ἐπίσταται,
ὅστις ἢ τὸ λευκὸν οἶδεν, ἢ τὸν ὄρθιον νόμον. 1278—9.

The following extract from Proclus will suffice for the present consideration of these νόμοι. 'Ο μέντοι ΝΟΜΟΣ, γράφεται μὲν εἰς Ἀπόλλωνα, ἔχει δὲ καὶ τὴν ἐπωνυμίαν ἀπ' αὐτοῦ· νόμμος γὰρ ὁ Ἀπόλλων ἐπεκλήθη· ὅτι τῶν ἀρχαίων χόρους ἰστώντων, καὶ πρὸς αὐλὸν ἢ λύραν ἀδόντων τὸν νόμον, Χρυσόθεμις ὁ Κρήτης, πρῶτος στολῇ χρησάμενος ἐκπρεπεῖ, καὶ κιθάραν ἀναλαβὼν, εἰς μίμησιν τοῦ Ἀπόλλωνος, μόνος ἦσε νόμον. Εὐδοκίμησαντος δὲ αὐτοῦ διαμένει ὁ τρόπος τοῦ ἀγωνίσματος. Δοκεῖ δὲ Τέρπανδρος μὲν πρῶτος τελειῶσαι τὸν νόμον, ἡρώφῃ μέτρῳ χρησάμενος. ἔπειτα Ἀρίων ὁ Μηθυμναῖος οὐκ ὀλίγα συναυξῆσαι, αὐτὸς καὶ ποιητὴς καὶ κιθαριστής γενόμενος. Φρύνις δὲ ὁ Μιτυληναῖος ἐκαινοτόμησεν αὐτόν· τό τε γὰρ ἐξάμετρον τῷ λελυμένῳ συνήψε, καὶ χορδαῖς τῶν ἑπτὰ πλείοσιν ἐχρήσατο. Τιμόθεος δὲ ὕστερον εἰς πλὴν νῦν ἤγαγε τάξιν. Procl. Chrest. p. 382. Gaisford.

17. ἐξ ὅτου for ἐξ οὗ, i. e. *ex quo tempore*. So inf. ἀλλ' ἐξ ὅτου περ ὁ πόλεμος, στρατηγίδης.

Ib. -ρύπτομαι. The diastole has been added to prepare the reader for one of those unexpected (*παρ' ὑπόνοιαν*) expressions, which occur so frequently in the writings of Aristophanes. The reader expects the poet to say, *since I am alive, or since I was born*, or some such expression; instead of which he uses a word very applicable to those who wish to live satisfactorily to themselves, a word, which implies the act of *washing*, of cleansing the body from impurities. So Homer, *ρύμματα πάντα κάθηρεν*.

οὕτως ἐδήχθη ὑπὸ -κονίας τὰς ὀφρῦς,
ὥς νῦν, ὅπότ' οὔσης κυρίας ἐκκλησίας
ἑωθινῆς, ἔρημος ἡ Πινὺς αὐτῇ.

20

18. -κονίας. The word expected was λύπης. The poet uses instead a word equivalent to the modern *soap*; κονία being *water saturated with vegetable salts*; *lie, buck*.

οὐκ ὁλοθα λουτρὸν, οἶον αἰδ' ἡμᾶς ἔλουσαν ἄρτι
ἐν τοῖσιν ἱματίοις, καὶ ταῦτ' ἄνευ κονίας.

Lys. 470.

Ran. 710, ὁ πονηρότατος βαλανεύς ὁπόσοι κρατοῦσι κυκησιτέφρον | ψευ-
δονίτρον κονίας | καὶ Κιμωλίας γῆς. In regard to the metre of this word, it must be observed that Aristophanes makes the middle syllable *long* in a senarius, and *short* in his choral odes. See Maltby in v.

Ib. A former reading of this verse ἐδήχθη ὑπὸ κόνι' ας γε renders this a convenient place for reminding the student that a dactyl before an anapaest is inadmissible in a comic senarius. Such violations of this rule as appear in Brunck's edition of Aristophanes are here inserted, with the emendations which they have received from various learned men.

Ach. 615. οἷς ὑπὲρ ἐράνου (leg. ὑπ' ἐράνου) τε καὶ χρεῶν πρόην ποτέ,
Bentley, Hermann.

Ib. 733. ἀκούετον δὴ, ποτέχετ' ἐμὴν τὰν γαστέρα.

Leg. ποτέχετον τὰν, Benti. ποτέχεμεν, Dobree. πότεχ' Reisig.

Ib. 850. οὐδ' ὁ περιπόνητος Ἀρτέμων. Dele οὐδέ, Bent. Pors.

Ib. 1156. ὃν ποτέ γ' ἐπίδοιμι (leg. ὃν ἔτ' ἐπίδοιμι), Elmsley, Meinek.

Pl. 178. ἡ ξυμμαχία δ' οὐχὶ διὰ σέ τοῖς (leg. οὐ διὰ σέ) Αἰγυπτίοις, Bent.

Ib. 204. τοιχωρύχος τις διέβαλεν (leg. διέβαλ') εἰσδύς, Codex Mutinensis.

Pac. 900. ἡνίκα γε κέλῃς (leg. ἵνα δὴ) κέλῃτα παρακλητιεῖ, Junt. 2. Rav.
Bent.

An. 444. διατίθεμαι ᾧγωγε, κατόμοσον (leg. διατίθεμαι ᾧγὼ), Pors. Herm.

Lys. 20. ἀλλ' ἕτερα γὰρ ἦν (ἀλλ' ἦν γὰρ ἕτερα) τῶνδε προϋργαίτερα, Pors.

Ran. 551. ἐκκαίδεκ' ἄρτους κατέφαγεν (κατέφαγ') ἡμῶν, Cod. Ven.

19. κυρίας ἐκκλησίας. The ecclesiæ of the Athenians were either ordinary or extraordinary. The latter were held only on occasional emergencies: of the former, four took place during each Prytany. To these latter assemblies, some of the old grammarians, and almost all the modern ones, give the general name of ἐκκλησίαι κύριαι. But the propriety of this appellation, as applied to all four, is much doubted by Schömann. From the accounts of the four great lexicographers, Pollux, Hesychius, Harpocration, Etymologus Mag., it should certainly appear that the term, strictly speaking, was confined to the first of these four assemblies. Those who wish to prosecute this subject further will find the words of Pollux, and Schömann's reasonings upon them in the Appendix, Note B.

20. ἑωθινῆς. The ordinary assemblies were held at a very early hour, evidently that the people might have time to pursue their usual occupations afterwards. A five-days' notice also appears to have

been given of the day on which they would be held ^b. The surprise, therefore, of the worthy citizen at finding the Pnyx deserted, is perfectly natural, and leads as naturally to the inference that the extraordinary assemblies were convoked at all hours of the day, as the nature of the emergency might demand; and that the people, engaged in their respective employments, were less inclined to attend them than they were the ordinary assemblies. The early hour at which the latter met, has been more fully mentioned in a chorus of the Ecclesiastusæ. As illustrative of ancient manners, and as a beautiful specimen of versification (Ionic a majore), it has been thought proper to give this chorus a place in the Appendix. Note C.

Ib. ἔρημος. The force of this word will be better understood by a consideration of the numbers which usually attended the public assembly. "Petitus Leg. Att. p. 288. thinks that the constitution required 6000 at least to be present in the public assembly, *ut rata forent decreta*; but this is erroneous; for we learn from Thucyd. VIII. 72. that in the Peloponnesian war less than 5000 attended; οὐδέποτε Ἀθηναῖους, διὰ τὰς στρατείας καὶ τὴν ὑπερόριον ἀσχολίαν, ἐς οὐδὲν πρᾶγμα οὕτω μέγα ἐλθεῖν βουλευσοντας, ἐν ᾧ πεντακισχιλίους συνελθεῖν. We may understand from this passage that near 5000 usually attended, because it occurs in an argument where the object is to depreciate the numbers." Clinton's Fasti Hellenici, p. 70.

ib. ἡ Πνύξ. "The Pnyx," says Archbishop Potter, "was a place near the citadel, so called, because it was filled with stones, or seats set close together, or from the crowds of men in the assemblies. It was remarkable for nothing more than the meanness of its buildings and furniture, whereby in ages that most affected gaiety and splendour, it remained a monument of the ancient simplicity." The following more detailed account of this favourite place of legislation among the Athenians is from the pen of Schömann: "Erat autem Pnyx in clivo, qui Lycabettum ^c montem contingebat, forma semicirculari, octingentorum septuaginta quinque fere pedum circuitu, ad meridionalem partem ingenti septa muro, permagnis saxis quadratis exstructo, ad septentrionalem autem, ut exæquaretur declive solum, saxis item ingentibus substructa et constrata: unde nomen ipsum Pnycis Grammatici derivant, παρὰ τὴν τῶν λίθων πυκνότητα. Sed ad meridionalem illum murum suggestus erat, τὸ βῆμα, decem fere aut undecim pedum altitudine, octo graduum adscensu, superficie quadrata, decem ferme pedum longitudine et latitudine, ex ipso saxo, quod in illam Pnycis partem imminebat, excisus, quamobrem sæpissime λίθος vocari solet, ut apud Aristophanem, Pace v. 680.

δοῖς κρατεῖ νῦν τοῦ λίθου τοῦ ἔν τῇ Πνυκί.

^b Lexic. Rhet. in Bekk. Anecd. I. p. 296. Πρόπεμπα: τὸ πρὸ πάντε ἡμερῶν τῆς ἐκκλησίας προγράφειν ὅτι ἔσται ἐκκλησία. εἰ τύχοι, εἰ ἔδει ἐκκλησίαν γενέσθαι τῇ δεκάτῃ, προέγραφον οἱ πρυτάνεις ἀπὸ τῆς πέμπτης, ὅτι ἔσται.

^c From the elevated situation of the Pnyx, arises the expression so frequently found in the Greek orators, ἀναβαίνειν εἰς ἐκκλησίαν, Dem. 772, 9. 775, 25. 1422, 11. 1427, 20. Hence also a remarkable phrase in the same orator's speech, de Cor. 285, 1. πᾶς ὁ δῆμος ἄνω καθήγτο. Auger translates correctly as to the sense, but without the least attention to the graphic nature of the expression: tout le peuple avoit déjà pris ses places.

οἱ δ' ἐν ἀγορᾷ λαλοῦσι, κᾶνω καὶ κατω
τὸ σχοινίον φεύγουσι τὸ μεμλτωμένον.

Ex hoc autem, qualis hodieque conspicitur, suggestu, in mare prospectari non potest; unde conjiciat aliquis cum Chateaubrianto, hunc esse illum, quem triginta tyranni in ejus, qui prius fuerat, locum, unde maris prospectus fuisse dicitur, data opera ita extruxerunt, ut illum prospectum impedirent: οἰόμενοι, inquit Plutarchus, qui hanc historiam narrat, τὴν μὲν κατὰ θάλατταν ἀρχὴν γένεσιν εἶναι δημοκρατίας, διγαρχία δ' ἦπτον δυσχεραίνειν τοὺς γεωργοῦντας. Utrimque, ad extremam Pnycis partem, saxea erant subsellia, in media fortasse lignea. De saxeis certa res est ex Aristophane:

ἐπὶ ταῖσι πέτραις οὐ φροντίζει σκληρῶς σε καθήμενον οὕτως.

Eq. 783.

De ligneis conjicio ex hoc ejusdem poetæ versu:

- - εἴτα δ' ὥστιοῦνται, πῶς δοκεῖς;

ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου.

Ach. 24."

De Comitii Athen. p. 54, 56.

For an interesting account of the present ruins of the Pnyx, the reader is referred to Colonel Leake's Topography of Athens, *40—*43.

21. ἀγορᾷ. The agora here alluded to, lay below the Pnyx, from which it was visible. (Kruse's Hellas, vol. II. p. 103.) These agoræ (as will be seen hereafter) were the favourite resort of all the idle and abandoned persons in Athens; from them issued those obnoxious crowds, who made the public assembly, what it too often was, a scene of the most indecent uproar, riot, and confusion; thus constituting that species of democracy, which Aristotle stigmatizes as by far the worst of the four forms, which that mode of government can assume: τὰ δ' ἄλλα πλήθη πάντα σχεδὸν, ἐξ ὧν αἰλοῖται δημοκρατία συν-εστάσι, πόλλ' αὖ φαυλότερα τούτων· ὁ γὰρ βίος φαῦλος, καὶ οὐθὲν ἔργον μετ' ἀρετῆς, ὧν μεταχειρίζεται τὸ πλῆθος, τό τε τῶν βαναύσων καὶ τῶν ἀγοραίων ἀνθρώπων καὶ τὸ θητικόν. ἔτι δὲ, διὰ τὸ περὶ τὴν ἀγορὰν καὶ τὸ ἄστυ κυλιέσθαι, πᾶν τὸ τοιοῦτον γένος, ὡς εἰπεῖν, ῥαδίως ἐκκλησιάζει, Aristot. Polit. vi. c. 4.

Ib. λαλοῦσι. As the object of this work is to make the student acquainted as intimately as possible with Athenian character, he will find in the Appendix (Note D.) a very conspicuous feature in that character, and portrayed by a master's hand. The insertion has been the more readily made, as it affords an opportunity, which the text does not supply, of adding a little more information on the nature of the Athenian Ecclesia.

22. μεμλτωμένον, vermilion-dyed. "If the people," says archbishop Potter, "were remiss in coming to the assemblies, the magistrates used their utmost endeavours to compel them: they shut up all the gates, that only excepted through which they were to pass to the assembly: they took care that all vendibles should be carried out of the market, that there might be nothing to divert them from appear-

οὐδ' οἱ πρυτάνεις ἤκουσιν, ἀλλ' αἰωρίαν

ing: and if this was not sufficient, the *Logistæ*^c (whose business this was) took a cord dyed with vermillion, (μῆλτος,) with which they detached two of the *Toxotæ*, or bow-men, into the market, where one of them standing on one side, and another on that which was opposite, pursued all they found there, and marked with the cord as many as they caught, all which had a certain fine set upon them." The application of this cord was necessarily provocative of much mirth among so volatile a people as the Athenians.

καὶ δῆτα πολὺν ἡ μῆλτος, ὃ Ζεὺ φίλτατε,
γέλων παρέσχεν, ἣν προσέρραυον κύκλῳ.

Eccl. 378.

23. *πρυτάνεις*. It will easily be imagined, that an assembly of 5000 of the lower citizens did not always meet for the wisest or the steadiest of purposes. In comparing the *Ἐκκlesia* to the troubled ocean, and to the inconstant winds that sweep across it^d, Demosthenes merely echoes one of the many similitudes which Homer uses for the purpose of describing the first Grecian public assembly which his immortal poem has placed on record. Every image of noise, tumultuousness, and confusion that could be derived from conflicting winds and breaking billows, from clustering bees and waving corn, (Appendix, Note E.) is there collected, to describe the numbers brought together, and the disorder prevalent among them. To complete the picture, as it were, the poet's prescient mind throws in the hateful form of a *Thersites*, the veriest impersonation of those demagogues, who afterwards afflicted Greece, and whose numbers always increase in exact proportion as nations venture to advance beyond the confines of rational and tempered freedom. The word however before us, refers not to the disorders and mischiefs incidental to all popular meetings, but to a part of the means contrived by Solon to prevent or check them. These checks were of two kinds—the senate of Five Hundred, and the court of *Areiopagus*: the first consisting of citizens, respectable for age, character and fortune; the second forming that true aristocracy of Athens, the political value of which Isocrates has described in such glowing^e terms, and the degradation of which he considers as the principal cause of all the demoralization which subsequently took place in the Athenian state. But it is with the former only of these two courts that we are at present concerned. The Athenian senate then consisted of 500 members, chosen annually by lot; each of the ten tribes furnishing its quota of fifty. Their business, generally speaking, was to inspect all matters before they were propounded to the people, and to take care that nothing, but what had been diligently examined, should be

^c The *Leziarchi* it should have been said. Οἱ Ληξιάρχοι—τοὺς μὴ ἐκκλησιάζοντας ἐζημίουν—καὶ σχοινίον μιλτώσαντες, διὰ τῶν τοξοτῶν συνήλαινον τοὺς ἐκ τῆς ἀγορᾶς εἰς τὴν ἐκκλησίαν. Pollux 8. 104.

^d Ὁ μὲν θεὸς ἐστὶν ἀσταθμητότατον πρῶγμα τῶν πάντων καὶ ἀσυνθετότατον, ὥστε ἐν θαλάττῃ πνεῦμα ἀκατάστατον, ὡς ἂν τύχη, κινούμενον. ὁ μὲν ἦλθεν, ὁ δ' ἀπῆλθεν· μέλει δ' οὐδενὶ τῶν κοινῶν, οὐδὲ μέμνηται. Dem. de fals. Leg. 383, 5.

^e Orat. Areop. 147, b, c. 149, a. 150, a, b, c, d, e. 151, a.

brought before the general assembly. As a body of 500 persons was too large and cumbrous to manage the public business collectively, common sense required that such divisions and subdivisions should take place, as would put the administration of its duties on a simpler and easier footing. The first great division for the purpose was that by Prytanies. For this purpose the Attic year was divided into ten parts, of thirty-five or thirty-six days each, so as to complete a *lunar* year. The senators in corresponding manner were divided into ten classes : each class representing its respective tribe, and each enjoying the presidency in rotation. The fifty senators thus presiding were entitled Prytanes ; the hall in which they assembled and dined, the Prytaneum ; and the period of thirty-five days, during which they held their dignity, was called a Prytany. Still more to subdivide the office, and thereby avoid confusion, every Prytany was divided into five weeks, and the fifty *Prytanes* into five companies ; each company consisting of ten persons, and each presiding in the senate during its respective week. During this week of presidency, the official senators bore the name of Proedri. From these presidents of presidents, a single person, called *ἐπιστάτης*, was chosen by lot to preside in the senate for a single day, during which he was entrusted with the command of the citadel, the key of the treasury, and the custody of the public seal of the commonwealth. Nor were the duties which the daily sittings of their own body required, the only cares imposed on the senatorial presidents. They also presided in the popular assembly ; summoned its extraordinary meetings by their power ; put the question to a vote ; collected the suffrages ; and, having declared the will of the majority, dissolved the assembly. As the learned languages are after all the best medium for fixing important knowledge in the memory, the substance of the preceding observations (for which the editor has been much indebted to Dr. Gillies¹) is here repeated from the able argument prefixed to the speech of Demosthenes c. Androt. 590, 5. ἤρχον οὖν οἱ πεντακόσιοι τὰς τριακοσίας πενήκοντα ἡμέρας. ἀλλ' ἐπειδὴ πολλοὶ ἦσαν καὶ δυσχερῶς ἦνναι τὰ πράγματα, διεῖλον ἑαυτοὺς εἰς δέκα μερίδας κατὰ τὰς φυλὰς, ἀνὰ πενήκοντα τοσούτους γὰρ ἐκάστη φυλὴ προεβάλλετο. ὥστε συνέβαινε τοὺς πενήκοντα ἄρχειν τῶν ἄλλων ἀνὰ τριάκοντα πέντε ἡμέρας . . . ἀλλ' ἐπειδὴ πάλιν οἱ πενήκοντα πολλοὶ ἦσαν εἰς τὸ ἄρχειν ἅμα, οἱ δέκα κατὰ κλήρον μῆς ἡμέρας τῶν ἑπτὰ, ὁμοίως δὲ ἕκαστος τῶν ἄλλων ἀπὸ κλήρου ἤρχε τὴν ἑαυτοῦ ἡμέραν, ἄχρις οὗ πληρωθῶσιν αἱ ἑπτὰ ἡμέραι. καὶ συνέβαινε τοῖς ἀρχουσι τρεῖς μὴ ἄρχειν. ἕκαστος δὲ ἄρχων ἐν μιᾷ ἡμέρᾳ ἐκαλείτο ἐπιστάτης. διὰ τί δὲ μίαν μόνην ἤρχεν ; ἐπειδὴ αὐτὸς τὰς κλείς τῆς ἀκροπόλεως ἐπιστεύετο καὶ πάντα τὰ χρήματα τῆς πόλεως. ἵν' οὖν μὴ ἐρασθῇ τυραννίδος, διὰ τοῦτο μίαν ἡμέραν ἐποιοῦν αὐτὸν ἄρξαι. ἰστέον δ' ὅτι οἱ μὲν πενήκοντα ἐκαλοῦντο πρυτάνεις, οἱ δὲ δέκα πρόεδροι, ὁ δὲ εἰς ἐπιστάτης. Besides these *ten* Proedri, who all belonged to the presiding tribe, ancient authors and modern grammarians speak frequently of *nine* other Proedri, who were selected individually from the nine non-presiding tribes, and whose office lasted only for the few hours during which the senate of the day was sitting. For what purpose these extra Proedri were provided, see an ingenious explanation by Schömann, l. I. c. 7.

Ib. ἀσπίαν, i. e. κατ' ἀσπίαν, too late. Passow.

¹ See his Aristotle's Ethics and Politics, II. 80.

ἤκοντες, εἶτα δ' ὥστιοῦνται πῶς δοκεῖς
 ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου,
 ἀθρόοι καταρρέοντες· εἰρήνη δ' ὅπως

25

24. ἤκοντες, εἶτα δ' ὥστιοῦνται. ἤκοντες appears in this instance to be a nominative absolute. The speaker's train of ideas is suddenly interrupted, and his mind reverts to the persons of whom he has been speaking in v. 21. Compare Pl. 277, ἐν τῇ σόφῃ νυνὶ λαχὼν τὸ γράμμα σου δικάζειν, | σὺ δ' οὐ βαδίζεις; Pac. 1243, ἔπειτ' ἀνωθεν ῥάβδον ἐνθεῖς ὑπόμακρον, | γενήσεται σοι τῶν κατακτῶν κοττάβων. Ran. 1437, [εἴ τις πτερώσας Κλεόκριτον Κινησίῃ, | αἵρειεν αὖραι πελαγίαν ὑπὲρ πλάκα.] Other examples of nominatives absolute will occur in the course of the present play.

Ib. ὥστιοῦνται.

δεινὸν γάρ, εἰ τριμβόλου μὲν οὐνεκα
 ὥστιζόμεσθ' ἐκάστοτ' ἐν τῇ κλησίῃ,
 αὐτὸν δὲ τὸν Πλούτον παρεῖν τῇ λαβεῖν.

Plut. 329.

Ib. πῶς δοκεῖς. It may be taken as a general maxim, says the learned editor of Æschylus, that the Greek language delighted in interrogations. Hence the expressions πῶς γάρ οὐ; πῶς δοκεῖς; πῶς οἶε; τί γάρ; τί οὖν; πόθεν; and the like. Gloss. in Pers. p. 196. κἄπειθ' ὁ δῆμος ἀναβοᾷ πόσον δοκεῖς, Eccles. 399. κἄκ τῶν σιδίῳν βατράχους ἔποiei πῶς δοκεῖς, Nub. 881. οἱ δ' ἐγκατακείμενοι παρ' αὐτῷ πῶς δοκεῖς | τὸν Πλούτον ἡσπάζοντο, Pl. 742.

25. ἐλθόντες ἀλλήλοισι. The words εἰς μάχην are to be here understood, in the same form of construction as στεμφύλῃ εἰς λόγον ἐλθεῖν, Eq. 806. εἰς λόγους ἔλθωμεν ἀλλήλοισι, Vesp. 472.

Ib. περὶ πρώτου ξύλου. Pollux VIII. 133, ἐκάλουν δὲ τινα προεδρίαν καὶ πρώτον ξύλον. Vesp. 89, ἐρᾷ τε τούτου τοῦ δικάζειν, καὶ στένει, | ἦν μὴ 'πὶ τοῦ πρώτου καθίζηται ξύλον.

26. ἀθρόοι. This word, and one which immediately follows it, (ἀποβλέπων,) enable me to submit to the student those two metrical canons of Dawes, which after all the deductions made from their merit on the score of a rash confidence, which proposed them rather as rules of *universal* than of *general* application, will ever render their inventor's name an object of sincere admiration to all lovers of acute and sagacious scholarship.

1. Vocalis brevis ante consonantes medias β, γ, δ, sequente quavis liquida præter ρ; syllabam brevem nunquam terminat, sed sequentium consonarum ope longam semper constituit.

2. Vocalis brevis ante vel tenues, quas vocant, consonantes π, κ, τ, vel adspiratas, φ, χ, θ, sequente quavis liquida; uti et ante medias β, γ, δ, sequente ρ; syllabam brevem perpetuo claudit.

With this bare enunciation of Dawes's canons, the editor must for the present content himself. The real or apparent violations of these rules, which Brunck or the old editions exhibit, with the emendations which they have received from various men of learning, must be reserved for a future opportunity, if such should be allowed him.

ib. καταρρέοντες. The epithet, as the Scholiast observes, is derived from river-like torrents; and standing as it does, in conjunc-

ἔσται, προτιμῶς οὐδέν. ὦ πόλις, πόλις.

ἐγὼ δ' αἰὲν πρώτιστος εἰς ἐκκλησίαν

tion with the word *ἄθροοι*, serves admirably to express the tumultuous crowds, who poured to the assembly.

27. προτιμῶς, *make account of*. οὐδέν προτιμῶ σου, Pl. 883. ἔπειτα προτιμῶς γ' οὐδέν; Ran. 655. χεῖρότερον ἂν νῦν ἴδης | κλαύσαντα πρότερον, ἢ προτιμήσαντά τι τυπτόμενον, 637.

Ib. ὦ πόλις, πόλις. Translate, *O Athens, Athens!* It is of less consequence to the student to remark that this expression occurs in the Œd. Tyr. of Sophocles v. 629, than to call his attention to the distinction between the πόλεις, the independent civil societies of antiquity, and the δῆμοι, or municipal towns, which, as will be shewn in a subsequent note, had only a local and subordinate government. The preeminence given to Athens by Theseus, at the expense of the other townships of Attica, is described by Thucydides in a passage, which it may be of service to transcribe at length. Ἐπὶ γὰρ Κέκροπος καὶ τῶν πρώτων βασιλέων, ἡ Ἀττικὴ εἰς Θησεία αἰὲν κατὰ πόλεις ᾤκειτο πρυτανεία τε ἔχουσα καὶ ἄρχοντας, καὶ ὅποτε μὴ τι δείσειαν, οὐ ξυνήσαν βουλευσόμενοι ὥς τὸν βασιλέα, ἀλλ' αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο· καὶ τινες καὶ ἐπολέμησάν ποτε αὐτῶν, ὥσπερ καὶ Ἑλευσίνιοι μετ' Εὐμόλπου πρὸς Ἐρεχθεά. ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γεγόμενος μετὰ τοῦ ξυνητοῦ καὶ δυνατοῦ, τὰ τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας τῶν ἄλλων πόλεων τὰ τε βουλευτήρια καὶ τὰς ἀρχὰς εἰς τὴν νῦν πόλιν οὖσαν, ἐν βουλευτήριον ἀποδείξας καὶ πρυτανεῖον, ξυνέκτισε πάντας, καὶ νεμομένους τὰ αὐτῶν ἐκάστους, ἅπερ καὶ πρὸ τοῦ, ἠνάγκασε μὲν πόλει ταύτῃ χρῆσθαι, ἢ ἁπάντων ἤδη ξυντελούντων εἰς αὐτὴν μεγάλη γενομένη παρεδόθη ὑπὸ Θησέως τοῖς ἔπειτα· καὶ ἑξυνοίκια ἐξ ἐκείνου Ἀθηναῖοι ἔτι καὶ νῦν τῇ θεῷ ἑορτὴν δημοτελῆ ποιοῦσιν. τὸ δὲ πρὸ τούτου ἡ ἀκρόπολις ἡ νῦν οὖσα πόλις ἦν, καὶ τὸ ὑπ' αὐτὴν πρὸς νότον μάλιστα τετραμμένον, II. §. 15. What Theseus had accomplished in Attica, the Mitylenæans afterwards endeavoured to effect in Lesbos, and the Thebans in Boeotia. (See the notes in Dr. Arnold's most able edition of the great historian.)

28. εἰς ἐκκλησίαν νοστῶν. The general nature of an Athenian Ecclesia having been already described, the present opportunity will serve for embodying such general phraseology respecting it, as will enable the reader to peruse with more ease the works of Aristophanes and the Greek orators. Æsch. 36, 4, προγράφειν ἐκκλησίαν, (*to give notice by a program on what day an ecclesia will be held; and what business will be transacted in it.*) 36, 6, προὔφαιρῖν ἐκκλησίαν, (*for a trick of this sort, practised, according to Æschines, by his great rival, but too long for insertion here, see his speech de fals. Legat.*) 63, 17, προκαταλαμβάνειν ἐκκλησίαν. 9, 17, ἐπ' ἧς δὲ ἐκκλησία. Aristot. Polit. 4, 6, ἐκκλησίας ἐκκλησιάζειν τὰς ἀναγκαίας. Aristoph. Eccl. 20. ἡ δ' ἐκκλησία αὐτίκα μάλ' ἔσται. Thes. 277, ἔκσπευδε ταχέως ὥς τὸ τῆς ἐκκλησίας | σημεῖον ἐν τῷ Θεσμοφορίῳ φαίνεται, (*what this signal was, will be more fully explained in the Wasps.*) Ecc. 85. 352, βαδίζειν εἰς ἐκκλησίαν. 289, χωρεῖν εἰς ἐκκλησίαν. 490, ὁρμᾶ-

• A festival so called.

νοστών κάθηναι· κατ', ἐπειδὴν ὦ μόνος,
στένω, κέχνηνα, σκορδινῶμαι, . . . ,
ἀπορῶ, γράφω, παρατίλλομαι, λογίζομαι,

30

σθαι εἰς ἐκ. Eq. 936. 1 Alcib. 113, b., ἐλθεῖν εἰς ἐκ. Dem. 1454, ult., ἦκειν εἰς ἐκ. Plat. de Leg. 6. 764. a. ἴτω δ' εἰς ἐκκλησίαν καὶ τὸν κοινὸν ξύλλογον ὁ βουλούμενος, (the reservations made will come better under observation hereafter.) Pl. 171, ἐκκλησία γίνεται. Isoc. 153, d. ἐκκλησίας γενομένης. Dem. 238, 2, συγκλήτου ἐκκλησίας ὑπὸ στρατηγῶν γενομένης. Eccl. 89, πληρουμένης . . . τῆς ἐκκλησίας. Xenoph. de Rep. Ath. 2. §. 17, ἐν ἡ πλήρει τῇ δῆμῳ. Isoc. 348, 4, συλλεγείσης ἐκκλησίας. Plato in Protag. 319, b. ὅταν συλλεγώμεν εἰς τὴν ἐκκλησίαν. Id. in Polit. 298, c. συλλέξαι ἐκκλησίαν ἡμῶν αὐτῶν. Id. 6 Rep. 492, b., συγκαθεζόμενοι ἄθροοι πολλοὶ εἰς ἐκκλησίας. Av. 1030, ἐκκλησία περὶ Φαρνάκου. Pac. 932. Plut. in Euthyp. 3, c. λέγειν ἐν τῇ ἐκκλησίᾳ. Eq. 1340, εἰπεῖν. Pac. 667, ἀποχειροτονηθῆναι ἐν τῇ ἐκκλησίᾳ. Gorg. 456, b. λόγῳ διαγωνίζεσθαι ἐν ἐκκλησίᾳ. Aesch. 36, 18, τὴν ἐκκλησίαν εὐμερῆσας, (having by my eloquence conquered the assembly.) Dem. 378, 20. ἐπειδὴ δὲ ἀνέστη . . . ἡ ἐκκλησία. Aesch. 71, 23, ἐπαναστάσης τῆς ἐκκλησίας. Eccl. 501, χωρεῖν ἐξ ἐκκλησίας. One example more, and I have done:

ἐκκλησιασιν ἦν ὅτ' οὐκ ἐχρώμεθα
οὐδὲν τὸ παράπαν· ἀλλὰ τὸν γ' Ἀγύρριον
πονηρὸν ἡγούμεσθα· νῦν δὲ χρωμένῳ
ὁ μὲν λαβὼν ἀργύριον ὑπερεπήνεσεν,
ὁ δ' οὐ λαβὼν εἶναι θανάτου φῆσ' ἀξίους
τοὺς μισθοφορεῖν ζητούντας ἐν τῇ ἐκκλησίᾳ. Eccl. 183-8.

30. σκορδινᾶσθαι, to yawn and stretch: Hesychius: σκορδινᾶσθαι. τὸ παρὰ φύσιν τὰ μέλη ἐκτείνειν καὶ στρέφεσθαι μετὰ χάσμης· γίνεται δὲ τοῦτο περὶ τοὺς ἐγειρομένους ἐξ ὕπνου, ὅτε χασμῶδεις ὄντες ἐκτείνουναι τὰς χεῖρας. Vesp. 642, ὥσθ' οὗτος ἤδη σκορδινᾶται, κάστω οὐκ ἐν αὐτοῦ. Ran. 922, τί σκορδιᾶ καὶ δυσφορεῖς. ELMSLEY.

31. ἀπορῶ. ἐγὼ δὲ οὐχ ὅ τι χρὴ περὶ τῶν παρόντων συμβουλευσα χαλεπώτατον ἡγοῦμαι, ἀλλ' ἐκείν' ἀπορῶ, τίνα χρὴ τρόπον ὃ ἄνδρες Ἀθηναῖοι πρὸς ὑμᾶς περὶ αὐτῶν εἰπεῖν, Dem. 29, 9. 38, 21. The hesitation of the great orator, and the citizen in the text, arose from causes precisely similar. Each had a delicate and dangerous topic to handle; and each will be found to have got through his task with the same tact, dexterity, and good sense.

Ib. γράφω. Nothing can be more masterly, and if such expres-

h The passage in which this expression occurs will come more properly under consideration hereafter. It is noticed here for the purpose of adverting to the treatise in which it is found, and from which other extracts will presently be made. That treatise is evidently the work of a shrewd, keen-sighted observer, and one who speaks of things, *quorum ipse pars fuit*. That it proceeded, however, from the pen of Xenophon, seems very doubtful. Though the sentiments throughout are such as that writer is known to have entertained, they are expressed in a bitter, sarcastic tone, to say nothing of the phraseology, which we can hardly recognise as forming one of the elements of the calm and comprehensive mind, which belonged to the soldier—philosopher—historian, as Mr. Mitford delights to designate his great predecessor.

sions may be allowed in discussing a comedian's merit, nothing more logically correct and even philosophical, than the train of thought exhibited in this soliloquy. Full of high resolve, (of what nature will presently be seen,) Dicæopolis repairs to the place of public meeting, and finds it empty. The sigh, the yawn, the shifting and unsettled movement, evince his disappointment; but solitude soon becomes a painful as well as an unwelcome monitor: the loftier intentions, like Acres's valour, gradually give way, and "the native hue of resolution Is sicklied o'er with the pale cast of thought." What was the resolve, and whence the hesitation? The prefatory remarks prefixed to this play will explain the one, and the word here selected for illustration will, I think, decide the other. Sick of the horrors of a protracted and all but civil war, Dicæopolis appears to have sought the Ecclesia, either with the materials of a written speech, meant to arraign the mad policy of his countrymen, or (what is more probable) with the outlines of a *bill* in his hand, for the purpose of effecting by a vote of the assembly, what he is afterwards obliged to accomplish by a special messenger. But the fear of finding himself in a dangerous minority makes the worthy legislator pause; and hence "I dare not" waits upon "I would." The pause, however, is but momentary; the writing materials are again in his hand, and again "a change comes o'er the shadow of his dream." The 'plucked hair' (*παραιλλομαι*) shews his anxiety and his irresolution—the calculations made, *pro* and *con*, (*λογίζομαι*), evince at once his fears and his prudence;—the balance however is at last struck, and what gives the casting weight? Standing where Dicæopolis does, his beloved borough is not so far distant, but his 'mind's eye' can bear him to it. The thoughts of rural life, and all its cheap and sweet amusements crowd upon his thoughts, while the city lying below him only reminds him of the inconveniences and 'miseries attendant upon the compulsory residence within its walls, to which the stern policy of Pericles had condemned him. His courage is now screwed to the sticking point; and come what may, he determines that no word shall proceed from him in the assembly, but that which forms the key-stone to half the surviving comedies of Aristophanes; *PEACE, PEACE, PEACE!* Such I believe to be the true meaning of this passage, though I must not dissemble that no countenance is given to this explanation by the Scholiast, by Brunck^k, or the two able German translators of this play, Wieland and Voss. It only remains to furnish such parallel passages, as may enable the reader to decide for himself between the two meanings here assigned to the verb *γράφω*. The first need not detain us long. Prepared speeches must from the nature of things have been very common at Athens;

ⁱ Nothing can be at the same time more expressive or repulsive, than the terms which Aristophanes employs to describe the holes and cabins, in which the Athenians were lodged during their forced residence in the metropolis.

*καὶ πῶς σὺ φίλεις, δις τοῦτον ὅραν οἰκοῦντ' ἐν ταῖς πιθῆκαισι
καὶ γυπαρίοις καὶ πυργυρίοις ἔτος ὅδοον οὐκ ἐλευθερεῖς.* Eq. 792.

^k Brunck, Wieland, and the Scholiast apply the word *γράφω* to the act of drawing figures, like an idle person, on the sand. Voss renders it by "kritzeln," *to scratch, to scrawl, to scribble*; but adds no explanation.

ἀποβλέπων εἰς τὸν ἀγρὸν, εἰρήνης ἐρῶν,

and in fact one use of the program, issued preparatory to an Ecclesia, must have been for the purpose of enabling the speakers to come thus prepared. Reiske imagines that the orators of antiquity not unfrequently had these written speeches in their hand, for the purposes of reference. In the tumultuous assemblies of Athens, the same accident must have frequently befallen public speakers, as that which happened to Demosthenes, when addressing Philip before his court. 'Ο δ' ὡς ἀπαξ ἐταράχθη καὶ τῶν γεγραμμένων διεσφάλῃ (*lost the thread of his discourse*), οὐδ' ἀναλαβεῖν ἔτι αὐτὸν ἠδυνήθη, ἀλλὰ καὶ πάλιν ἐπιχειρήσας λέγειν ταῦτ' ἔπαθεν, *Æsch.* 33, 2. That the word γράφω, as applied to the drawing up of a bill, is used by the orators equally with and without a case, the following instances will shew. πόλεμον γράφειν, *Æsch.* 61, 23. γράψαντα τὴν παντοσάτην ἔξοδον, 88, 40. γράψαι διφιλοῦ τὴν ἐν Πρυτανείῳ σίτησιν; *Dein.* 95, 33. γράφοντας εἰρήνην, *Dem.* 358, 16. τὴν ἀπόκρισιν, 88, 4. πολλοῖς ἀπὸ τῶν αὐτῶν λημμάτων (*at the same price*) γράφοντες πᾶν ὃ τι ἂν βούλωνται, 687, 25. καὶ λέγων καὶ γράφων ἐξηταζόμεν τὰ δέονθ' ὑπὲρ ὑμῶν, 286, 5. πάλαι γὰρ μισθοῦ καὶ γράφων καὶ νόμους εἰσφέρων ὅππαι, 722, 2. οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, οὐδ' ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ, 288, 8. καὶ μοι λάβε τὸ ψήφισμα καὶ ἀνάγνωθι τὸ Δημοσθένους, ἐν ᾧ φαίνεται γεγραφὼς τῇ μὲν προτέρᾳ τῶν ἐκκλησιῶν συμβουλευεῖν τὸν βουλόμενον, τῇ δ' ὑστεραίᾳ τοὺς προέδρους ἐπιψηφίζειν (*put to the vote*) τὰς γνώμας, λόγον δὲ μὴ προτιθέναι, *Æsch.* 36, 26. When the speaker wrote his bill in the assembly itself with the assistance of the public scribe, the word συγγράφειν appears to have been used. Ταῦτ' ἐγὼ φανερώς λέγω· | τὰ δ' ἄλλα μετὰ τοῦ γραμματέως συγγράφομαι, *Thes. Arist.* 432. ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ, Αἰαντὶς ἐπρυτάνευε, Κλεογένης ἐγραμμάτευε, Βοηθὸς ἐπεστάτει. τάδε Δημόφαντος συνέγραψεν, *Andoc.* 13, 3.

ib. παρατίλλεσθαι, to pluck hairs from the nostrils or elsewhere, an act common to those who are thinking anxiously upon any matter. See *Suidas* in voce. It is in the more common acceptation of the word, and with no such accompaniment of anxious thoughts, that the old fop, described in *Menander* as an imitator of *Ctesippus*, the son of *Chabrias*, divests himself of his superfluous hairs.

καίτοι νέος ποτ' ἐγενόμην κἀγὼ, γύναι,
ἀλλ' οὐκ ἐλούμην πεντάκις τῆς ἡμέρας
τότ'· ἀλλὰ νῦν. οὐδὲ χλανιδ' εἶχον· ἀλλὰ νῦν.
οὐδὲ μύρον εἶχον· ἀλλὰ νῦν. καὶ βάφομαι,
καὶ παρατιλοῦμαι, νῆ Δία, καὶ γενήσομαι
Κτήσιππος, οὐκ ἄνθρωπος. *Menandri* *Fragn.* p. 136.

32. ἀποβλέπων εἰς .. So in a very fine trait of character, introduced into *Theophrastus's* 'Flatterer': καὶ εἰς ἐκείνον (*i. e.* the parasite's patron) ἀποβλέπων, τοῖς ἄλλοις λαλεῖν.

ib. τὸν ἀγρὸν. A love for rural scenes and rural pursuits is one of the most marked, as it is also one of the most agreeable features in *Athenian* character. It seems upon the whole to have been a natural and inherent feeling, which the nature of their political institutions

στρυγῶν μὲν ἄστν, τὸν δ' ἐμὸν δῆμον ποθῶν,
ὅς οὐδεπώποτ' εἶπεν, “ ἄνθρακας πρίω,”

contributed in a great degree to confirm. Divided as Athens so much was into rich and poor, and with little of that middle class, which binds the two extremes so well together, the opulent sought in their rural retreats a shelter from those political burdens and attacks, to which they were liable, while the humbler classes were spared the sight of those glaring contrasts, which form the sorest ill of poverty. To this intense love of rural occupations and pursuits in their fellow-countrymen, the Greek dramatists make frequent allusions; but none more than Aristophanes, who by the most captivating pictures of rustic life, endeavours perpetually to win his hearers from the further pursuit of that terrible war, the fatal consequences of which he appears to have anticipated from its very commencement. To keep the text as clear as possible, some of his appeals to this feeling will be found in the Appendix (Note F.), and frequent opportunities will arise for introducing more of them.

33. δῆμον. “ Each φυλὴ or tribe (of which during the two most illustrious centuries of Athenian history there were ten) was subdivided into δῆμοι, many of these latter, it may be supposed, being only communities, like our parochial divisions, spread over a certain tract of land, and having a common temple or place of assembly, in some part of the little territory, either with or without a surrounding cluster of houses. In one of these δῆμοι or communities every Attic citizen was enrolled; and the whole of Attica was divided into one hundred and seventy demi, or thereabout. Isocrates, in saying that the city was divided into κῶμαι or quarters, and the country into demi, seems to imply that none of the hundred and seventy-four demi were within the city; a supposition, which would lead to the consequence that every Attic citizen resident in the city was enrolled in a demus of the country. I have shewn, however, in a former work, that Ceramicus (οἱ Κεραμεῖς), Meliti (οἱ Μελιτεῖς), and Collytus (οἱ Κολλυτεῖς), were certainly demi within the city: it seems evident, therefore, that the city was divided both into κῶμαι and δῆμοι.”—Leake on the Demi of Attica.

“ The privileges possessed by these demi were very considerable. They had their common lands, their theatres and temples. They had the right of regulating their own internal affairs, of leasing their common property, of coining money, and of presenting, according to an estimate made by themselves, such levies of troops, and taxes as the state required. They had the power of removing out of their body any person, whose right to admission into it was questionable; and no person, belonging to another demus, could enjoy a real estate in a demus, to which he was a stranger, without previously paying a tax (ἐγκτηρικόν) to its demarchus or head magistrate. To this person, in conjunction with the δικασταὶ κατὰ δήμους, as they were termed, were intrusted the management of its finances, and also the care of

οὐκ ὄξος, οὐκ ἔλαιον· οὐδ' ἦδην "πρίω"
 ἀλλ' αὐτὸς ἔφερε πάντα, χὼ πρίων ἀπῆν.
 νῦν οὖν ἀτεχνῶς ἦκω παρεσκευασμένος
 βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας,

35

preserving order and tranquillity in it."—Wachsmuth, Hellen. Alterhumskunde, vol. iii. p. 32.

36. ἀλλ' αὐτὸς ἔφερε πάντα. In the same feeling speaks the comic poet Philemon :

Δικαιότατον κτῆμ' ἐστὶν ἀνθρώποις ἀγρός.
 ὃν ἡ φύσις δεῖται γὰρ ἐπιμελῶς φέρει,
 πυροὺς, ἔλαιον, οἶνον, ἰσχάδας, μέλι.
 τὰ δ' ἀργυρώματ' ἐστὶν, ἣ τε πορφύρα,
 εἰς τοὺς τραγῳδοὺς εὐθετ', οὐκ ἐς τὸν βίον.

Philem. Fragm. p. 348.

Ib. χὼ πρίων. A play of words seems to be here intended between the words *πρίω* (buy) and *πρίων* (a saw). Wretched as the joke is, there seems no escape from it but by such a departure from the text as no MSS. warrant. Elmsley, whose good taste appears to have been no less offended by the sorry pun, than his fine ear by the difference of metrical quantity between *πρίω* and *πρίων*, proposes to read ἀλλ' αὐτὸς ἔφερε πάντα μὲν, τὸ "πρίω" δ' ἀπῆν, i. e. and the word "πρίω" never met me. Voss by his version evidently understood the passage in a similar way. If the following ingenious choliambics serve no other purpose, they will remind the reader of the difference in quantity between two words nearly alike in other respects.

Λύκος παρήει τρέλχον, ἔθεν ἐκκύψας
 ἀρνείος αὐτὸν ἔλεγε πολλὰ βλασφήμως.
 κάκεινος εἶπε, τὰς σιαγόνας πρίων,
 ὦ τᾶν, ὁ τόπος με λοιδορεῖ· σὺ μὴ καυχῶ.

Fables of Babrius, quoted Mus. Phil. I. p. 301.

38. Whoever wishes to be thoroughly conversant with the interior of an Athenian ecclesia, must be content to give the utmost attention to every word in this important verse. It contains, as it were, a list of the arms which democracy had put into the hands of the lowest and most worthless of the Athenian citizens, for defeating the purposes of the best and wisest among them. If the notes run to an immoderate length in the present instance, the importance of the subject, and the confined limits to which the editor is reduced for doing justice to it, must plead his apology for trespassing so largely on his readers.

Ib. βοᾶν. Of this mode of defeating the most important measures, or enforcing the most violent and unjustifiable schemes in the assembly, two remarkable instances are recorded, the one connected with the name of Demosthenes, the other with that of Socrates. ἀναγνωσθέντος δὲ τοῦ ψηφίσματος . . . ἀναστὰς ἐκ τῶν προέδρων Δημοσθένης οὐκ ἔφη τὸ ψηφίσμα ἐπιψηφίειν, οὐδὲ λύσειν τὴν πρὸς Φίλιππον εἰρήνην . . .

βοώντων δὲ ὑμῶν καὶ τοὺς προέδρους ἐπὶ τὸ βῆμα καλούντων, οὕτως ἀκοντος αὐτοῦ τὸ ψήφισμα ἐπεψηφίσθη. *Æsch. de Fals. Leg. 39. 14.* Ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν πώποτε ἤρξα ἐν τῇ πόλει, ἐβούλευσα δὲ καὶ ἔτυχεν ἡμῶν ἡ φυλὴ Ἀντιοχίς πρυτανεύουσα, ὅτε ὑμεῖς τοὺς δέκα στρατηγοὺς τοὺς οὐκ ἀνελομένους τοὺς ἐκ τῆς ναυμαχίας ἐβουλευσασθε¹ ἀθρόους κρίνειν, παρανόμως, ὡς ἐν τῷ ὑστέρῳ χρόνῳ πᾶσιν ὑμῖν ἔδοξε. τότε ἐγὼ μόνος τῶν πρυτάνεων ἠναντιώθην ὑμῖν μηδὲν ποιεῖν παρὰ τοὺς νόμους, καὶ ἐναντία ἐψηφισάμην² καὶ ἐτοίμων ὄντων ἐνδεικνύμαι με καὶ ἀπάγειν τῶν ῥητόρων, καὶ ὑμῶν κελευόντων καὶ βοώντων, μετὰ τοῦ νόμου καὶ τοῦ δικαίου ἔμην μᾶλλον με δεῖν διακινδυνεύειν ἢ μεθ' ὑμῶν γενέσθαι μὴ δίκαια βουλευομένων φοβηθέντα δεσμὸν ἢ θάνατον. καὶ ταῦτα μὲν ἦν ἐτι δημοκρατουμένης τῆς πόλεως. *Socrat. Apol. 32.* The force of the following eloquent passage in Plato, where he explains who were the real sophists that debauched the minds of the youth of Athens, will from the above instances be better understood: Ἡ καὶ σὺ ἡγεῖ, ὥς περ οἱ πολλοὶ, διαφθειρομένους τινὰς εἶναι ὑπὸ σοφιστῶν νέους, διαφθείροντας δὲ τινὰς σοφιστὰς ἰδιωτικούς, ὃ τι καὶ ἄξιον λόγου, ἀλλ' οὐκ αὐτοὺς τοὺς ταῦτα λέγοντας μεγίστους μὲν εἶναι σοφιστὰς, παιδεύειν δὲ τελεώτατα καὶ ἀπεργάζεσθαι οἷους βούλονται εἶναι καὶ νέους καὶ πρεσβυτέρους καὶ ἄνδρας καὶ γυναῖκας; πότε δὴ; ἢ δ' ὅς. ὅταν, εἰπων, ξυγκαθεζόμενοι ἄθροοι πολλοὶ εἰς ἐκκλησίαν ἢ εἰς δικαστήριον ἢ θέατρα ἢ στρατόπεδα ἢ τινα ἄλλον κοινὸν πλήθυνον ξύλλογον ξύν πολλῷ θορύβῳ τὰ μὲν ψέγωσι τῶν λεγομένων ἢ πραττομένων, τὰ δὲ ἐπαίνωσιν, ὑπερβαλλόντως ἑκάτερα καὶ ἐκβοῶντες καὶ κροτοῦντες, πρὸς δ' αὐτοῖς αἶτε πέτραι καὶ ὁ τόπος ἐν ᾧ ἂν ὦσιν ἐπηχούντες διπλάσιον θόρυβον παρέχωσι τοῦ ψόγου καὶ ἐπαίνου. ἐν δὴ τῷ τοιοῦτῳ τὸν νέον, τὸ λεγόμενον, τίνα οἶει καρδίαν ἴσχειν; ἢ ποῖαν ἂν αὐτῷ παιδείαν ἰδιωτικὴν ἀνθίξειν, ἣν οὐ κατακλυσθεῖσαν ὑπὸ τοῦ τοιούτου ψόγου ἢ ἐπαίνου οἰχήσεσθαι φερομένην κατὰ ῥοὴν ἢ ἂν οὗτος φέρῃ, καὶ φήσῃεν τε τὰ αὐτὰ τούτοις καλὰ καὶ αἰσχρὰ εἶναι, καὶ ἐπιτηδεύειν αὐτὸν ἢ περ ἂν οὗτος, καὶ ἔσεσθαι τοιοῦτον; . . . εὖ γὰρ χρὴ εἰδέναι, ὃ τί περ' ἂν σωθῇ τε καὶ γένηται οἷον δεῖ ἐν τοιαύτῃ καταστάσει πολιτειῶν, θεοῦ μοῖραν αὐτὸ σῶσαι λέγων οὐ κακῶς ἐρεῖς. *Plato de Rep. VI. 492. a. b. c. e.*

Ib. ὑποκρούειν, *to interrupt.* *Eccl. 588,* μή νυν πρότερον μηδεὶς ὑμῶν ἀντιεῖπῃ μηδ' ὑποκρούσῃ. 597, ἀλλ' ἔφθης μ' ὑποκρούσας. So in the old law, which was intended to regulate the conduct of the orators in the assembly: τῶν ῥητόρων ἐάν τις λέγῃ ἐν βουλῇ ἢ ἐν δήμῳ περὶ τοῦ εἰσφερομένου μὴ χωρὶς, ἢ δὴ περὶ τοῦ αὐτοῦ ὁ αὐτὸς τῆς αὐτῆς, ἢ λοιδορῇται, ἢ κακῶς ἀγορεύῃ τινὰ, ἢ ὑποκρούῃ . . . κυριενέτωσαν οἱ πρόεδροι μέχρι πεντήκοντα δραχμῶν καθ' ἕκαστον ἀδίκημα ἐπιγράφειν τοῖς πράκτορσιν. *Æsch. c. Tim. 5. 32.* Interruptions, however, and not merely with the tongue, took place in spite of laws; witness the treatment of which the great orator complains. καὶ παραστὰς ὁ μὲν ἔνθεν, ὁ δ' ἔνθεν, οὐτοσί καὶ Φιλοκράτης, ἐβόων, ἐξέκρουδόν με, τελευτῶντες ἐχλεύαζον. ὑμεῖς δ' ἐγέλατε, καὶ οὗτ' ἀκούειν ἠθέλετε, οὐτε πιστεύειν ἠβούλεσθε, ἀλλὰ πλὴν αὐτοῦ ἀπηγγέλλει, *Dem. 348, 12.*

Ib. λοιδορεῖν τοὺς ῥήτορας. To what extent this spirit of railing and abuse was carried in the general assembly, an extract from another play of our author will suffice to shew. The quotations from *graver*

¹ i. e. in a body, without allowing each of the accused a separate examination and defence. Compare *Xen. Memor. I. 1, 18. H. G. I. 7, 11.*

authors, with which it is accompanied, will not allow us to consider this sally as a piece of mere comic extravagance. The dialogue itself, it must be remembered, takes place in a sort of academy or school, where certain females, determined upon seizing the reins of government, are preparing themselves by previous practice, for all the rules and observances of the general assembly. The usual proclamation (of which more hereafter) having accordingly been made, "who wishes to address the meeting?" and one of the party having risen for the purpose, her head is invested according to established form with a chaplet of flowers, and the investiture is accompanied with the usual formula, "May success attend your efforts" (τύχᾳγαθῇ). An unfortunate association of ^m ideas, however, disturbs the decorum of the scene. A chaplet of flowers was usually worn at convivial meetings, as well as by persons addressing a public assembly; and the lady pleading as she thinks a legitimate excuse, flatly refuses to proceed, till her lips are moistened with wine.

- Πρ. τίς ἀγορεύειν βούλεται ;
 Γυν. ἐγώ. Πρ. περίθου δὴ τὸν στέφανον τύχᾳγαθῇ.
 Γυν. ἰδοῦ. Πρ. λέγοις ἄν. Γυν. εἴτα πρὶν πιεῖν λέγω ;
 Πρ. ἰδοῦ πιεῖν. Γυν. τί γάρ, ὦ μέλ', ἐστεφανωσάμην ;
 Πρ. ἀπὶ ἐκποδῶν τοιαῦτ' ἂν ἡμᾶς εἰργάσω
 κάκει. Γυν. τί δ' ; οὐ ⁿ πίνουσι καὶ τῆκκλησίᾳ ;
 Πρ. ἰδοῦ γέ σοι πίνουσι. Γυν. νῆ τὴν Ἀρτεμιν,
 καὶ ταῦτά γ' εὗζωρον. τὰ γοῦν βουλευόμενα
 αὐτῶν ὅσ' ἂν πράξωσιν ἐνθυμουμένοις
 ὥσπερ ὁ μεθύοντων ἐστὶ παραπεπληγμένα.

^m The speaker's aberration of mind will be readily accounted for by those conversant with the female plays of Aristophanes, and who know how commonly the vice of drinking is there charged upon the Athenian women.

ⁿ At what time of day the ancient Greek ἀγοραὶ were held, we must leave Spondanus and Eustathius to settle between them (Clarke's Homer's *Odys.* iii. 138.): that they could not with propriety or safety be left to the afternoon, the following verses very clearly evince:

Τὸ δὲ καλεσασμένῳ ἀγορῇ ἐς πάντας Ἀχαιοὺς
 Μῆψ, ὅτ' οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,
 (Οἳ δ' ἦλθον οἶνῳ βεβαρηότες υἱες Ἀχαιῶν)
 Μῖθον μυθεῖσθην, τοῦ εἵνεκα λαὸν ἔγειραν. *Odys.* iii. 137.

Even the morning meetings of later times did not prevent such occasional exhibitions as the following. Τίμαρχος δὲ οὐτοσί οὐ πάλαι ἀλλὰ πρῶν ποτὲ βίβας θοιμάτιον γυμνὸς ἐπαγεκράτῳ ἐν τῇ ἐκκλησίᾳ, οὕτω κακῶς καὶ αἰσχρῶς διακείμενος τὸ σῶμα ὑπὸ μέθης καὶ βδελυρίας, ὥστε τοὺς γε εὖ φρονούντας ἐγκαλῆσθαι, αἰσχυνθέντας ὑπὲρ τῆς πόλεως ἐι τοιοῦτοι συμβούλοις χράμεθα, *Æsch.* 4, 33. The picture given by Pytheas of the orator Demades, is not less odious than that which *Æschines* has furnished of Timarchus: ἀλλὰ τοὺς νῦν δημαγωγούς ὁρᾶτε, Δημοσθένη καὶ Δημάδην, ὡς ἐναντίας τοῖς βίοις διάκεινται. ὁ μὲν γὰρ ὑδροποτῶν, καὶ μεριμνῶν τὰς νύκτας, ὡς φασίν, ὁ δὲ πορνοβοσκῶν, καὶ μεθύσκόμενος κατὰ τὴν ἡμέραν ἐκδύστην, προσησσωρ ἡμῖν ἐν ταῖς ἐκκλησίαις ἀνακυκλεῖται, *Athenæus* l. II. 44, d.

o Strong as this expression may appear, it is one which *Isocrates* does not scruple to adopt, when he speaks of the proceedings in the ecclesia. "Ὅταν μὲν ὑπὲρ τῶν ἰδίων βουλευσθε, ζητεῖτε συμβούλους τοὺς ἀμεινον φρονούντας ὑμῶν αὐτῶν, ὅταν δ' ὑπὲρ τῆς πόλεως ἐκκλησιάζητε, τοὺς μὲν τοιοῦτους ἀπιστεῖτε καὶ φοβεῖτε, τοὺς δὲ ποιηροτάτους τῶν ἐπὶ τὸ βῆμα παριόντων ἀσκεῖτε, καὶ νομίζετε δημοτικωτέρους εἶναι τοὺς μεθόντας τῶν νηφόντων καὶ τοὺς νούν οὐκ ἔχοντας τῶν εὖ φρονούντων καὶ τοὺς τὰ τῆς πόλεως διανεμομένους τῶν τὰ τῆς ἰδίας οὐσίας ὑμῶν λειτουργούντων. *Isot'*

καὶ νῆ Δία σπένδουσι γ' ἡ τίνος χάριν
 τοσαῦτά γ' εἶχοντ', εἶπερ οἶνος μὴ παρῆν;
 καὶ λουδοροῦνται γ' ὥσπερ ἐμπεπωκότες,
 καὶ τὸν παροῦντ' ἐκφέρουσ' οἱ τοξόται. Eccles. 130—143.

And hold
 The men dry meetings then? Not they, believe me:
 No half and half potations cross their lips,
 But the grape's blood makes up the fiery draught.
 Mark their decrees, and say what's stamped upon them?
 What else but wine and very madness? Witness
 Their large libations too, and longsomeness of supplications.
 The gods, believe, had wanted many a prayer,
 Had wine been wanting as their due companion.
 Whence but from men made high with wine, the taunt,
 The jibe, the foul abuse, and contumely,
 Still bandied to and fro in our assemblies,
 While ever and anon is borne away
 The mad-drunk culprit.

Of the encouragement given to this war of words in the assembly, the great orator of antiquity speaks in terms, which shew at once its prevalence and the public mischief to which the practice led. ἀλλ' οὐ τίθεται ταῦτα παρ' ὑμῖν εἰς ἀκριβῆ μνήμην οὐδ' ἦν προσήκεν ὀργὴν, ἀλλὰ δεδώκατε ἔθει τινὶ φαύλῳ πολλὴν ἐξουσίαν τῷ βουλομένῳ τὸν λέγοντά τι τῶν ἡμῖν συμφερόντων ὑποσκελίζειν καὶ συκοφαντεῖν, τῆς ἐπὶ ταῖς λουδορῖαις ἡδονῆς καὶ χάριτος τὸ τῆς πόλεως συμφέρον ἀνταλλαττόμενοι· διόπερ ῥῆδόν ἐστι καὶ ἀσφαλέστερον αἰεὶ τοῖς ἐχθροῖς ὑπηρετοῦντα μισθαρνεῖν ἢ τὴν ὑπὲρ ὑμῶν ἐλόμενον τάξιν πολιτεύεσθαι, Dem. 273, 19. But were the orators "more sinned against than sinning," as far as this indecorous practice was concerned? Abuse and calumny among *them* were frequently mere covers for delinquency of deeper dye. πῶς οὖν μίαν γνώμην ἔχομεν, ὧς Ἀθηναῖοι; πῶς ὁμονοήσομεν ἅπαντες ὑπὲρ τῶν κοινῇ συμφερόντων, ὅταν οἱ ἡγεμόνες καὶ οἱ δημαγωγοὶ χρήματα λαμβάνοντες προΐωνται τὰ τῆς πατρίδος συμφέροντα, καὶ ὑμεῖς μὲν καὶ ὁ δῆμος ἅπας κινδυνεύῃ περὶ τοῦ ἐδάφους τοῦ τῆς πόλεως καὶ τῶν ἱερῶν τῶν πατρῶων καὶ παιδῶν καὶ γυναικῶν, οἱ δὲ διηλλαγμένοι πρὸς αὐτοὺς ἐν μὲν ταῖς ἐκκλησίαις λουδορῶνται καὶ προσκρούωσιν ἀλλήλοις ἐξεπίτηδες, ἰδίᾳ δὲ ταῦτα πράττωσιν ἐξαπατῶντες ὑμᾶς τοὺς ῥῆστα πειθόμενους τοῖς τούτων λόγοις, Dein. 102, 37. That this was no solitary opinion of Deinarchus, an extract from an orator of far higher grade will serve to shew; and with that extract we close a note, long, it is true, but hardly more than the painful subject forced upon us. Ἡ μὲν οὖν εἰωθὺία πάντα τὸν χρόνον βλάπτειν, ὧς ἄνδρες Ἀθηναῖοι, τὴν πόλιν λουδορία καὶ ταραχὴ καὶ νυνὶ γέγονε παρὰ τῶν αὐτῶν ὧν περ αἰεὶ. ἄξιον δ' οὐχ οὕτω τοῖς ἐπιτιμήσαι (ἴσως γὰρ ὀργὴ καὶ φιλονεικία ταῦτα πράττουσι, καὶ τὸ μέγιστον ἁπάντων, ὅτι συμφέρεῖ ταῦτα ποιεῖν αὐτοῖς) ἀλλ' ὑμῖν, εἰ περὶ κοινῶν, ὧς ἄνδρες Ἀθηναῖοι, πραγμάτων καὶ μεγάλων συνελεγεμένοι τὰς ἰδίας λουδορίας ἀκροώμενοι κἄθησθε, καὶ οὐ δύνασθε πρὸς ὑμᾶς αὐτοὺς λογίσασθαι τοῦτ', ὅτι αἱ τῶν ῥητόρων ἁπάντων ἀνευ κρίσεως πρὸς ἀλλήλους λουδορίαί, ὧν

ἄξιον θαυμάζειν, εἴ τις ἐλπίζει τὴν πόλιν τοιοῦτοις συμβούλοις χρωμένην ἐπὶ τὸ βέλτιον ἐπιδύσειν, Isoc. 161, b, c.

εάν τις ἄλλο πλὴν περὶ εἰρήνης λέγη.

ἀν ἀλλήλους ἐξελέγξωσιν, ὑμᾶς τὰς εὐθύνas διδόναι ποιούσι. πλὴν γὰρ ὀλίγων ἴσως, ἵνα μὴ πάντας εἴπω, οὐδεὶς αὐτῶν ἀτερος θατέρῳ λοιδορεῖται, ἵνα βέλτιόν τι τῶν ὑμετέρων γίγνηται· πολλοῦ γε καὶ δεῖ· ἀλλ' ἵνα, ἃ τὸν δεινὰ φασὶ ποιούντα ἂν δέη δεινότατ' ἀνθρώπων ποιεῖν, ταῦτ' αὐτοὺς μετὰ πλείονος ἡσυχίας διαπράττηται. Dem. 1458, 24. Also 124, 24. 151, 20. 164, 8. 782, 20.

Ib. τοὺς ῥήτορας. By the word ῥήτορες is meant that class of men who in other places of the ancient writings are termed *δημήγοροι* and *δημαγωγοί*, men who, by their talents and skill as orators and debaters, had acquired a certain influence in the ecclesia, and to whom the people were accustomed to look for counsel and advice in all matters of public importance. The erroneous idea entertained by many learned men (Perizonius ad Ælian. V. H. V. 13. n. 5. p. 323. b. ed. Lips. Petit. Legg. Att. III. 3. p. 344. Bekker in his Demosth. als Staatsm. u. Redner. II. p. 500.), that there was an established order of orators, and that out of these ten were chosen annually by the public, bearing the common names of ῥήτορες and *συνήγοροι*, and counsellors, as it were, of all work, has been amply refuted by Schömann (cap. 10). Every person, whatever his station in life, and whatever his age, provided he had arrived at manhood, and had incurred none of those legal disqualifications (*ἀτιμίαι*) which prohibited not merely his speaking, but even his appearance in the public assembly, was at liberty to address it.

39. περὶ εἰρήνης. To the examples, which have been already, or which will hereafter be adduced, of difference between the comic and tragic writers of Greece, must be added that of *hiatus*. "Statuit Dawesius, p. 215, Bentleium aliosque secutus, poesin Atticam, in iambicis saltem et trochaicis, ab hiatu vocalium et diphthongorum prorsus

p This *ισσηγορία* is not unfrequently alluded to, expressly or indirectly, by the ancient writers. οὐκ ἡγνόνουν Αἰγείδαι Θησέα τὸν Αἰγέως πρῶτον *ισσηγορίαν* καταστήσαντον τῇ πόλει, Dem. 1397, 24. οὐ γὰρ ἔσθ' ὅπως ὀλίγοι πολλοῖς καὶ ζητούντες ἄρχειν τοῖς μετ' *ισσηγορίας* ζῆν ἡρημένοις εἵνοι γένοιεντ' ἂν. 195, 27. οὐ δὲ δεῖ παρορᾶν τὰ τοιαῦτα, οὐδὲ τὸν ἐξείργοντα δέει καὶ φόβῳ τὸ δίκην ὅν ἂν ἡμῶν ἀδικηθῇ τις λαμβάνειν παρ' αὐτοῦ ἄλλο τι χρὴ νομίζειν ποιεῖν, ἢ τὰς τῆς *ισσηγορίας* καὶ τὰς τῆς ἐλευθερίας ἡμῶν μετουσίας ἀφαίρεισθαι, 555, 14. Æschines speaking of a person whose tongue had been cut out, ἢ ἐπαρρησιάζετο πιστεύων τοῖς νόμοις καὶ ὕμιν, proceeds to the following contrast: ἐπειθ' ὅμοις, ὃ Ἀθηναῖοι, Σωκράτην μὲν τὸν σοφιστὴν ἀπεκτείνετε, ὅτι Κριτίαν ἐφάνη πεπαιδευκὸς, ἵνα τῶν τριάκοντα τῶν τὸν δῆμον καταλυσάντων Δημοσθένους δ' ὕμιν ἐταίρους ἐξαιτήσεται ὁ τηλικαύτας τιμωρίας λαμβάνων παρὰ τῶν ἰδιωτῶν καὶ δημοτικῶν ἀνθρώπων ὑπὲρ τῆς *ισσηγορίας*; 24, 33. ἐπειδὴ οὖν ταῦτα οὕτως ἔχει, δοκεῖ δίκαιον εἶναι, πᾶσι τῶν ἀρχῶν μετεῖναι, ἔν τε τῷ κλήρῳ, καὶ ἔν τῃ χειροτονίᾳ, καὶ λέγειν ἐξεῖναι τῷ βουλομένῳ τῶν πολιτῶν, Xenophon de Rep. Athen. I. §. 2. According to the author of the same treatise, this *ισσηγορία* was in private life extended even to slaves and metics. διὰ τοῦτ' οὖν *ισσηγορίαν* καὶ τοῖς δούλοις πρὸς τοὺς ἐλευθέρους ἐποιήσαμεν, καὶ τοῖς μετοίκους πρὸς τοὺς ἄσποδς, διότι δεῖται ἡ πόλις μετοίκων, διὰ τε τὸ πλῆθος τῶν τεχνῶν, καὶ διὰ τὸ ναυτικόν. διὰ τοῦτο οὖν καὶ τοῖς μετοίκους εἰκότως τὴν *ισσηγορίαν* ἐποιήσαμεν, I. §. 12. For two widely different opinions as to the political results of this *ισσηγορία*, compare the bitter remarks of the author of the above treatise, I. §. 6—10. with Herodot. V. 78.

ἀλλ' οἱ Πρυτάνεις γὰρ οὐτοὺ μεσημβρινοί.

40

οὐκ ἡγόρευον ; τοῦτ' ἐκεῖν' οὐγὼ 'λεγον·

εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὥστίξεται.

abhorre. Comici tamen pronomen neutrale *τι*, ut et præpositionem *περὶ*, et siquæ alia fuerint ejusdem generis, vocabulo a vocali vel diphthongo incipienti baud illibenter præfecerunt."—Gaisford's *He-phæstion* p. 239. See also Pors. ad *Medeam*, v. 284.

Ib. *εἰρήνης*. ἤκομεν γὰρ ἐκκλησιάσονται περὶ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶ ἀνθρώπων, καὶ περὶ ὧν ἀνάγκη τοὺς ὀρθῶς βουλευομένους ἀμεινον τῶν ἄλλων πράττειν. *Isoc. de Pac.* 159, b.

40. ἀλλὰ . . . γάρ. Similar instances of construction occur in *Plut.* 425, ἀλλ' οὐκ ἔχει γὰρ δῆδας. *Lysistr.* 1023, ἀλλ' ὑπ' ὀργῆς γὰρ πονηρὰς καὶ τότ' ἀπέδυν ἐγώ.

Ib. οὐτοὺ, *here come, here are*. This mode of expression will be more fully illustrated hereafter.

Ib. μεσημβρινοί. The satire is directed at the tardiness of the Prytanes, who do not attend till *midday* to perform duties which required attendance at a very early hour in the morning.

41. οὐκ ἡγόρευον ; nonne dicebam ? Br. The worthy citizen's thoughts were probably running on the official formula, which was presently to salute his ears, *τίς ἀγορεύειν βούλεται* ;

Ib. τοῦτ' ἐκεῖνο. *This is the very thing which I said*. So *Pac.* 64, τοῦτ' ἔστι δῆτα τὸ κακὸν αὖθ' οὐγὼ 'λεγον. *Lys.* 240, τοῦτ' ἐκεῖν' οὐγὼ 'λεγον. Sometimes it occurs in the form τοῦτ' ἔστ' ἐκεῖνο, *Ran.* 317. τοῦτό ἐστιν ἐκεῖνο, *Plato in Charm.* §. 30. Sometimes more simply τοῦτ' ἐκεῖνο. Thus *Av.* 354, τοῦτ' ἐκεῖνο· ποί φύγω δύστηνος. *Ran.* 1341, ἰὼ πόντιε δαίμων, τοῦτ' ἐκεῖν'. *Plato in Phædro* 241, d. *Euthyd.* 296, b. *Conviv.* 210, e. In the *Clouds*, 985, we have the expression, ἀλλ' οὖν ταῦτ' ἐστὶν ἐκεῖνα. *Plato's Conviv.* 223, a. ταῦτ' ἐκεῖνα τὰ εἰωθότα.

42. προεδρίαν. On the political importance of this word we shall have occasion to dwell pretty largely hereafter. Its occurrence under present circumstances should rather serve to remind us of an attempt made in the days of the orator *Æschines* to repress those disgraceful scenes in the assembly, to which we have had recent occasion so largely to advert. How the new body of *surveillance* for this purpose was organized, or what place it occupied in the assembly, are points on which, as nothing but mere conjectures could be offered, it is needless to dilate. Whether the φυλὴ προεδρεύουσα also, was the same as the φυλὴ πρυτανεύουσα, as *Luzac* imagines, the passages which refer to it are too few to allow us to determine. ταῦτα μὲν οὖν πάλαι νενομοθέτηται· ὑμεῖς δ' ἔτι προσέθεσθε καινὸν νόμον μετὰ τὸ καλὸν παγκράτιον δ' οὗτος ἐπαγκρατίζεν ἐν τῇ ἐκκλησίᾳ. ὑπεραισχυθέντες γὰρ ἐπὶ τῷ πράγματι, καθ' ἑκάστην ἐκκλησίαν νόμον ἐθήκατε καινὸν ἀποκληροῦν φυλὴν ἐπὶ τὸ βῆμα ἥτις προεδρεύσει. καὶ τί προσέταξεν ὁ τιθεὶς τὸν νόμον ; καθῆσθαι κελεύει τοὺς φυλῆτας βοηθοῦντας τοῖς νόμοις καὶ τῇ δημοκρατίᾳ, ὥς, εἰ μὴ βοήθειαν ποθεν μεταπεμφόμεθα ἐπὶ τοὺς οὕτω βεβιωκότας, οὐδὲ βουλευέσθαι δυνησομένους ἡμᾶς περὶ τῶν σπουδαιοτάτων πραγμάτων. *Æsch. c. Tim.* 5, 20. But did even

ΚΗ. *πάριτ' εἰς τὸ πρόσθεν,*
πάριθ', ὡς ἂν ἐντὸς ᾗτε τοῦ καθάρματος.

this regulation succeed in preserving the decorum which should belong to a deliberative assembly? ταῦτα τοῖνυν Ἀριστογείτων τὰ καλῶς οὕτω πεπηγότα τῇ φύσει καὶ τοῖς ἤθεσι τοῖς ὑμετέροις καὶ ἀναρρεῖ καὶ μεταρρίπτει, καὶ ἃ τῶν ἄλλων τῶν ἡτυχηκότων ἕκαστος ἀφοψητὶ ποιεῖ, ταῦθ' οὗτος μόνον οὐ κώδωνας ἐξαψάμενος διαπράττεται. οὐ πρύτανις, οὐ κήρυξ, οὐκ ἐπιστάτης, οὐχ ἡ προεδρεύουσα φυλὴ τοῦτου κρατεῖν δύναται. Dem. c. Arist. 797, 9. (whether the two speeches against this person really proceeded from Demosthenes is not now the question.) σεσίγγηται μὲν τὸ κάλλιστον καὶ σωφρονέστατον κήρυγμα τῶν ἐν τῇ πόλει "τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων καὶ πάλιν ἐν μέρει τῶν ἄλλων Ἀθηναίων," τῆς δὲ τῶν ῥητόρων ἀκοσμίας οὐκέτι κρατεῖν δύνανται οἱ νόμοι, οἱ πρυτάνεις οἱ πρῶδοι οἱ προεδρεύουσα φυλὴ, τὸ δέκατον μέρος τῆς πόλεως, Æsch. c. Ctesiph. 54, 13. See further on this subject Schömann, lib. I. c. 7. Wachsmuth, 2. 354, 360.

43. These words are evidently addressed to the by-standers. But how was the scenic Ecclesia itself formed? The question is more easily asked than answered. If we suppose the stage to have contained a representation of the bema belonging to the Pnyx, and the Prytanic body seated on the steps which led to it, (the place which Schömann, if I understand him right, assigns them,) the audience themselves, consisting, as they then did, entirely of citizens, might have passed for the ecclesia. Considering the bye-play, which in the Old Comedy continually took place between the stage and the spectators, and the sense which Wachsmuth will be found attaching to the word *πλῆθος* hereafter in this play, this conjecture may perhaps not be thought wholly improbable.

Ib. *εἰς τὸ πρόσθεν, forwards.* Eccl. 129. Lys. 185. Thes. 645. Herodot. III. 77, *εἰς τὸ πρόσω παρίναί.* IV. 98, *εἰς τὸ πρόσω ἐπείγετο.*

44. *ἐντὸς τοῦ καθάρματος, within the purified limits.* When the Prytanes had arrived, and the people were fully assembled in the Pnyx or theatre, or wherever the meeting was held, the first step taken was to perform the ceremony of lustration. Those who have witnessed on the continent the imposing ceremony of purifying Roman catholic churches and their congregations, by the sprinkling

q The place in which we should naturally have expected to find the official authorities is the *προεδρία*, and that such *was* their place I should have inferred from the verse in the Ecclesiazusæ, (87.) which Schömann quotes for a very different purpose. The female revolutionists in that play I should have thought had possessed themselves of the ground under the bema, for the purpose of excluding any other person but their own party from the power of addressing the assembly; and supposing the Prytanes to have been on the *προεδρία*, the ladies would naturally have faced them: but from the text in the present play, the *προεδρία* must have been at the mercy of those who could best scramble for it. Again: if all the Prytanes were necessarily present in the assembly, they amounted to fifty-nine persons in the whole: were the steps leading to the bema sufficient to contain such a number? The remarks attached to the engraved representation of the Pnyx will form the best answer to this inquiry.

AM. ἤδη τις εἶπε ; KH. τίς ἀγορεύειν βούλεται ; 45

of holy water, will not fail to recognise some kindred features in the following religious rite of the Athenians, a people equally observant with the Roman catholic church of the external splendours of religion, and still less observant perhaps of its moral influences. Instead of water, however, the Athenian custom was to make use of blood ; the blood selected for the purpose being that of young pigs, in which there was supposed to be an extraordinary lustral and expiatory^r power. The lustral victims themselves were termed *περίστια* (*περί* and *ἑστία*) ; and partly from this word, partly from his office of walking in solemn procession before the sacred victims, the priest performing the expiatory rite bore the name of Peristiarch (Eccl. 128.) The victims having been duly carried round the place of meeting, and the seats sprinkled with their blood, the bodies of the animals were thrown into the sea. Behind the Peristiarch followed a herald with a censor, the perfumes of which constituted a further part of the ceremony. For the prayers and imprecations which intervened between the preceding rite and the commencement of actual business in the assembly, the reader is referred to the Appendix (note G).

45. ἤδη, yet, hitherto, up to this time. Av. 1668. λέξον δέ μοι, | ἤδη σ' ὁ πατήρ εἰσήγαγ' ἐς τοὺς φράτορας.

Ib. τίς ἀγορεύειν βούλεται ; This formula the student will naturally expect to find in the oratorical writings of Greece ; and he will not be disappointed. Æsch. c. Timarch. 4, 10, ἐπειδὴν τὸ καθάρσιον περιεσχθῆ καὶ ὁ κήρυξ τὰς πατρίους εὐχὰς εὐξεται, προχειροτονεῖν κελεύει τοὺς προέδρους περὶ ἱερῶν τῶν πατρίων καὶ κήρυξι καὶ πρεσβείαις καὶ δόσιων, καὶ μετὰ ταῦτα ἐπερωτᾷ ὁ κήρυξ “ τίς ἀγορεύειν βούλεται τῶν ὑπὲρ πεντήκοντα ἔτη γεγονότων ; ” ἐπειδὴν δὲ οὗτοι πάντες εἰπωσι, τότε ἤδη κελεύει λέγειν τῶν ἄλλων Ἀθηναίων τὸν βουλούμενον οἷς ἔξεστιν. (This mark of deference to age was an old regulation of Solon, which had long been out of use, but which, among many other things in the consideration of Athenian affairs, deserves a close attention to time and circumstance, that a false estimate of things may not be made.) Ibid. 4, 38, καὶ οὐκ ἀπελαύνει (Solon scil.) ἀπὸ τοῦ βήματος εἴ τις μὴ προγόνων ἐστὶ τῶν ἐστρατηγηκότων υἱός, οὐδὲ γε εἰ τέχνην τινα ἐργάζεται ἐπικουρῶν τῇ ἀναγκαίᾳ τροφῇ ἄλλα τούτους καὶ μάλιστα ἀσπάζεται, καὶ διὰ τοῦτο πολλάκις ἐπερωτᾷ “ τίς ἀγορεύειν βούλεται.” Nowhere however does this formula occur in a more memorable form than in the striking description given by Demosthenes of the astonishment and stupefaction which seized the Athenians, when the first news arrived of the taking of Elatea : καὶ μετὰ ταῦτα ὡς εἰσῆλθεν ἡ βουλὴ καὶ ἀπήγγειλαν οἱ πρυτάνεις τὰ προσηγγελμένα ἑαυτοῖς καὶ τὸν ἥκοντα παρήγαγον κάκεινος εἶπεν, ἡρώτα μὲν ὁ κήρυξ “ τίς ἀγορεύειν βούλεται ; ” παρήει δ' οὐδεὶς. πολλάκις δὲ τοῦ κήρυκος ἐρωτῶντος οὐδὲν μᾶλλον ἀνίστατ' οὐδεὶς, ἀπάντων μὲν τῶν στρατηγῶν παρόντων, ἀπάντων δὲ τῶν ῥητόρων, καλούσης

^r Schömann, to whom the editor has been much indebted in the construction of this note, refers to Kuhn and Jungermann ad Polluc. VIII. 104.

ΑΜ. ἐγώ. ΚΗ. τίς ὤν; ΑΜ. Ἀμφίθεος. ΚΗ. οὐκ ἄνθρωπος; ΑΜ. οὐκ.
ἀλλ' ἀθάνατός γ'. ὁ γὰρ Ἀμφίθεος Δῆμητρος ἦν

δὲ τῆς πατρίδος τῇ κοινῇ φωνῇ τὸν ἐροῦνθ' ὑπὲρ σωτηρίας· ἦν γὰρ ὁ κήρυξ κατὰ τοὺς νόμους φωνὴν ἀφήσει, ταύτην κοινὴν τῆς πατρίδος δίκαιόν ἐστιν ἡγείσθαι, Dem. 285, 1. For further illustrations of this subject, see Schömann, p. 104. also Suppl. Eurip. (Leipsic edit.) tom. I. p. 106. Lucian, tom. IX. p. 178. and Appendix, note G.

46. τίς ὤν; Schömann conjectures from this passage, that any person not generally known was obliged to give his name to the herald, before he was allowed to address the people in the Ecclesia.

Ib. Ἀμφίθεος. The Scholiast considers the genealogy subsequently given to this half-bred divinity as a sneer at the prologues of Euripides, and more particularly at that of the Iphigenia in Tauris. To the genealogy there given, the present undoubtedly bears a strong resemblance: but something more appears to have been here intended than the ancient interpreter was aware of. Dramatically speaking, no person could have been more properly selected as a negociator with the Spartans—to whom high birth was the first of recommendations, and with whom poverty was as yet no reproach—than the envoy whom the comic genius of Aristophanes has here created;—a man with a long pedigree, and a very short purse. That a strong taste for pedigrees and genealogies prevailed, not only at Sparta (Plato in Hip. Maj. 285, d.), but among the Dorians generally, may, I think, be traced in those glorious hymns, which, offering as they do so fine a contrast between the noble simplicity and elevated grandeur of the Doric race, and the wit, cleverness, frivolity, and vice of the Ionian character, will be brought before the reader on every legitimate opportunity. This attention to birth and genealogy, so obvious throughout the writings of Pindar, nowhere assumes a more conspicuous form than in his fourth Pythian ode, the extreme length of which arises chiefly from the elaborate effort made to trace the great family of the Battiadæ².

47. ἀθάνατός γ'. The γε has been introduced by Elmsley to prevent the occurrence of a tribrach before an anapaest, a combination of feet in the comic senarius, which is in general rejected by English, but tolerated by German scholars. Hence, besides two or three instances in the present play, the necessity for the following emendations:

Eq. 32. βρέτας; ποῖον βρέτας; ἐρεὸν (leg. βρέτας; τὸ ποῖον ἐρεὸν;) ἡγεί γὰρ θεούς; Fors.

Ib. 134. κρατεῖν, ὥς ἂν ἕτερος ἀνὴρ (del. ἂν) βδελυρώτερος, Dobr.

² See also Müller's Dorians, vol. I. p. 128, 153, 187, 509.

[†] The insertion of the article renders this emendation inadmissible. Dindorf reads: ποῖον βρέτας; * ἐρεὸν ἡγεί γὰρ θεούς;

καὶ Τριπτολέμου· τούτου δὲ Κελεὸς γίγνεται·
γαμεῖ δὲ Κελεὸς Φαιναρέτην τήθην ἐμήν,

Nub. 663. ἀλεκτρύνα, κατὰ ταῦτό (leg. ἀλεκτρῶ) καὶ τὸν ἄρρενα, Pors.
Ib. 845. πότερα παρανοίας (leg. πότερον) αὐτὸν εἰσαγαγὼν ἔλω; Dind.
Ib. 1063. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο (leg. δι' αὐτό) τὴν
μάχαιραν, Pors.

Pac. 245. ἰὼ Μέγαρα, Μέγαρ', ὡς ἐπιτερίψεσθ' αὐτίκα.
(Omitti potest ὡς, Pors. ἰὼ Μέγαρ', ὦ Μέγαρ', Erfurd.)
See also Dobree in Pors. Aristoph. (137).

ὦ Μέγαρα, Μέγαρ', ὡς ἐπιτερίψεσθ' αὐτίκα, Dind.
Av. 108. ποδαπὸ τὸ γένος; ὅθεν αἱ (τὸ γένος δ';) τριῆρεις αἱ καλάι, Dind.
Ib. 1283. σκυτάλι' ἐφόρου· νυνὶ δ', ὑποστρέψαντες αὖ.

("Legisse videtur Porsonus, ἐσκυταλιοφόρου, νύν δ'," Dobr. ad l.)
Ib. 1506. ἀπὸ γὰρ ὀλέσεις, εἰ μ' ἐνθάδ' ὁ Ζεὺς ὀψεται.
(ὀλέσει μ', Bentl. ὀλείς, Pors. ἀπὸ γὰρ ὀλεί μ', Dind.)

Thes. 285. τὸ πόπανον, ὅπως (τὸ πόπανον, ἵνα) λαβοῦσα θύσω ταῖν θεαῖν,
Pors.

Lys. 923. αἰσχρὸν γὰρ ἐπ' ἐπιτόνουγε (αἰσχρὸν γὰρ ἐπὶ τόνου γε), Dobr.
Ib. 1002. πῶς οὖν ἔχετε; μογιῶμες (μογίομες, Dobr. Dind.)

Eccles. 162. τὸν ἕτερον ἂν, εἰ (del. ἂν) μὴ τοῦτ' (ταῦτ') ἀκριβοθήσε-
ται, Pors.

Ib. 315. καὶ θοιμάτιον, ὅτε δὴ (θοιμάτιον γ') δ' ἐκείνο ψηλαφῶν, Pors.

Pl. 1011. νητάριον ἂν καὶ φάττιον ὑπεκορίζετο.

νητάριον ὑπεκορίζετ' ἂν καὶ φάττιον. Pors.

For some learned remarks on the quantity of the word *ἄθανατος*, see
Porson's *Phœniss.* 139, 140. *Medea*, 139. *Blomf. Pers.* p. 8. and
Maltby's Thesaurus.

49. "Caucos, the founder of the mysteries of Ceres and Proser-
pina at Messina, is made a son of Κελαινός, Paus. 4. 1. The name of
Κελεός, connected with the Eleusinian rites, had probably a similar
origin." *Phil. Mus.* I. 352.

Ib. *τήθην*. An elegant fragment of Menander will serve to im-
press this word on the reader's mind. It is here given with the
emendations of Brunck and Bentley:

κ' εἰ τοῦτον ἡμᾶς τὸν τρόπον γαμεῖν ἔδει
ἅπαντας, ὦ Ζεῦ σῴτερ, ὡς ὠνήμεθα.
οὐκ ἐξετάζειν μὲν τὰ μηδὲν χρῆσιμα,
τίς ἦν ὁ πάππος ἧς γαμεῖ, τήθη δὲ τίς.
τὸν δὲ τρόπον αὐτῆς τῆς γαμουμένης, μεθ' ἧς
βιώσεται, μήτ' ἐξετάζειν, μήτ' ἰδεῖν.
ἀλλ' ἐπὶ τράπεζαν μὲν φέρειν τὴν προίχ', ἵνα
εἰ τὰργύριον καλὸν ἐστί δοκιμαστῆς ἴδῃ,
ὁ πέντε μῆνας ἔνδον οὐ γενήσεται.
τῆς διὰ βίου δ' ἔνδον καθεδουμένης αἰεὶ
μὴ δοκιμάσασθαι μηδὲν, ἀλλ' εἰκὴ λαβεῖν
ἀγνώμον', ὀργίλην, χαλεπὴν, ἐὰν τύχῃ,
λάλον.

Menandr. *Fragm.* p. 230.

ἐξ ἧς Λυκῖνος ἐγένετ'· ἐκ τούτου δ' ἐγὼ
 ἀθάνατός εἰμ'· ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ
 σπονδὰς ποιῆσθαι πρὸς Λακεδαιμονίους μόνῳ.
 ἀλλ' ἀθάνατος ὦν, ὦνδρες, ἐφόδι' οὐκ ἔχω·
 οὐ γὰρ διδόασιν οἱ πρύτανεῖς. ΚΗ. οἱ τοξόται.

50. ἐξ ἧς. Nub. 800, κἄστ' ἐκ γυναικῶν εὐπτέρων τῶν Κοισύρας. Eq. 445, ἐκ τῶν ἀλιτηρίων σέ φη- | μι γεγονέναι τῶν τῆς θεοῦ.

52. σπονδὰς ποιῆσθαι πρὸς. So σπονδὰς ποιήσασθαι πρὸς ἐμέ, Thes. 1161. ποττὰν Ἑλλάδα, Lysistr. 1005. μὴ λύοντα τὰς σπονδὰς τὰς πρὸς βασιλέα, Dem. 193, 1. ἐβουλήθη πρὸς αὐτὸν ἐμέ τὴν ἀπαλλαγὴν ποιῆσασθαι, Isoc. 364, b.

53. ἐφόδια, travelling-expenses. Herodot. VI. 70, ἐπόδια λαβόν. The word occurs but once more, I believe, in Aristophanes (Plut. 1023): but it appears to have been one of favourite application with the comic poet Menander. Out of many instances, that might be given, let the following suffice:

τοῦτον εὐτυχέστατον λέγω,
 ὅστις θεωρήσας ἀλύπως, Παρμένων,
 τὰ σεμνὰ ταῦτ', ἀπῆλθεν, ὅθεν ἦλθεν ταχὺ,
 τὸν ἥλιον τὸν κοινὸν, ἄστρ', ὕδωρ, νέφη,
 πῦρ. ταῦτα, κἂν ἑκατὸν ἔτη βίῃς ἔτι,
 ὄψει παρόντα, κἂν ἐνιαυτοὺς σφόδρ' ὀλίγους·
 σεμνότερα τούτων ἕτερα δ' οὐκ ὄψει ποτέ.
 πανήγυριν νόμισόν τιν' εἶναι τὸν χρόνον,
 ὃν φημι, τοῦτον, ἢ 'πιδημίαν, ἐν ᾗ
 ὄχλος, ἀγορά, κλέπται, κυβεῖαι, διατριβαί.
 ἦν πρῶτ' ἀπέλθης καταλύσεις, βελτίονα
 ἐφόδι' ἔχων ἀπῆλθες, ἐχθρὸς οὐδενί.
 ὁ προσδιατρίβων δ' ἐκοπίασεν ἀπολέσας,
 κακῶς τε γηρῶν, ἐνδεής του γίγνεται,
 ῥεμβόμενος ἐχθροὺς εὖρ', ἐπεβουλευθή ποθέν
 οὐκ εὐθανάτως ἀπῆλθεν ἐλθὼν ἐς χρόνον.

Walpole's Fragn. Com. p. 37.

54. οἱ τοξόται. "The only kind of police, which existed as a distinct institution in ancient times, was that to which was intrusted the performance of certain needful services; such as the street-police, which was in the charge of the Astynomi, together with that of the market, and traders; which latter did not cause any expense: and, finally, some institution must have been indispensable as well in respect to the aliens, as to the maintenance of order and security in the city, particularly in the public assembly. . . . For the maintenance of such security and order there was a city-guard, composed of public slaves (δημόσιοι): these persons, although they were of low rank, enjoyed a certain consideration, as the state employed them in the capacity of bailiffs. These public slaves were sometimes also appointed for the trade-police; and subordinate places, such as heralds

ΑΜ. ὦ Τριπτόλεμε καὶ Κελεῆ, περιόψεσθέ με ; 55

ΔΙ. ὦνδρες πρυτάνεις, ἀδικεῖτε τὴν ἐκκλησίαν,

τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελε

σπονδὰς ποιῆσαι, καὶ κρεμάσαι τὰς ἀσπίδας.

ΚΗ. κάθησο σίγα. ΔΙ. μὰ τὸν Ἀπόλλω, γὰρ μὲν οὐκ·

ἢ μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι. 60

ΚΗ. οἱ πρέσβεις οἱ παρὰ Βασιλέως.

and checking-clerks, together with other offices in the assembly and courts of justice, were filled by persons of the same description. Those composing the city-guard are generally called bowmen (τοξόται), or, from the native country of the majority, Scythians, also Sreusinians; they lived under tents in the market-place, and afterwards upon the Areopagus. Among their number were also many Thracians and other barbarians. Their officers had the name of Toxarchs (τόξαρχοι). Their number increased progressively; in the first instance 300 were purchased soon after the battle of Salamis; subsequently it rose, according to the Scholiast to the Acharnenses of Aristoph. and Suidas, to 1000; according to Andocides and Æschines, to 1200." Boeckh's Public Econ. of Athens, vol. I. p. 276—278.

Ib. οἱ τοξόται. The article, when thus joined with a nominative instead of a vocative, seems equivalent to οὔτοι, *what ho!* the archers there! Brunck thinks that these words, as well as κάθησο σίγα, ought to be given to the Prytanes, not to the herald; and Elmsley, in confirmation of this opinion, quotes Plato in Protagora, p. 319, c. καταγλῶσι καὶ θορυβῶσι, ἕως ἂν ἡ αὐτὸς ἀποστῇ ὁ ἐπιχειρῶν λέγειν, καταθρουβηθεῖς, ἢ οἱ τοξόται αὐτὸν ἀφελκύσωσιν ἢ ἐξάρωνται, κελευόντων τῶν πρυτάνεων. An official connexion between the Prytanes and the police was naturally to be expected: hence their appearance in pairs. Thes. 923. προσέρχεται γὰρ ὁ πρύτανις χῶ τοξότης. In the Equites (665.) both parties are engaged in ejecting a troublesome person. κἄθ' εἰλκον αὐτὸν οἱ πρυτάνεις χοῖ τοξόται. Official dignity will certainly be best consulted by leaving the exclamations in the text to the herald.

60. πρυτανεύειν περὶ εἰρήνης, *to allow a person to make proposals for a peace, or deliberate on such proposals*. A few examples of this word, in its primary and metaphorical senses, are added from the Greek orators. Andoc. 13, 1, ἔδοξε τῇ Βουλῇ καὶ τῷ δήμῳ, Διαντὶς ἐπρυτάνευε, Κλεογένης ἐγραμμάτευε, Βοηθὸς ἐπεστάτει. Antiph. 146, 38, πρυτανεύσας τὴν πρώτην πρυτανείαν. Dem. 58, 16, κατιδὼν Νεοπτόλεμον τὸν ὑποκριτὴν . . . τὰ παρ' ὑμῖν διοικοῦντα Φιλίππῳ καὶ πρυτανεύοντα. 126, 14, χορηγὸν ἔχοντες Φιλίππον καὶ πρυτανευόμενοι παρ' ἐκείνου. 191, 15, φανήσεται δ' ὁ μὲν πρυτανεύσας ταῦτα καὶ πείσας Μανσώλος.

61. οἱ πρέσβεις οἱ παρὰ Βασιλέως. The mode of conducting diplomatic business at Athens has been made known to us through four speeches of antiquity, all more or less remarkable for the ability dis-

played in them ; but the last written in such a strain of continued eloquence as no human effort has yet surpassed, and which has covered the name of Demosthenes with one blaze of glory, as an orator, diplomatist, and statesman. But to come to the purpose for which reference has been made to these speeches. As the management of its relations with foreign powers necessarily constitutes one of the highest acts of sovereignty, all embassies and missions properly emanated from the general assembly, (Æsch. 29, 37. 30, 25. Dem. 378, 16.) though that power appears to have been occasionally delegated by the assembly to the senate, (Æsch. 40, 16. Dem. 249, 20. 389, 16.) To propose an embassy (γράφειν πρεσβείαν Dem. 252, 1. 288, 9. 301, 21.) was of course competent to any member of the assembly. In the choice of ambassadors regard was necessarily paid, not only to the general qualifications requisite for such an office, (Æsch. 43, 4. Dem. 430, 9.) but also to the character of the court for which the ambassador was designed. (Æsch. 30, 14. 32.) Though a discretionary power was occasionally allowed to ambassadors, (Æsch. 41, 38.) their instructions were more commonly given them in the form of a decree, (Æsch. 34, 33. 41, 6. 22. Dem. 290, 9. 352, 25. 388, 16. 390, 11. 391, 26. 395, 26. 398, 9. 430, 16.) from which they were not at liberty to depart. These decrees, together with the names of the ambassadors, the time when they set out on their mission, or their motives for declining the office, were entered on the public registers. (Æsch. 35, 28. 40, 4. Dem. 381, 1.) That no interruption might take place on their route, and that all due solemnities might be observed in the ratification of treaties, ambassadors were preceded or accompanied by one or more heralds ; hence the frequent conjunction of the names of these different functionaries. (Æsch. 3, 35. 30, 1. 42, 26. 62, 38. Dem. 283, 1. 392, 16.) The amount of their travelling-expenses (Dem. 390, 24. 441, 1.) was decided, and the money itself furnished by the assembly ; with which body the envoy kept up a correspondence by letters during his absence. (Æsch. 89, 22. Dem. 298, 17. 396, 1.) On the return of a mission, the ambassadors gave an account of their proceedings first to the senate, (Æsch. 30, 16. 34, 7. Dem. 346, 16. 347, 7. 350, 17. 352, 1.) and subsequently to the assembly. (Æsch. 29, 39. 31, 29. 34, 16. 38, 42. Dem. 347, 1. 367, 1.) As commendations, crowns, and invitations to the prytaneum were the rewards of a successful and well-conducted embassy, (Æsch. 30, 24. 34, 13. Dem. 355, 18.) so the punishment of those who took this office upon themselves, without being commissioned by the assembly, or who, when delegated, disobeyed their instructions, made a false report, or

^t When full powers were given to the envoys, they bore the name of *ἀποκράτες*. See Arist. Av. 1595. Lysist. 1010. and the diplomatic speech commonly attributed to Andocides, 24, 13. 27, 36.

^u The genius of Demosthenes was essentially dramatic ; and accordingly the assembly is, with characteristic propriety, represented in the following passage as vociferating several clauses to be inserted in a decree of this kind : “ ἀποδοῦναι δὲ καὶ Κερσοβλέπτρῃ Φίλιππον τοῦδε ἄρκου,” “ μὴ μετέχειν δὲ τῶν ἐν Ἀμφικτύσσει,” “ ἐπανορθώσασθαι δὲ τὴν εἰρήνην.”

ΔΙ. ποίου Βασιλέως ; ἄχθομαι ἔγὼ πρέσβεσι,
καὶ τοῖς ταῷσι, τοῖς τ' ἀλαζονεύμασι.

ΚΗ. σίγα. ΔΙ. βαβαιᾶξ, ὠκβάτανα, τοῦ σχήματος.

had been proved guilty of bribery, were heavy fines or death. (Dem. 429, 2. 431, 14. 380, 6. 430, 16. 25. 431, 1.) Though the Athenians themselves kept no resident ambassadors at foreign courts, Reiske supposes that a body of such persons, bearing the name of *σύνεδροι*, were always to be found in Athens, delegates to that republic from her various allies. (Compare *Æsch.* 36, 1. 62, 22. and Dem. 145, 17. with Reiske's and Auger's notes.)

62. ποίου βασιλέως. This mode of expression, indicative of mockery or indignation, is very common both in Aristophanes and Plato. Nub. 366, ὁ Ζεὺς δ' ἡμῖν, φέρε, πρὸς τῆς Γῆς, δούλμπιος οὐ θεὸς ἐστίν ; — ποῖος Ζεὺς ; οὐ μὴ ληρήσεις. Ran. 529, καὶ τοῖς θεοῖσιν ἐπιτρέπω. — ποῖοις θεοῖς ; Lysistr. 1178, τοῖς ξυμμάχοις ἐλθόντες ἀναικονώσατε. — ποῖοισιν, ὦ τῶν, ξυμμάχοις ; Plut. 1046, ἔοικε διὰ πολλοῦ χρόνου σ' ἑορακέναι. — ποίου χρόνου ; Gorg. p. 490, d. Ἄλλ' ἴσως ἱματίων. ΚΑΛΛ. ποίων ἱματίων ; ibid. μοχ, Ἄλλ' εἰς ὑποδήματα δηλονότι δεῖ πλεονεκτεῖν. ΚΑΛΛ. ποῖα ὑποδήματα φλυαρεῖς ἔχων ; Euthyd. 304, e. ἀλλὰ μέντοι, ἔφη, χαριέν γέ τι πρᾶγμα ἐστὶν ἡ φιλοσοφία. Ποῖον, ἔφη, χαριέν, ὦ μακάριε ; οὐδενὸς μὲν οὖν ἄξιον. Whether this word is used in mockery or indignation, it must be remembered, that the article is never prefixed to it.

63. τοῖς ταῷσι, *peacock dresses*, or *peacock ornaments*. See Hemsterhusius's note, Lucian I. 247. That the peacock still contributes in some shape or other to oriental finery, may be conjectured from the following passage in that curious and interesting picture of Persian manners, Hajji Baba : "The shah's throne, on which he sits to administer justice, and to make the two extremities of the earth tremble, was not more magnificent than the bed intended for the ambassador. It must have been constructed upon the model of the famous peacock throne of the Moguls. Upon four pillars of curiously wrought wood," &c. &c. Hajji Baba, vol. I. p. 158. ὁ βασιλεὺς (Persarum) ἐπὶ χρυσοῦ θρόνου στικτὸς, οἷον ταῷς, Philostr. Ic. 11, c.

64. βαβαιᾶξ. An exclamation of wonder, sometimes accompanied with a sense of pain. Lysistr. 312, φεῦ τοῦ καπνοῦ, βαβαιᾶξ. Pac. 248, βαβαῖ, βαβαιᾶξ· ὥς μεγάλα καὶ δριμύα | τοῖσι Μεγαρεῦσιν ἐνέβαλεν τὰ κλαύματα.

Ib. ὠκβάτανα. The vocative cases of a comic poet must, to avoid a translation utterly bald and ridiculous, be often rendered by a periphrasis, expressive of what is passing in the speaker's mind : ὦ Ἐκβάτανα seems here equivalent to "in the name of all that's strange and foreign !" For some remarks on the orthography of this word, according to the age in which it was used, the reader is referred to Blomfield's Persæ, v. 16. The following quotations fall more within the design of the present publication. Herodot. I. 98, ὁ δὲ (Deioces),

ΠΡ. ἐπέμψαθ' ἡμᾶς ὡς βασιλέα τὸν μέγαν,
μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρας,

65

ὡς ἔσχε τὴν ἀρχήν, τοὺς Μήδους ἠνάγκασε ἐν πόλισμα ποιήσασθαι, καὶ τοῦτο περιστέλλοντας, * τῶν ἄλλων ἦσσαν ἐπιμέλεισθαι. πειθομένων δὲ καὶ ταῦτα τῶν Μήδων, οἰκοδομέει τείχεα μεγάλα τε καὶ καρτερὰ, ταῦτα τὰ νῦν Ἀγβά-
τανα κέκληται, ἕτερον ἐτέρῳ κύκλῳ ἐνεστεῶτα. Dem. 140, 12, ἐγὼ γὰρ
ὄταν τιν' ἴδω τὸν μὲν ἐν Σούσοις καὶ Ἐκβατάνοις δεδοικότα καὶ κακόνουν εἶναι
τῇ πόλει φάσκοντα, ὃς καὶ πρότερον συνεπηνώρθωσε τὰ τῆς πόλεως πράγματα
καὶ νῦν ἐπηγγέλλετο, (εἰ δὲ μὴ ἐδέχεσθ' ὑμεῖς, ἀλλ' ἀπεψηφίζεσθε, οὐ τὰ γε
ἐκείνου αἰτία,) ὑπὲρ δὲ τοῦ ἐπὶ ταῖς θύραις ἐγγύς οὐτωςὶ ἐν μέσῃ τῇ Ἑλλάδι
αὐξανομένου ληστοῦ τῶν Ἑλλήνων ἄλλο τι λέγοντα, θαυμάζω, καὶ δέδοικα
τοῦτον, ὅστις ἂν ᾗ ποτ', ἔγωγ', ἐπειδὴ οὐχ οὗτος Φίλιππον.

Ib. ὠκβάτανα, τοῦ σχήματος. Vesp. 161, Ἀπολλὼν ἀποτρόπαιε, τοῦ
μαντεύματος. Eq. 144, ὦ Πόσειδον, τῆς τέχνης. Pac. 239, ὦναξ
Ἀπολλων, τῆς θείας τοῦ πλάτους. Av. 224, ὦ Ζεῦ βασιλεῦ, τοῦ φθέγ-
ματος τούρνηδιον.

65. ὡς βασιλέα. It is almost unnecessary to observe, that ὡς is
thus used for πρὸς only in the case of persons. The following pas-
sages are not unworthy of notice. Pac. 104, πέτεσθαι . . ὡς τὸν Δί'
εἰς τὸν οὐρανόν. Andoc. 4, 12, ἔλεγεν ὡς οὐδεπώποτε ἔλθοι εἰς Θημακὸν
ὡς Φερεκλέα. And the exclamation in Lucian's Icaromenippos, ἐς τὸν
Τάρταρον ὡς τοὺς Γίγαντας. Dem. 129, 8, καὶ τοὺς ταῦτα διδάσκοντας ἐκ-
πέμπωμεν πρέσβεις πανταχοί, εἰς Πελοπόννησον, εἰς Ῥόδον, εἰς Χίον, ὡς
βασιλέα.

66. μισθὸν φέροντας. "Ambassadors also received a stipend in an-
cient times; and although resident embassies (a practice first intro-
duced by the French) were unknown, it is not yet impossible that
they were reckoned among the regular expenses, since ambassadors
were very frequently dispatched to foreign states; and when they
travelled to a distance, as, for example, to Persia, were necessarily
absent for a long time. The ambassadors to Philip of Macedon
attended him even on marches and journeys. All ambassadors, dur-
ing the time that they were able to have fixed residence, were never
compelled to live at their own expense; they were supported by pre-
sents which they received, both in free states and in countries where
the government was monarchical. It may be seen from the speech
of Demosthenes for the Crown, that in the Greek cities they were
not only honoured with the first place in the theatres, but were hos-
pitably entertained, and generally resided at the house of the Proxe-
nus, although an instance occurs of an embassy to Philip having, for
particular reasons, preferred the public inn. The treasurer, however,
usually paid them a sum in advance for thirty days, as travelling
money, (ἐφόδιον, πορείον.) In the time of Aristophanes the ambassa-

x In what manner this policy was achieved or attempted in Grecian states, has
been the object of a preceding note, v. 27. (see also Mitford, I. c. 5. §. 1.) A
similar policy was recommended by Thales to the Ionian cities: ἐκέλευε ἐν Βου-
λευτήριον Ἴωνας ἐκτῆσθαι, τὸ δὲ εἶναι ἐν Τέφῃ. Τέων γὰρ μέσον εἶναι Ἴωνίης· τὰς δὲ
ἄλλας πόλεις οἰκομένους μηδὲν ἦσσαν νομίζεσθαι κατὰπερ εἰ δῆμοι εἴεν, Herodot. I.
170.

ἐπ' Εὐθυμένους ἄρχοντος· ΔΙ. οἴμοι τῶν δραχμῶν.

ΠΡ. καὶ δῆτ' ἐτρυχόμεσθα παρὰ Καῦστριον

πεδῖον ὁδοιπλανοῦντες ἐσκηνημένοι,

ἐφ' ἄρμαμαξῶν μαλθακῶς κατακείμενοι,

70

ἀπολλύμενοι. ΔΙ. σφόδρα γὰρ ἐσωζόμεν ἐγὼ

παρὰ τὴν ἑπαλξιν ἐν φορυτῷ κατακείμενος ;

dors received two or three drachmas a day. The highest pay which we meet with, such indeed as never was given in any other state, is 1000 drachmas, which was received by five Athenian ambassadors who were sent to Philip. These ambassadors remained absent three months, although they might have equally well returned at the end of one. In general, however, the Athenians sent ten ambassadors, and occasionally not more than two or three." Boeckh's Public Econ. of Athens, I. 317.

Ib. τῆς ἡμέρας. Eq. 250, πανοῦργος πολλάκις τῆς ἡμέρας.

67. ἐπ' Εὐθυμένους ἄρχοντος, in the time of the archonship of Euthymenes. Ecc. 985, ἐπὶ τῆς πρότερον ἀρχῆς γε ταῦτ' ἦν. Av. 543, ἐπ' ἐμοῦ (in my time) κατέλυσαν. Vesp. 1199, σεαυτοῦ ποῖον ἂν λέξαι δοκεῖς | ἐπὶ νεότητος ἔργον ἀνδρικώτατον.

Ib. οἴμοι τῶν δραχμῶν. As the archonship of Euthymenes took place eleven years before the exhibition of the Acharnians, the groan of the worthy ecclesiast, at hearing of an embassy of such unprecedented length, is easily accounted for. The construction is a well known Atticism, requiring the insertion of the preposition *ἐνεκα*. For similar expressions, see Pl. 1125, 1127, 1132. Eq. 1218.

68. ἐτρυχόμεσθα. Pac. 989, ἡμῖν, οἳ σου τρυχόμεθ' ἤδη | τρία καὶ δέκ' ἔτη. Od. A. 288. B. 219. K. 197. This word is of frequent occurrence in Thucydides. τρυχόμενοι τῇ προσεδρεῖα, I. 126. ὅταν γνῶσιν ἡμᾶς τε-τρυχωμένους, IV. 60. ἤδη τῷ πολέμῳ κατὰ πάντα τετρυχωμένοι, VII. 28.

Ib. παρὰ, through or along. τὴν σιτοπομπίαν, ὅπως παρὰ πᾶσαν φιλίαν ἄχρι τοῦ Πειραιῶς κομισθήσεται, προΐδίσθαι, Dem. 326, 11. πορευόμενοι παρὰ πόταμον Καῦστριον, Herodot. V. 100.

69. ὁδοιπλανοῦντες, wandering from one road into another. A word apparently of the author's own creation, instead of ὁδοιποροῦντες.

71. ἀπολλύμενοι, wretches that we were! Kuster's singular obtuseness, in mistaking the humour of this passage, has been very quietly exposed by Elmsley. Brunck was too acute not to see in their full force these affected complaints of misery by men who were travelling in easy conveyances by day, and reposing in comfortable tents at night. The accumulation of participles in this sentence deserves attention.

72. ἑπαλξιν, a parapet. Exposed as Attica now was to annual invasions, and her very capital in continual danger of being stormed, the garrison duty and guard of the city and long walls fell heavy on the older and younger citizens, to whom these duties were more particularly intrusted. Including the heavy-armed metics, not fewer than

ΠΡ. *ξενίζόμενοι δὲ πρὸς βίαν ἐπίνομεν*

16,000 persons were thus occupied. (Thucyd. II. 13.) The severity of this duty is alluded to by the same historian, lib. VII. §. 28. and may be inferred from Lucian's pointing it out as one of the four duties more particularly incumbent on the male sex. *καὶ οὔτε πολεμεῖν ἀνάγκη αὐταῖς* (foeminis scil.), *οὔτε παρ' ἑπαλξιν ἐστάναι, οὔτ' ἐν ἐκκλησίᾳ διαφέρεισθαι, οὔτ' ἐν δικαστηρίοις ἐξετάζεσθαι*, Dial. Mort. II. 230. See also Blomfield's Gloss. in Ag. p. 220. Sufficient as this note is for the purposes of explanation, the reader will, I think, excuse the insertion of that noble burst of eloquence in Demosthenes, when he refers to the office imposed on him of repairing the city walls against the expected attack of Philip. *οὐ λίθοις ἐτείχισα τὴν πόλιν οὐδὲ πλίνθοις ἐγὼ, οὐδ' ἐπὶ τούτοις μέγιστον τῶν ἐμαυτοῦ φρονῶ· ἀλλ' ἐὰν τὸν ἐμὸν τειχισμὸν βούλῃ δικαίως σκοπεῖν, εὐρήσεις ὅπλα καὶ πόλεις καὶ τόπους καὶ λιμένας καὶ ναῦς καὶ [πολλοὺς] ἵππους καὶ τοὺς ὑπὲρ τούτων ἀμυνομένους. ταῦτα προὔβαλόμεν ἐγὼ πρὸ τῆς Ἀττικῆς, ὅσον ἦν ἀνθρωπίνῃ λογισμῷ δυνατόν, καὶ τούτοις ἐτείχισα τὴν χώραν, οὐχὶ τὸν κύκλον τοῦ Πειραιῶς οὐδὲ τοῦ Ἀστεος*. De Cor. 325, 22.

Ib. *φορυτῆς*. The word *φορυτὸς* signifies a mixture of things of all kinds: in a subsequent part of this play it implies—not a band or cord, as it is generally rendered, but—a medley of things, in which earthenware was usually packed up, that it might not break. See Schneider's Lexicon.

73. *ξενίζόμενοι*. *ξενίζω*, to afford the rites of hospitality to a stranger. Odyss. Γ. 355, *ξείνους ξενίζειν*. T. 194, *τὸν μὲν ἐγὼ πρὸς δῶματ' ἄγων, εὖ ἐξείνισσα*. Herodot. I. 30, *ἐξείνιστο*. 106, *ξενίσαντες*. Arist. Ran. 1480, *ξενίσω*. Lys. 928, *ξενίζεται*. 1184, *ξενίσωμεν*. καὶ νῆ Δ' ἔγωγε καὶ τοὺς παρὰ τοῦ Φιλίππου πρέσβεις ἐξείνισα, καὶ πάντῃ γε, ὃ ἄνδρες Ἀθηναῖοι, λαμπρῶς· ἐπειδὴ γὰρ ἑώρων αὐτοὺς καὶ ἐπὶ τοῖς τοιοῦτοις ἐκεῖ σεμνυνομένους ὡς εὐδαίμονας καὶ λαμπροὺς, εὐθὺς ἡγοῦμην ἐν τούτοις πρῶτον αὐτὸς περιεῖναι δεῖν αὐτῶν καὶ μεγαλοφυχότερος φαίνεσθαι, Dem. 414, 9.

Ib. *πρὸς βίαν*, in spite of ourselves, or against our consent. Vesp. 442, καὶ νῦν γε τούτῳ τὸν παλαιὸν δεσπότην | *πρὸς βίαν* χειροῦσιν. Eccl. 471, τὸ *πρὸς βίαν* δεινότερον. See also Blomfield's Gloss. in Prom. Vinc. p. 134. The intellectual point of view under which the passage is to be considered has been pointed out by a writer who had enjoyed ample opportunities of ascertaining in foreign courts the truth of what he describes. "We have ventured to say, that Aristophanes composed for the most part upon principles of generalization; and, we repeat it; his representation is indeed a caricature of the genus; but still it is generic. . . . The pretensions and airs of the envoys returned from two courts of a different description are not accidental, but permanent traits. If we substitute the court of the czar Peter and that of Louis XIV. for Thrace and Persia, we shall see that the envoy returned from the one would be disposed to boast of his familiarity with the barbarous autocrat, the rude conviviality in which they had lived together, and the sincerity and heartiness of his friend's politics; while the other, in an affected tone of complaint,

ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων

ἄκρατον οἶνον ἡδύν. ΔΙ. ὦ Κραναὰ πόλις,

75

ἄρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβεων ;

ΠΡ. οἱ βάρβαροι γὰρ ἄνδρας ἡγοῦνται μόνους,

τοὺς πλεῖστα δυναμένους φαγεῖν τε καὶ πιεῖν.

ΔΙ. ἡμεῖς δὲ λαικαστάς τε καὶ καταπύγονας.

would detail the intolerable excess of luxury and magnificence and accommodation which had been obtruded upon him at Versailles and the voyage de Marly." Quarterly Rev. vol. XXIII. p. 485.

74. ἐκπωμάτων. Compare Herodot. IX. 41, 80.

Ib. It will be observed from the construction of this verse and numerous others, that no regard was paid by the comic poets to that metrical canon which prohibited the tragic writers from throwing the third and fourth feet of an iambic senarius into the same word. So supr. 31, ἀπορῶ, γράφω, παραδίλλομαι, λογίζομαι.

75. ὦ Κραναὰ πόλις. Translate, *O doltish town!* The epithet is evidently derived from a very early king of Athens, and, after the poet's usual fashion, is intended to convey an idea of ancient simplicity and credulousness. Ἀθηναῖοι δὲ, ἐπὶ μὲν Πελασγῶν ἐχόντων τὴν νῦν Ἑλλάδα καλεομένην, ἦσαν Πελασγοί, οὐνομαζόμενοι Κραναοί· ἐπὶ δὲ Κέκροπος βασιλείας, ἐπεκλήθησαν Κεκροπίδαι· ἐκδεξαμένου δὲ Ἐρεχθείας τὴν ἀρχὴν, Ἀθηναῖοι μετωνομάσθησαν· Ἴωνος δὲ τοῦ Κούβου στρατάρχου γενομένου Ἀθηναῖοισι, ἐκλήθησαν ἀπὸ τούτου Ἴωνες. Herodot. VIII. 44. See also Schömann, lib. III. c. 1. In the writings of Pindar the epithet *κρανααί* is applied at least three times to Athens, (Ol. VII. 151. XIII. 53. Nem. VIII. 19.) and seems there to refer to the sterility of the soil. The word occurs but once more, I believe, in the writings of Aristophanes, where it is said, in reference to the proceedings of some female revolutionists, τὴν Κραναὰν κατέλαβον, Lys. 480.

76. κατάγελων. Infr. ταῦτ' οὐ κατάγελῶς ἐστὶν ἀνθρώποις ; Eq. 319, ὥστε κατάγελων | πάμπολυν τοῖς δημόταισι καὶ φίλοις παρασχέειν. Plato in Criton. 45, e. ὥσπερ κατάγελως τῆς πράξεως. See also Blomf. in Ag. p. 287.

77. οἱ βάρβαροι. See Passow on this word.

Ib. ἄνδρας, emphatically *men*. Future opportunities will arise for illustrating this expression from Aristophanes, as well as other authors: Demosthenes thus applies it to the corrupt envoys and statesmen of his day: ἐπειδὴ δὲ δωροδοκεῖν ἤρξαντό τινες, καὶ δι' ἀβελτερίαν οἱ πολλοί, μᾶλλον δὲ διὰ δυστυχίαν, τούτους πιστοτέρους ἡγήσαντο τῶν ὑπὲρ αὐτῶν λεγόντων, καὶ Λασθένης μὲν ἤρεψε τὴν οἰκίαν τοῖς ἐκ Μακεδονίας δοθεῖσι ξύλοις, Εὐθυκράτης δὲ βούς ἔτρεψε πολλὰς τιμὴν οὐδενὶ δούς, ἕτερος δὲ τις ἦεν ἔχων πρόβατα, ἄλλος δὲ τις ἵππους, οἱ δὲ πολλοὶ καὶ καθ' ὧν ταῦτ' ἐγίγνετο οὐχ ὅπως ὠργίζοντο ἢ κολάζειν ἤξιον τοὺς ταῦτα ποιοῦντας, ἀλλ' ἀπέβλεπον, ἐξήλουν, ἐτίμων, ἄνδρας ἡγοῦντο. Dem. 425, 26.

79. λαικαστάς. The expression is coarse, but manly ; and the morality as sound in principle as it is logical in deduction. Intem-

ΠΡ. ἔτει τετάρτῳ δ' εἰς τὰ βασιλεί' ἦλθομεν. 80
 εἴτ' ἐξένιξε, παρετίθει δ' ἡμῖν ὅλους

perance in diet is generally, and almost necessarily, followed by excesses and vices of a still more odious character. Translate, *sensualists*.

Ib. *καταπύγους*. Translate, if at all, *infamous profligates*. On the fouler stains of antiquity, it will form no part of this publication to dilate. If one record or two has been allowed to remain in these pages, it is for the sake of pointing to the doom assigned to such crimes in that terrific register of human guilt and human punishment, the Inferno of Dante.

Aimè, che piaghe vidi ne' lor membri,
 Recenti e vecchie dalle fiamme incese!
 Ancor men' duol, pur ch' i' me ne rimembri. Canto XVI.

Ah me! what wounds I mark'd upon their limbs,
 Recent and old, inflicted by the flames!
 E'en the remembrance of them grieves me yet. Cary's Transl.

On such crimes this publication, if pursued, will, with perhaps one exception, observe in future a silence more guarded even than that of Dante.

Non ragionam di lor, ma guarda e passa. Canto III.
 Speak not of them, but look, and pass them by.

80. ἔτει τετάρτῳ. This is of course a piece of comic exaggeration; but the important lesson concealed under it is easily supplied from other sources. ταῦτα γράψαντος ἐμοῦ τότε, καὶ τὸ τῇ πόλει συμφέρον, οὐ τὸ Φιλίππῳ ζητούντος, βραχὺ φροντίσαντες οἱ χρηστοὶ πρέσβεις οὗτοι καθήντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας, ἕως ἤλθε Φίλιππος ἐκ Θράκης πάντα καταστρεφάμενος τάκει, ἐξὼν ἡμερῶν δέκα, μᾶλλον δὲ τριῶν ἢ τεττάρων, εἰς τὸν Ἑλλήσποντον ἀφίχθαι καὶ τὰ χωρία σῶσαι, λαβόντας τοὺς ὅρκους πρὶν ἐκείνῳ ἐξελεῖν αὐτὰ, Dem. 235, 20. Hence the five accounts which every ambassador, according to the same authority, is bound to render to that power which issues his commission;—πρῶτον μὲν ὧν ἀπήγγειλε, δεύτερον δὲ ὧν ἔπεισε, τρίτον δὲ ὧν προσετέξατε αὐτῷ, μετὰ ταῦτα τῶν χρόνων, ἐφ' ᾧ πᾶσι δὲ τούτοις, εἰ ἀδωροδοκίῃς ἢ μὴ πάντα ταῦτα πέπρακται, 342, 15.

81. εἴτ' ἐξένιξε. Whatever may be the court language of other monarchs, that of the people-king was not of the most choice or delicate description. A few omissions have accordingly been necessary here, but the reader's intelligence will easily supply a nominative case for the verb in this sentence.

Ib. ὅλους βούς. Herodot. in Clione: οἱ εὐδαίμονες αὐτῶν (Persarum) βούν καὶ ἵππον, καὶ κάμηλον καὶ ὄνον προτιθέαται, ὅλους ὀπτοὺς ἐν καμίνουσι. These prodigious entertainments afforded the comic poets many a laugh at the slender repasts of their own countrymen.

τί δ' ἂν Ἕλληνες μικροτράπεζοι,
 φυλλοτρῶγες δράσειαν; ὅπου

ἐκ κριβάνου βοῦς. ΔΙ. καὶ τίς εἶδε πώποτε
βοῦς κριβανίτας ; τῶν ἀλαζονευμάτων.

ΠΡ. καὶ, ναὶ μὰ Δί', ὄρνιν τριπλάσιον Κλεωνύμου
παρέθηκεν ἡμῖν· ὄνομα δ' ἦν αὐτῷ—φέναξ. 85

ΔΙ. ταῦτ' ἄρ' ἐφενάκιζες σὺ, δύο δραχμας φέρων.

ΠΡ. καὶ νῦν ἄγοντες ἤκομεν Ψευδαρτάβαν,

τέτταρα λήψει κρέα μικρ' ὀβολοῦ.
παρὰ δ' ἡμετέροις προγόνοισιν ὄλους
βοῦς ὄπων, ὕς, ἐλάφους, ἄρνας·
τὸ τελευταῖον δ' ὁ μάγειρος ὄλον
τέρας ὀπήσας, μεγάλῃ βασιλεῖ
θερμῇ παρέθηκε κάμηλον.

Antiphanes, quoted Phil. Mus. I. 585.

82. κρίβανος and κλίβανος, an oven. The author is preparing for a play of words.

83. βοῦς κριβανίτας. 'Oxen baked in an oven' are a perfect surprise to the worthy citizen : ἄρτους κριβανίτας (a species of loaves so called) were more familiar to him.

α. τουτὶ τί ἦν τὸ πρᾶγμα ; β. θερμούς εἰ τέκνον.

α. ἀλλ' ἢ παραφρονεῖς ; β. κριβανίτας εἰ τέκνον.

Fragm. Aristoph. Dind. Scen. Poet. p. 138.

1b. τῶν ἀλαζονευμάτων. Nub. 818, τῆς μωρίας· | τὸ Δία πομίζειν, ὄντα τηλικουτονί. Eccl. 787, τῆς μωρίας, | τὸ μηδὲ περιμεινάντα τοὺς ἀλλοὺς ὁ τι | δράσουσιν.

84. Κλεωνύμου. This person appears to have been one of the φαγεῖν μάλ' ἀνδρικοὶ (Porson's Advers. 116.) ridiculed in a preceding note. He was equally conspicuous for his corpulence and his cowardice, and, as the poet in his witty manner insinuates, ought to have derived the first part of his name from the word κόλαξ (a flatterer), and not from κλέος (glory). Av. 1476, Κλεώνυμος, | χρήσιμον μὲν οὐδὲν, ἀλ' ὡς δὲ δεῖλόν καὶ μέγα. Vesp. 592, χὼ μέγας οὗτος Κολακώνυμος ἀσπιδιοποβλήης.

85. φέναξ. Passow considers the Persian phoenix to be here alluded to. Wieland supposes the corpulent pelican to be intended. The play of words, such as it is, will be best preserved by translating mock-bird.

86. ταῦτ'—ἐφενάκιζες, practised these mockeries upon us. More commonly used with acc. of person. Pl. 271, φενακίσας ἡμᾶς. Pac. 1087, φενακίζων ποτ' Ἀθηναίους.

ὁ μὲν ἄρτος ἥδύ, τὸ δὲ φενακίζειν προσὸν

ἔμβαμμα τοῖς ἄρτοις πονηρὸν γίγνεται.

Athen. IX. 368, d. (emend. Pors.)

87. Ψευδαρτάβαν. The composition of this name^γ seems to imply

^γ Compare Herodot. I. 139, 192.

τὸν Βασιλέως ὀφθαλμόν. ΔΙ. ἐκκόψει γέ
κόραξ πατάξας τὸν γε σὸν τοῦ πρέσβεως.

one of two things ; either that the poet believed the accounts of these envoys to be mere deceptions, got up for the purpose of deluding the assembly, and protracting the war ; or else it is a sneer at one of those *πρεσβέων ἀλαζονείαι*, similar to what the orator Æschines afterwards satirized as the *ἡγεμόνων ἀλαζονείαι* of his own day ; a parading of foreign names before the assembly, full of sound and fury, but as empty in reality as they were pompous in appearance. Such are the Deiares, Deipyrus, and Polyphontes in the following quotation : *χάλια δὲ καὶ πεντακόσια τάλαντα οὐκ εἰς στρατιώτας ἀλλ' εἰς ἡγεμόνων ἀλαζονείας ἀνῆλθάναι, Δηϊάρην τε καὶ Δηϊπυρον καὶ Πολυφόντην, δραπέτας ἀνθρώπους, ἐκ τῆς Ἑλλάδος συνευλεγμένους.* Æsch. 37, 17.

88. τὸν Βασιλέως ὀφθαλμόν. Hesychius : *ἐπέμπετό τις ὑπὸ βασιλέως ἐπίσκοπος, ὃς ἐφεωρᾶτο τὰ πράγματα, ὃν τοῦ βασιλέως ὀφθαλμόν ἐκάλουν.* There is something truly oriental and magnificent in this office, which, while it left the monarch secluded like a divinity, in his superb palaces and domains, (Herodot. I. 99, 100.) represented his eyes (for we are not, like Hesychius, to restrict the duty to a single person) as traversing the whole extent of his immense dominions, for the purposes of inspection and superintendence. The poetic mind of Milton has not lost sight of this idea.

. . . and straight was known
Th' archangel Uriel, one of the seven
Who in God's presence, nearest to his throne,
Stand ready to command, and are his eyes
That run through all the heav'ns, or down to th' earth
Bear his swift errands, over moist and dry,
O'er sea and land. Paradise Lost, III. 647.

To the illustrations from classic authors given on this subject by the learned editor of Æschylus, add Herodotus, I. 114. V. 24. Xenoph. Cyrop. VIII. 2. 10.

Ib. ἐκκόψει γέ. The particle *γε* concludes also the following verses : Vesp. 163. Eq. 1204. Pl. 20, 1117, 1157, 1168. Nub. 251, 253, 672, 1339, 1342. When the same proposition contains several words which require to be made emphatic, the particle *γε* is repeated. Hom. II. E. 287, 288. X. 266. Herodot. I. 187, *μὴ μέντοι γε μὴ σπανίσας γε, ἀλλως ἀνοίξῃ.* III. 80. Soph. Œd. Col. 977, *πῶς γ' ἂν τό γ' ἄκον πρῶγμ' ἂν εἰκότως ψέγοι ;* Andoc. II, 40, *ἦπου ἀγράφῃ γε ψηφίσματι παντάπασιν οὐ δεῖ γε χρῆσθαι.* Matt. Gr. Gr. §. 602. I am not aware of more than two other instances of *γε* thus occurring in Brunck's edition of Aristophanes, Nub. 550. Av. 1590. and both of these have been corrected by subsequent critics.

89. τὸν γε σὸν τοῦ πρέσβεως. Nub. 1201, *τί κάθησθ' ἀβέλτεροι, | ἡμέτερα κέρδη τῶν σοφῶν.* Pl. 33, *τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπῶρον σχεδὸν | ᾗδῃ νομίζων ἐκτεροξεῦσθαι βίον.* Hence St. Paul's expression, when referring to the peculiar signature which he was obliged to

ΚΗ. ὁ Βασιλέως ὀφθαλμός. ΔΙ. ὄναξ Ἑράκλεις 90
πρὸς τῶν θεῶν, ἄνθρωπε, ναύφρακτον βλέπεις,
ἢ περὶ ἄκραν κάμπτων νεώσοικον σκοπεῖς ;

adopt, that his converts might not be misled by the spurious epistles circulated in his name. ὁ ἀσπασμός τῇ ἐμῇ χειρὶ Παύλου, ὃ ἐστὶ σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω. 2 Thess. iii. 17.

90. ὁ βασιλέως ὀφθαλμός. Among the minor peculiarities of the old comedy may be reckoned one which W. Schlegel, I believe, has noticed; that of seizing upon an abstract idea, and bringing it as it were corporeally and palpably before the spectator. In conformity with this practice, the Persian envoy appears on the stage with a prodigious eye, of itself sufficient to create amusement, but which to the nautic multitude, who formed so large a portion of the poet's audience, had a still further attraction. In the ancient ships of war the term *eyes* was applied to those apertures through which the oars projected: (Schol. μεγάλοι ταῖς τριήρεσι ὀφθαλμοὶ γίνονται, δι' ὧν τὰς κώπας ἐμβάλλοντες ἐκωπηλάτουν;) and hence allusions, of which the audience must have been far better judges than we can now pretend to be.

91. ναύφρακτον. Hesych. εἰς ναυμαχίαν παρεσκευασμένος. Eq. 567, πεζαῖς μάχαισιν, ἐν τε ναυφράκτῳ στρατῷ, *naval combat*.

Ib. ναύφρακτον βλέπεις. Hotibius understands these words in the same sense as βλέπειν κάρδαμα, Vesp. 454. σκύτη, 643. νάπυ, Eq. 631. ὅπον, Pac. 1183; a mode of expression familiar to all readers of Aristophanes. Translate, *Dost meditate a naval fight?* "Humeris, ni fallor," continues the same learned commentator, "servorum quasi remigatus, more procerum orientalium, homo magnæ molis, et qui variam vestem procul dubio indutus esset, haud inepte navis comparatur picto rostro."

92. κάμπτων, *doubling*. κάμπτων δὲ Ἀμπελον, τὴν Τορωναίην ἄκρην, Herodot. VII. 122. κάμψαντες δὲ τὴν ἄκρην τῆς Μαγνησίης, VII. 193. IV. 42, 43. μή μ', ὃ μάταιε ναῦτα, τὴν ἄκραν κάμπτων | χλενὴν τε ποιεῖ, καὶ γέλωτα καὶ λίσσθην, Æschrion ap. Athen. VIII. 335, c. See also Blomfield's Gloss. in Ag. p. 215.

Ib. νεώσοικον σκοπεῖς, *num navale circumspicis, ut requiescas, mole tuas tua*. Hotib. A distinction must be made between the νεώριον and the νεώσοικος of the Athenians. The first comprehended the entire dock-yard, the second detached buildings or portions of it. Hence the directions given by Demosthenes in his speech, περὶ τῶν συμμοριῶν. φημὶ τοὺς στρατηγούς δεῖν διανεῖμαι τόπους δέκα τῶν νεωρίων, σκεφαμένους ὅπως ὡς ἐγγύτατ' ἀλλήλων κατὰ τριάνκοντ' ὧσι νεώσοικοι. Dem. 184, 1. To a great naval power like Athens, her arsenals and dock-yards could not but be of the utmost importance: hence the frequent taunts and reproaches made by rival orators to each other, according as they neglected or not the construction of them. Dem. 329, 1. Dein. 102, 23. A noble application of this word, put into the mouth of Solon by the great imitator of Aristophanes, will be of

ἄσκωμ' ἔχεις που περὶ τὸν ὀφθαλμὸν κάτω.

ΠΡ. ἄγε δὴ σὺ, Βασιλεὺς ἄττα σ' ἀπέπεμψεν, φράσον,
λέξοντ' Ἀθηναίοισιν, ὦ Ψευδαρτάβα. 95

ΒΑ. ἱαρταμὰν ἔξαρχ' ἀναπισσόναι σάτρα.

ΠΡ. ξυνήκαθ' ὃ λέγει; ΔΙ. μὰ τὸν Ἀπόλλω, γὼ μὲν οὐ.

ΠΡ. πέμψειν Βασιλέα φησὶν ὑμῖν χρυσίον.

ΔΙ. ἀλλ' αἶψα· ἐγὼ δὲ βασανιῶ τοῦτον μόνος.

ἄγε δὴ σὺ φράσον ἐμοὶ σαφῶς, πρὸς τουτονὶ, 100
ἵνα μὴ σε βάψω βάμμα Σαρδιανικόν·

far more moral value than the recriminations of angry orators. πόλις γὰρ ἡμεῖς οὐ τὰ οἰκοδομήματα ἡγούμεθα εἶναι, οἷον τείχη, καὶ ἱερὰ, καὶ νεοσοικοὺς, ἀλλὰ ταῦτα μὲν ὥσπερ σῶμά τι ἐδραῖον, καὶ ἀκίνητον ὑπάρχειν ἐς ὑποδοχὴν καὶ ἀσφάλειαν τῶν πολιτευομένων, τὸ δὲ πᾶν κῦρος ἐν τοῖς πολιταῖς τιθέμεθα. Luc. de Gymn. tom. VII. p. 175.

93. ἄσκωμα. Etym. Mag. 155, 17, ἄσκώματα καλοῦνται καὶ τὰ δέρματα τὰ ἐπιρραπτόμενα ταῖς κόπαις ἐν ταῖς τριήρεσι, διὰ τὸ μὴ εἰσφέρειν τὸ θαλάσσιον ὕδωρ. A learned correspondent, to whom this is by no means my only obligation, thus explains this passage. "I suppose the king's eye to have worn a mask, in which the upper half was one huge painted eye, with a piece of black leather hanging from it over the mouth and chin, so as to be, not, like a Cyclops, one-eyed, but all eye. Such a piece of leather seems to have hung down below the rowport of the ancient galleys, either fastened to it or to the oar, for the purpose assigned by you, that of keeping out the seawater." The ἄσκώματα of the Etym. Mag. appear to correspond with those oar-bags which Mr. Mitford observed in that curious marble fragment, descriptive of an ancient trireme, which is or was in the Vatican Museum at Rome.

96. Pseudartabas here speaks Persian, as the Turks in Moliere's "Bourgeois Gentilhomme" speak Turkish. WIELAND.

100. πρὸς τουτονὶ, in the presence of this person; meaning, says Elmsley, either the Athenian ambassador, or the eunuch, who accompanied Pseudartabas. Πρὸς, coram, Ran. 1307. Av. 397. Vesp. 267.

101. Few of Dawes's canons appear to have given their ingenious inventor more satisfaction than that which announced under what circumstances such words as ἵνα, ὅφρα, and μὴ require a subjunctive mood, and when they demand an optative mood. After some preliminary notes of triumph, this most acute and sagacious scholar observes, "Nos primi monemus . . . formæ verborum optativæ, cum certis voculis, ἵνα puta, ὅφρα, et μὴ, conjunctæ eum esse usum, ut verbis de tempore non nisi præterito usurpatis subjungatur, istique adeo Latinorum tempori AMAREM respondeat: alteram contra verbis non nisi præsentis vel futuræ significationis subjungi, atque alteri

Βασιλεὺς ὁ μέγας ἡμῖν ἀποπέμψει χρυσίον ;
 ἄλλως ἄρ' ἐξαπατώμεθ' ὑπὸ τῶν πρέσβων ;
 Ἑλληνικὸν γ' ἐπένευσαν ἄνδρες οὐτοῖ,
 κούκ ἔσθ' ὅπως οὐκ εἰσὶν ἐνθένδ' αὐτόθεν.

105

isti apud Romanos tempore AMEM respondere." Mis. Crit. 82, 3. Mus. Crit. I. 524. The number of the following references, which relate only to the second branch of this canon, will shew the importance of it. *cum præs.* Pac. 424, πρῶτον δέ σοι | δῶρον δίδωμι τήνδ', ἵνα σπένδειν ἔχῃς. Th. 578, ἤκω φράσω τοῦτ' . . . ἵνα σκοπήτε. Vesp. 567, οἱ δὲ σκόπτουσ', ἵν' ἐγὼ γελᾶσω. *cum fut.* Eq. 710, ἔλξω σε πρὸς τὸν δῆμον, ἵνα δῶς μοι δίκην. 1028, λήψομαι λίθον, | ἵνα μὴ μ' ὁ χρησμὸς . . . δάκῃ. Pl. 23, 70. Nub. 996. Pac. 30, 448, 928, 931, 1266. Av. 355, 396, 518, 560, 712, 848, 1004, 1427. Eccl. 371, 680, 687, 712, 720, 937. Thes. 495, 538, 579, 1007. Lys. 373. Vesp. 70, 377, 454, 567, 704, 846, 929, 1028. Eq. 801, 850. In the following instances an imperative mood occurs, as in the text. Nub. 19, 58, 196, 238, 479, 822. Pac. 544, 992. Av. 55, 92, 660, 663, 690, 1507, 1550, 1647, 1687. Eccl. 517, 726, 1177. Thes. 158, 236, 573, 579, 628, 755, 763, 941, 1115, 1183. Lys. 503, 688, 1243. Vesp. 704, 1156, 1252, 1362, 1517. Eq. 14, 96, 114, 118, 150, 491, 494, 548, 727, 747, 785, 970, 1160, 1227. Ran. 297, 571, 606, 854, 1007, 1210, 1228, 1480. Pl. 644, 724, 936, 959, 1170, 1194.

Ib. βάψω βάμμα. A well known Atticism, occurring under two forms. Th. 793, μανίας μαίνεσθαι. Pl. 10, μέμψιν μέμφομαι. 419, τόλμημα τολμᾶτον. 517, λῆρον ληρεῖς. Av. 31, νόσον νοσοῦμεν. 42, βάδον βαδίζομεν. 508, ἤρχον ἀρχήν. 849, πέμπειν πομπήν. Pac. 150, πόνους πονώ, and many others.

Ib. β. τ. βάμμα Σαρδιανικόν, to confer upon a person the scarlet-dye of Sardis; i. e. to beat him till the blood comes. Compare Pac. 1174.

102. 'The 'king's eye' at the end of this verse nods dissent. An Athenian application to the same quarter for money in a subsequent reign was treated very roughly. ὁ γὰρ τῶν Περσῶν βασιλεὺς . . . κατέπεμψε τῷ δήμῳ καὶ μάλα ὑβριστικὴν καὶ βάρβαρον ἐπιστολήν, ἐν ᾗ τὰ τε δι' ἄλλα καὶ μάλ' ἀπαυδύτως διελέχθη, καὶ ἐπὶ τελευτῆς ἐνέγραψεν ἐν τῇ ἐπιστολῇ, "ἐγὼ" φησὶν "ὑμῖν χρυσίον οὐ δώσω· μὴ με οἰτεῖτε· οὐ γὰρ λήψεσθε," Æsch. 87, 42. For further accounts of these applications to the Persian king for money by Athens or Sparta, see Isoc. de Pac. 172, e. 179, a. Thucyd. II. 7, 67. IV. 50. Boeckh's Economy, II. 373, 4.

103. ἄλλως, omnino, non nisi. Nub. 1203, ἀριθμὸς, πρόβατ' ἄλλως, ἀμφορῆς νενησμένοι. Dem. 348, 24, οἱ δ' ἀντιλέγοντες ὄχλος ἄλλως καὶ βασκανία κατεφαίνετο. Eurip. Fragm. Lycurg. 161, 4, (Dindorf. 92. v. 25.) ἄλλ' ἐμοὶ γ' εἴη τέκνα, | ἃ καὶ μάχοιτο καὶ μετ' ἀνδράσιν πρέποι, | μὴ σῆχματ' ἄλλως ἐν πόλει πεφυκότα.

105. αὐτόθεν. Herodot. I. 64, χρημάτων συνόδοισι, τῶν μὲν αὐτόθεν,

καὶ τοῖν μὲν εὐνούχοι τὸν ἕτερον τουτονὶ
 ἐγφῶδ' ὃς ἐστὶ, Κλεισθένης ὁ Σιβυρτίου.
 τοιόνδε δ', ὃ πίθηκε, τὸν πάγων' ἔχων,
 εὐνούχος ἡμῖν ἦλθες ἐσκευασμένος ;
 ὁδὶ δὲ τίς ποτ' ἐστίν ; οὐ δῆπου Στράτων ;

ΚΗ. σίγα· κάθιζε.

110

τῶν δὲ, ἀπὸ Στρυμόνος ποταμοῦ συνιόντων. Xen. Mem. II. 8, 1, "πόθεν, Εὐθῆρε, φαίνη;" "ὑπὸ μὲν τὴν κατάλυσιν τοῦ πολέμου, ἐκ τῆς ἀποδημίας· νυνὶ μέντοι αὐτόθεν." (from home here in the town. Seager.) In Pindar. Nem. 3, 113,

τηλαυγὲς ἄραρε φέγγος
 Αἰακιδᾶν αὐτόθεν,
 Ζεῦ·

the word αὐτόθεν appears to apply to Troy, as the place where the glory of the great family of the Æacidae began. The following passages in Thucydides also deserve attention: I. 11. III. 7. IV. 52. VII. 71.

106. εὐνούχου. The dramatic dignity of the king's envoy is properly consulted by giving him for attendants two of that class of persons, who in oriental countries were held in particular estimation for their fidelity, &c. (Blomfield's Gloss. in Persas, p. 193.) The satire, which subsequently transfers the name from those, whose want of manhood was their misfortune, to two persons on whom the imputation rested from their effeminacy and vices, (Ran. 48, 57, 422. Vesp. 1187. Av. 831. Lys. 622, 1092. Eq. 1374.) is as pungent as just.

106, 7. Examples of that well known Atticism, where what ought to be the nominative of the following verb is made the accusative of the preceding verb, abound in the writings of Aristophanes.

Ib. Κλεισθένης ὁ Σιβυρτίου. The patronymic here given to Cleisthenes appears to be one of mere irony. Sibyrtius, the keeper of a celebrated wrestling-school, must have been the very opposite in character to the soft and effeminate Cleisthenes. The hardest blow dealt this contemptible creature occurs in a laughable scene of our author's Thesmophorizusæ.

108. Parodied from Archilochus, τοιόνδε δ', ὃ πίθηκε, τὴν πυγὴν ἔχων.

110. οὐ δῆπου Στράτων. Elmsley prints these words, as also οὐτι πον, without a note of interrogation, and considers them as equivalent to the English expression, Surely it cannot be Strato. He refers (indiscriminately) to Nub. 1260. Pac. 1211. Av. 269. Lys. 354. Ran. 522, 526. Eccl. 327, 329, 756.

111. κάθιζε. Vesp. 905, 940. Nub. 254, 972. Ecc. 130. Th. 221. Ran. 197. Κάθισον is applied to a person standing, and whom we wish to take a seat; κάθησο to a person already seated, and

τὸν Βασιλέως ὀφθαλμὸν ἢ βουλὴ καλεῖ
εἰς τὸ πρυτανεῖον. ΔΙ. ταῦτα δῆτ' οὐκ ἀγχόνη;
κᾶπειτ' ἐγὼ δῆτ' ἐνθαδὶ στραγγεύομαι;
τοὺς δὲ ξενίζειν οὐδέποτ' ἴσχει γ' ἡ θύρα.
ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.

115

whom we wish to keep his seat. Compare Lucian, T. IX. 234. Herodot. IV. 190.

113. τὸ πρυτανεῖον. The reader, who has been accustomed to the beautiful town-halls of the continent, will easily believe that no expense of architectural embellishment was spared in the construction of the town-hall of Athens. For the purpose of understanding the authors of antiquity, however, our business lies less with its exterior beauty, than two purposes to which its interior was dedicated; as the feasting place of the Prytanes, while in office, together with a few other distinguished individuals, and as the banquetting room, in which foreign ambassadors were entertained at the public expense. Frequent allusion to both these customs is to be found in Aristophanes and the Greek orators: the following will suffice for the present occasion. Dem. 414, 4, τὸ νόμιμον ἔθος ποιῶν, καὶ ἐπήνεσα τοὺτους, καὶ εἰς πρυτανεῖον ἐκάλεσα. 350, 24, οὗτ' εἰς τὸ πρυτανεῖον ἤξιώσε (senatus scil.) καλέσαι. καίτοι τοῦτ', ἀφ' οὗ γέγονεν ἡ πόλις, οὐδεὶς πώποτε φήσει παθεῖν οὐδένας πρέσβεις. Æsch. 34, 46, τοὺς πρέσβεις, . . . εἰ δοκοῦμεν ἄξιοι εἶναι, ἐπαινέσαι καὶ καλέσαι ἐπὶ δειπνον εἰς τὸ πρυτανεῖον.

Ib. ταῦτα δῆτ' οὐκ ἀγχόνη; A formula expressive of despair. Eurip. Herac. 247, καὶ τὰδ' ἀγχόνης πέλας. Æsch. 33, 18, τοῦτο δ' ἄρ' ἦν ἀγχόνη καὶ λύπη τούτῳ. Luc. Timon. I. 113, ἀγχόνη γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς. Terent. Phorm. IV. 4, 5, Ad restim mi quidem res cecidit planissime.

114. κᾶπειτ', and yet, nevertheless, notwithstanding.

οὐκ ἔσθ' ὅπως οὐ ναυτιῶς ἔτ', ὃ ξένε,
ὅστις γ' ἀκούσας ὅτι τέθνηκε Πρωτέας
ἔπειτ' ἐρωτᾷς, ἔνδον ἔστ', ἢ ἑλώπιος.

Thes. 882.

ἔπειτα παῖδας χρὴ φυτεύειν καὶ τρέφειν.

Vesp. 1133.

The addition of δῆτα seems only to add additional force to this meaning. Av. 911, ἔπειτα δῆτα δοῦλος ὦν κόμην ἔχεις; Ib. 1217, κᾶπειτα δῆθ' οὕτω σιωπῇ διαπέτει | διὰ τῆς πόλεως τῆς ἀλλοτρίας. Eurip. in Alcest. 838, ἔπειτα δῆτά μ' ἐξενίσετε; where see Monk's remarks.

Ib. στραγγεῦσθαι, to loiter, to delay. Nub. 131, τί ταῦτ' ἔχων στραγγεύομαι;

115. ἴσχει, hinders. Herodot. III. 77, ἴσχον τε βουλομένους τοὺς ἐπτά ἐς τὸ πρόσω παριέναι. V. 92, καὶ τὸν, φρασθέντα τοῦτο, οἰκτός τις ἴσχει ἀποκτείνει. IX. 12, οὐ δυνατοὶ αὐτὴν (τὴν νεότητα) ἴσχειν εἰσὶ Ἀργεῖοι μὴ οὐκ ἐξίεναι. Eupolis ἐν φίλοις: νῆ τὸν Ποσειδῶ, κούδέποτ' ἴσχει γ' ἡ θύρα. Dindorf edits οὐδέποτε γ' ἴσχει θύρα.

116. ἐργάσομαι—ἔργον. Av. 1175, ὃ δεινὸν ἔργον καὶ σχέτλιον

ἀλλ' Ἀμφίθεός μοι ποῦ 'στιν ; ΑΜ. οὔτοσ' ἴπαρα.

ΔΙ. ἐμοὶ σὺ, ταυτασὶ λαβὼν ὅκτ' ὀδραχμάς,
σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνῃ,
καὶ τοῖσι παιδίοισι, καὶ τῇ πλατίδι·

120

ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχῆνετε.

ΚΗ. προσίτω Θέωρος ὁ παρὰ Σιτάλκους. ΘΕ. ὀδί.

εἰργασμένοι. Pl. 445, δεινότατον ἔργον παραπολὺ | ἔργων ἀπάντων ἐργασόμεθ'. Homer of female occupations. Il. α. 733. Od. γ. 72. X. 422. Herodot. IV. 114. IX. 49, 73, 78. and elsewhere. The epithets δεινὸν καὶ μέγα are also coupled Thes. 581. Pac. 403.

117. ἴπαρα for ἴπρεστι. Ran. 1484. Vesp. 316, 899. Thes. 1161. Lys. 58.

118. ταυτασὶ, *here they are*. The word is used δεικτικῶς, and the article in consequence omitted.

Ib. ὅκτ' ὀδραχμάς. These are given Amphitheus as travelling expenses, of the want of which he had previously complained.

120. πλατίδι, *uxori*. A word of Spartan origin, for the derivation of which see Blomfield's Prom. Vinc. p. 194.

121. πρεσβεύεσθε. The Athenian rage for sending ambassadors to different countries is admirably satirized by Demosthenes in his speech 'de Chersoneso:' but our limits confine us to the indignant interrogation of the allies, who saw Philip *doing*, and the Athenians merely *negotiating*: τί οὖν πρεσβεύεσθε καὶ κατηγορεῖτε καὶ πράγμαθ' ἡμῖν παρέχετε; Dem. 99, 5. The student will find in the following references (Dem. 302, 5. 377, 15. 400, 11. 428, pen. 432, 5.) something of more importance than mere illustrations of the word πρεσβεύειν: in reference to that legislative assembly, the functions of which we are now considering, the conclusion of a speech by the ambassador Andocides is well deserving of attention: τούτων δ' ἔστι τὸ τέλος παρ' ὑμῖν, ἀλλ' οὐκ ἐν Λακεδαιμονίοις, δι' ἡμᾶς. πρεσβευτὰς οὖν πάντας ὑμᾶς ἡμεῖς οἱ πρέσβεις ποιοῦμεν· ὁ γὰρ τὴν χεῖρα μέλλων ὑμῶν αἶρειν, οὗτος ὁ πρεσβεύων ἔστιν, ὅπότερ' ἂν αὐτῷ δοκῇ, καὶ τὴν εἰρήνην καὶ τὸν πόλεμον ποιεῖν. μέμνησθε μὲν οὖν, ὦ Ἀθηναῖοι, τοὺς ἡμετέρους λόγους, ψηφίσασθε δὲ τοιαῦτα ἐξ ὧν ὑμῖν μηδέποτε μεταμελήσει, Andoc. 28, 33.

Ib. κεχῆνετε. From the intense passion of the Athenians for hearing news, (Dem. 43, 7. Acts Apost. xvii. 21.) and their habit of swallowing open-mouth'd the flying rumours of the day, the soubriquet of *gapers* appears to have been attached to the citizens of Athens, (Eq. 1115—1120, 1261.) in the same way as that of *cockneys* to natives of London among ourselves, or that of *badaws* to the citizens of Paris. If any period of their history was likely to open their mouths somewhat wider than usual, to hear in what posture their foreign relations stood, it must have been that under immediate consideration, when so much was at stake.

122. Σιτάλκους. Light and rapid as the sketches of Aristophanes

ΔΙ. ἕτερος ἀλαζὼν οὗτος εἰσκηρύττεται.

ΘΕ. χρόνον μὲν οὐκ ἂν ἤμεν ἐν Θράκῃ πολὺν,

are, it is no difficult matter to trace in them the stirring spirit of Athens, and her determination to stand or fall in the great contest which she had undertaken. We have just seen her ambassadors toiling through the scorching plains of Asia; we now find them traversing the snows of the north, and enlisting its inert and frozen powers in her favour. A new world, as it were, suddenly rises before us. Monarchs, whose very existence would perhaps have otherwise been unknown, and nations which hardly find a definite place on our maps, successively appear on the stage, to join the councils or aid the arms of that ambitious republic in wresting the supremacy of Greece from her noble, but less active and less intelligent rival. What the great contemporary historian (who must always be read hand in hand with Aristophanes) has left us concerning these distant nations and their concerns, serves rather to excite than gratify curiosity. Powerful autocrats, as transitory in their friendships as quick in their resentments; immense armies, raised by a breath, and at a breath again dissolving into nothing; these, with all that machinery of state intrigue and interested matrimonial connexions which belong to courts of every description, are among the most interesting pictures transmitted to us by Thucydides, and such as we have perhaps the only right to expect from a public historian. Had there been, however, among the numerous envoys and agents of Athens, one gifted with the spirit of our own immortal Scott, it is possible that a picture of mountain manners might have been elicited, as much in contrast with the comparative civilization and refinement of Grecian states, as those representations of Highland society, which but for his enchanting pen had been for ever lost, are with the progress of refinement in other European states. But let us not in vain regret for what is lost, be unthankful for what is left. Besides the interesting narrative of the great author of the Peloponnesian War, the character of Sitalces has come under the consideration of Diodorus Siculus; and if that writer's accounts be correct, the Thracian monarch was no ordinary person. It was perhaps by fixing his eyes on Sitalces as a model, as much as by his early education in Greece, that Philip of Macedon rose to be what he was.

123. ἀλαζὼν. The precise features of the *braggart*, a class of persons often referred to by Aristophanes, (Nub. 102, 449, 1492. Eq. 269, 903. Pac. 1045, 1120. Av. 983, 1016.) will be best collected from the masterly pen of Theophrastus.

Ib. εἰσκηρύττεσθαι, to be summoned by the herald. εἰσεκήρυξαν βραβῆς. Soph. Elect. 690.

124. ἐν Θράκῃ. The value of this country in a political point of

* Σιτάλκης ὁ τῶν Θρακῶν βασιλεὺς παρειλήφει μὲν βασιλείαν ὀλίγης χώρας, διὰ δὲ τὴν ἰδίαν ἀνδρίαν καὶ σύνεσιν ἐπὶ πολλὴν τὴν δυναστείαν ᾤξησεν, ἐπικαὼς μὲν ἄρχων τῶν ὑποταγμένων, ἀνδρείος δ' ὢν ἐν ταῖς μάχαις καὶ στρατηγικὸς, ἔτι δὲ τῶν προσδόνων μεγάλῃν ποιούμενος ἐπιμελῶν. Diod. Sic.

ΔΙ. μὰ Δι' οὐκ ἂν, εἰ μισθόν γε μὴ ἔφες πολύν. 125

ΘΕ. εἰ μὴ κατένιψε χιόνι τὴν Θράκην ὅλην,
καὶ τοὺς ποταμοὺς ἔπηξ', ὑπ' αὐτὸν τὸν χρόνον
ὅτ' ἐνθαδὶ Θέογνις ἡγωνίζετο.

τοῦτον μετὰ Σιτάλκους ἔπινον τὸν χρόνον·

view, by furnishing men and money to whoever was master of it, is frequently pointed out to the ecclesia by Demosthenes. ἵνα μὴ προλαβὼν ἐκεῖνος (Philippus) τοὺς ἐπικαίρους τῶν τόπων κύριος τῆς Θράκης κατασταίη, μηδὲ πολλῶν μὲν χρημάτων πολλῶν δὲ στρατιωτῶν εὐπορήσας ἐκ τούτων ῥαδίως τοῖς λοιποῖς ἐπιχειροίη πράγμασιν. Dem. 234, 14. οὐ γὰρ μόνον Φωκέας ἀλλὰ καὶ Θράκην προδέδωκε Φιλίππῳ. καίτοι δύο χρησιμωτέρους τόπους τῆς οἰκουμένης οὐδ' ἂν εἰς ἐπιδείξει τῇ πόλει, κατὰ μὲν γῆν Πυλῶν, ἐκ θαλάττης δὲ τοῦ Ἑλλησπόντου· ἃ συναμφοτέρα οὗτοι πεπράκασιν αἰσχροῦς καὶ καθ' ὑμῶν ἐγκεχειρίκασιν Φιλίππῳ. 397, 21. Compare Herodot. V. 3, 23.

125. οὐκ ἂν. sub. ἦτε. Instances of this construction, where ἂν is found with a potential power in one member of a sentence, and accompanied by εἰ in the other member, abound in Aristophanes. Nub. 231, εἰ δ' ἂν χαμαὶ τᾶν κατῶθεν ἐσκόπουν, | οὐκ ἂν ποθ' εὔρον. Av. 1222, δικαιοῦσιν' ἂν ληφθεῖσα πασῶν Ἰρίδων | ἀπέθανες, εἰ τῆς ἀξίας ἐτίγχανες. Vesp. 706, εἰ γὰρ ἐβούλοντο βίον πορίσαι τῷ δήμῳ, ῥάδιον ἦν ἂν. Lys. 517, κἂν ἄνωγας γ', εἰ μὴ σίγας. Vesp. 344, οὐ γὰρ ἂν ποθ' | οὗτος ἀνὴρ τοῦτ' ἐτόλμη | σεν λέγειν, εἰ | μὴ ξυνωμοτῆς τις ἦν. Eq. 1276, εἰ μὲν οὖν ἀνθρώπος, . . . αὐτὸς ἦν ἐνδηλος, οὐκ ἂν ἀνδρὸς ἐμνήσθην φίλου. Thes. 595, ἐγὼ γὰρ οὐκ ἂν ἦλθον ἀγγελῶν, | εἰ μὴ πεπύσμη ταῦτα τῶν σάφ' εἰδότες. Ecc. 422, εἰ δ' ἐκεῖνά γε | προσέθηκεν, οὐδεὶς ἀντεχειροτόνησεν ἂν.

126. κατένιψε. Nub. 965. καὶ κρμνῶδη κατανίφοι. The snows of Thrace afford a frequent subject of allusion to the ancient poets. Eurip. Cycl. 329. Androm. 215. Horat. Et nive candidam Thracen.

128. ὅτ' for ὅτε. The word ὅτε does not admit of elision.

Ib. ἡγωνίζετο, was contending with his dramas upon the stage. Vesp. 1479, τάρχαϊ' ἐκεῖν' οἷς Θέσπις ἡγωνίζετο. The cold frosty compositions of Theognis have been already noticed. Elmsley quotes very appositely Thes. 170, ὅ δ' αὖ Θέογνις ψυχρὸς ὢν, ψυχρῶς ποιεῖ.

129. ἔπινον. At a subsequent period of his theatrical career, Aristophanes appears to have considered this as the only true mode of doing diplomatic business among his countrymen. Thus in his Lysistrata, when the Spartans and Athenians have made their arrangements for a general peace, and these arrangements are followed by a grand banquet, one of the guests observing that the Spartans had distinguished themselves by their agreeable manners, but that the Athenians had carried away the palm, as symposiasts at the entertainment, the Chorus answers:

Thou'rt right, my friend; sobriety sits ill
On us, nor own we sense but in our cups.

καὶ δῆτα φιλαθήναιος ἦν ὑπερφυῶς,
 ὑμῶν τ' ἐραστῆς ἦν ἀληθῆς, ὥστε καὶ
 ἐν τοῖσι τοίχοις ἔγραφ'· “ Ἀθηναῖοι καλοί.”
 ὁ δ' υἱὸς, ὃν Ἀθηναῖον ἐπεποιήμεθα,
 ἦρα φαγεῖν ἀλλᾶντας ἐξ Ἀπατουρίων,

130

I give my voice (and Athens, if she's wise,
 Will straight subscribe to it) that our ambassadors
 Ne'er talk of business till they're half seas over.
 What follows when we go to Sparta sober?
 E'en this: our eyes are instant on the watch
 To start some subject for commotion—what
 We hear, we disregard—what we hear not,
 Awakes suspicion—we return and make
 Report, with so much variance in our tales,
 You'd swear each reason'd of a different matter.
 But make us high with wine, and all goes right.
 Were one to sing the 'song of Telamon'
 In such a moment, though good sense would call
 For 'Fair Clitagora,' we should applaud
 The strain, and swear 'twas not misplaced; and that
 Would be flat perjury at best. Lysist. 1228.

130. φιλαθήναιος. Vesp. 282, λέγων ὡς φιλαθήναιος ἦν. Dem. 439,
 25, ἑλληνικώτατον ἀνθρώπων, φιλαθηναϊώτατον.

Ib. ὑπερφυῶς, beyond measure. Eccl. 385, ὑπερφυῶς ὡς λευκοπλη-
 θῆς. Blomfield, Gloss. in Pers. v. 825.

132. An Athenian custom (poetically perhaps) transferred to the
 Thracians.

καὶ νῆ Δί', ἦν ἴδη γέ που γεγραμμένον
 υἱὸν Πυριλάμπους ἐν θύρᾳ “ Δῆμον καλόν,”
 ἰὼν παρέγραψε πλησίον “ Κημὸς καλός.” Vesp. 97.

See Mercer's note on this subject in Aristænetus, p. 64.

133. Ἀθηναῖον. This word, coupled with what follows in the
 next verse, seems to imply that the young prince had been admit-
 ted to all the privileges of Athenian citizenship, and not, like the
 δημοποῦργοι, merely to a partial participation of a citizen's rights.
 This explanation will serve to throw some light on a disputed pas-
 sage in Thucydides, II. 67. ὅπως μὴ διαβάντες ὡς βασιλῆα τὴν ἐκείνου
 πόλιν τὸ μέρος βλάπτωσιν. That the word μέρος belongs, as Dr.
 Arnold contends, to βλάψωσιν, and not to πόλιν, seems evident from
 the almost unqualified terms in which Athens is here spoken of as
 the young prince's country. To the examples adduced by Dr. A.
 add Herodot. I. 120. καὶ ἀρχομεν τὸ μέρος.

134. ἦρα φ. ἀ. ἐ. Ἀ. In other words, the Thracian prince de-
 sired to partake of that solemn feast, known by the name of

Apaturia^a, which was peculiar to the great^b Ionic race, and without having participated in which he could hardly be reckoned a member of that republic, to which he was so passionately attached. This feast lasted at Athens three days. The first day was termed *Δόρπεια*, in allusion to the evening meal, of which all those of the same *Phratría* then partook. The second was termed *Ἀνάργυροι*, from the solemn sacrifice offered on the occasion to Jupiter Phratrius and Minerva. The third bore the name of *Κουρεῶτις*, because on that day it was usual to enrol the names of young persons of both sexes on the registers of their respective phratriæ: the enrolment of *δημοποιητοὶ* proceeded no further than that of assignment to a tribe and a borough, and consequently precluded them from holding certain offices both in the state and priesthood. (Schömann. 338.) For further accounts of this important festival, the reader is referred to Suidas in v. and to Wachsmuth, I. 107, 237. IV. 137, 245. The time at which this high festival took place in Athens may be collected from some of the topics put into the mouth of Theophrastus's garrulous man: *καὶ ὡς Βοηδρομιῶνος μὲν ἐστὶ τὰ μυστήρια, Πυανεσιῶνος δὲ Ἀπατούρια, Ποσειδεῶνος δὲ τὰ κατ' ἄγρους Διονύσια.*

134. *ἄλλαντας*. The editors appear to hesitate between a genitive and an accusative; Brunck preferring the former, Elmsley and Dindorf the latter. For the genitive may be quoted the following examples: Eq. 1181, *φαγεῖν ἐλατήρος*. Ran. 988, *τῆς ἐλάας πατέρα-γεν*. Nub. 121, *οὐκ ἄρα . . . τῶν γ' ἐμῶν ἔδει*. Od. I. 102. O. 372. In these cases the word *τόμον* is considered as^d understood. *Φαγεῖν* with an accusative is found Vesp. 194, *φαγεῖν ὑπογάστριον*. 511, *δικίδιον*. 1367, *δίκην*. Eq. 806, *χίδρα*. Pl. 253, *θύμον*. Pac. 3, *μᾶζαν*.

^a "It is evident that the word *Ἀπατούρια*, which the ingenuity of etymologists has derived from *ἀπάτη*, is compounded of either *πατήρ* or *πάτρα*, which expression varies in its signification between *γένος* and *φρατρία*, and with the Ionians coincided rather with the latter word. Whether it was formed immediately from *πατήρ* or *πάτρα* is difficult to determine on etymological grounds, on account of the antiquity of the word: reasoning however from the analogy of *φρατήρ* or *φράτωρ*, *φρατορία*, and *φράτρα*, the most natural transition appears to be *πατήρ* (in composition *πατῆρ*), *πατῆριος* (whence *πατοῦριος*, *ἀπατούριος*), *πάτρα*; and accordingly *Ἀπατούρια* is a festival of the paternal unions, of the *πατορία*, of the *πάτρα*." Müller's History of the Dorians, vol. I. p. 95.

^b "All," says the great father of history, "are Ionians, who are originally from Athens, and celebrate the feast of Apaturia: now they all celebrate it, except the Ephesians and Colophonians, who are excluded from it on account of a certain murder." Herodot. I. 147.

^c Part of this ceremony is preserved in Andocides' speech de *Mysteriis*. *λαβόντες δὲ οἱ προσήκοντες τῇ γυναικὶ τὸ παιδίον ἤκου ἐπὶ τὸν βασιλῆα Ἀπατουρίαις, ἔχοντες ἱερεῖον, καὶ ἐκέλευον καταρξάσθαι τὸν Καλλίαν. ὁ δ' ἡρώτα τίς τις εἴη τὸ παιδίον ἔλεγον "Καλλίου τοῦ Ἰπποκρίτου." "ἐγώ εἰμι οὗτος." "καὶ ἐστὶ γε σὺν τὸ παιδίον," 16, 31. The two last declarations had probably no reference to the ceremony, but grew out of some incestuous proceedings on the part of Callias, to which it is not further necessary to advert.*

^d In Hellenistic Greek the ellipsis is filled up by the preposition *ἐκ*. So in that most important text, 1 Cor. ii. 28, *δοκιμαζέτω δὲ ἑαυτοὺς καὶ οὕτως ἐκ τοῦ ἔργου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω*: with which compare Lucian, IX. 20, *οἴνου τοῦ αὐτοῦ πίνειν ἅπαντας*. Theoc. Idyl. XXII. 62, *δαμνόν', οὐδ' ἐν ταῖς πειν ὕδατος σὺ γε δόξης*.

καὶ τὸν πατέρ' ἡντιβόλει βοηθεῖν τῇ πάτρῃ· 135
ὁ δ' ὤμοσε σπένδων βοηθήσειν, ἔχων
στρατιὰν τοσαύτην, ὥστ' Ἀθηναίους ἐρεῖν,
“ὅσον τὸ χρῆμα παρνόπων προσέρχεται.”

ΔΙ. κάκιστ' ἀπολοίμην, εἴτι τούτων πείθομαι 140
ὦν εἶπας ἐνταυθί σὺ, πλὴν τῶν παρνόπων.

853. ἄρτον. Lucian, IX. 28. τὴν κύνα δὲ παρειαπισσοῦσαν τόν τε ἀλλᾶντα
δὸν καταφαγεῖν. If the reader has not already had enough of these
minutiae, he may consult Blomfield in Ag. 299. Monk in Alcest.
96. or solace himself with the following dialogue, in which both
constructions occur within a very short space of each other:

καὶ μὴν ἐστιάσω τήμερον
ὕμᾱς ἐγὼ· σὺ δ' ἀγοράσεις ἡμῖν λαβὼν,
Πίστ', ἀργύριον· Β. ἄλλως γὰρ οὐκ ἐπίσταμαι
χρηστῶς ἀγοράζειν. φράζε δὴ φιλούμενον
ᾧψψ τίνοι χαίρεις; Α. πᾶσι. Β. καθ' ἕκαστον λέγε,
ἰχθύν τίν' ἡδέως φάγοις ἄν; Α. εἰς ἀγρόν
ἦλθεν φέρων ποτ' ἰχθυοπάλης μαινίδας
καὶ τριγλίδας, καὶ νῆ Δί' ἤρρεσεν σφόδρα
ἡμῖν ἅπασιν. Α. εἶτα καὶ νῦν, εἰπέ μοι,
τούτων φάγοις ἄν; Α. κἂν τις ἄλλος μικρὸς ᾗ.

Antiphanes ap. Athen. VIII. 358, d. quoted Phil. Mus. I. 562.

Ib. ἀλλᾶντας ἐξ Ἀπατουρίων, *Apaturian sausages*. Compare v. 658.
ἱμάντας ἐκ λεπρῶν. Eccl. 1057. ἐξ αἵματος φλύκταιναν. Vesp. 1367. ἐξ
δξους δίκην. Æsch. 9, 12. ἐμαστίζουσιν τὰς ἐξ ἀνθρώπων πληγὰς. Lysias,
136, 35. γραφὰς τὰς ἐξ ἀνθρώπων ἐγράφετο. (See Reiske on these
passages.)

136. Compare Od. x. 331. T. 288.

138. ὅσον τὸ χρῆμα παρνόπων. Χρῆμα, a number, a quantity. Ran.
1278. ὃ Ζεὺ βασιλεῦ, τὸ χρῆμα τῶν κόπων ὅσον. Pl. 894. πολὺ χρῆμα
τεμαχῶν. Herodot. III. 109. πολλόν τι χρῆμα τῶν τέκνων. 130. χρυσοῦ.
IV. 81. ἀρδίων. VI. 43. νεῶν. In the following instances, χρῆμα, a
thing of its kind, remarkable beyond others. Nub. 2. τὸ χρῆμα τῶν
νύκτων ὅσον | ἀπέραντον. Fragm. Aristoph. in Babyl. ὃ Ζεῦ, τὸ χρῆμα
τῆς νεολαίας ὡς καλόν. Herodot. I. 36. συνὸς χρῆμα μέγα. VII. 188.
χειμῶνος χρῆμα ἀφόρητον. The two following passages deserve con-
sideration. Aristoph. Thes. 280. καομένων τῶν λαμπάδων | ὅσον τὸ
χρῆμ' ἀνέρχεσθ' ὑπὸ τῆς λιγνύος. Pac. 1192. ὅσον τὸ χρῆμ' ἐπὶ δέιπνον ἦλθ'.

Ib. παρνόπων, *locusts*.

140. ἐνταυθί. An Attic form, like ἐνθαδί, ἐνθενδί, ἐντευθενί. ELMS.

Ib. πλὴν τῶν παρνόπων. For an account of the different tribes who
followed Sitalces to the field, as also of the extent of this northern
monarch's dominion, the nature of his revenues, and power of his
empire, the reader is referred to the interesting chapters of the
contemporary historian, (Thucyd. II. 95—100.) The account of
the breaking up of this prodigious force will give the reader a

ΘΕ. καὶ νῦν ὅπερ μαχιμώτατον Θρακῶν ἔθνος
ἐπεμφεν ὑμῖν. ΔΙ. τοῦτο μὲν γ' ἤδη σαφές.

ΚΗ. οἱ Θραῖκες, ἴτε δεῦρ', οὐδ' Θέωρος ἤγαγεν.

ΔΙ. τουτὶ τί ἐστὶ τὸ κακόν ; ΘΕ. Ὀδομάντων στρατός.

τούτοις ἐάν τις δύο δραχμὰς μισθὸν διδῶ, 145
καταπελτάσονται τὴν Βοιωτίαν ὅλην.

ΔΙ. τοισδὶ δύο δραχμὰς ;

ὑποστένοι μέντ' ὁ θρανίτης λεῶς,

glance (§. 101.) at another people, whom also the poet presently brings upon the stage.

141. μαχιμώτατον. Av. 1368. ἀλλ' ἐπειδὴ μάχμος εἶ, | εἰς τὰπὶ
Θράκης ἀποπέτου, κἀχέι μάχου. See also Herodot. V. 3, 23.

142. μὲν γε. Γε, when thus used, appears to confirm what has
preceded, the particle μὲν relating to the thing spoken of with it.
Yes: this indeed, &c. Compare Pl. 665. Nub. 1382. Vesp. 564.
Av. 1136.

144. Ὀδομάντων. Herodot. VII. 112. Thucyd. II. 101. V. 6.

145. δύο δραχμὰς μισθόν. "In ancient times the troops received
no pay, excepting such foreign soldiers as engaged themselves in
the service of a state; a practice which the Carians were the first
to introduce, and which among the Greeks the Arcadians, who re-
sembled the Swiss in such mercenary habits, were particularly prone
to. Pericles first introduced the pay of the citizens who served as
soldiers. The payment was made under two different names; one
being the wages (μισθός) paid for actual service, which the soldiers,
when the cost of their arms and clothes had been deducted, were
able to lay by; and, secondly, the allowance for provisions, (σιτη-
ρέσιον, σιτάρκεια, σίτος,) they being seldom furnished in kind. . . In
the Acharneans of Aristophanes some Thracian soldiers are intro-
duced demanding two drachmas for pay, including of course the
provision money: the Thracians, who were sent back in the Sici-
lian war on account of a scarcity of money, were to have received
a drachma each day." Boeckh's Economy of Athens, vol. I. p. 363.

146. καταπελτάσονται, they will, as light-armed troops, overrun
and desolate. The πέλτη was a small, light shield, without a bor-
der, (ἴνυς,) peculiar to the Thracians, and afterwards borrowed from
them by the Greeks. (See Mitford, VI. 43. IV. 296.) Lysist.
563. ἕτερος δ' αὖ Θραξ πέλτην σείων κἀκόντιον, ὥσπερ ὁ Τήρευς. Eurip.
Alcest. 514. ζαχρύσου Θρηκίας πέλτης ἀναξ. Thucyd. II. 29. πείσειν γὰρ
Σιτῶλην πέμψειν στρατιὰν Θρακίαν Ἀθηναίους ἱππέων τε καὶ πελταστῶν.

148. μέντ' ἄν. A crasis (of frequent occurrence in Aristoph.) for
μίντοι ἄν. A diphthong occurring before a short vowel cannot be
cut off, but by a crasis makes that vowel long.

Ib. ὁ θρανίτης λεῶς, the nautic multitude; a part put for the
whole. Of the three sets of rowers occupied in propelling a Greek

ὁ σωσίπολις. οἶμοι τάλας, ἀπόλλυμαι,
 ὑπὸ τῶν Ὀδομάντων τὰ σκόροδα πορθούμενος. 150
 οὐ καταβαλεῖτε τὰ σκόροδ' ; ΘΕ. ὦ μόχθηρε σὺ,
 οὐ μὴ πρόσει τούτοισιν ἐσκοροδισμένοις ;

trieme, those on the upper bench (*θρανῖται*) received the largest pay, because, using the oar farthest removed from the water, they necessarily underwent the hardest labour. The smallness of their pay is here sarcastically contrasted with that asked for foreign troops. For the terms *θρᾶνος*, *ζυγὸς*, *θάλαμος*, from which the three sets of rowers respectively derived their names, see Passow in vv.

Ib. λεῶς, Attice for λαός. Either form was used by the Tragedians. (Blomf. in Sept. c. Thebas, p. 112.) The word λαῶν occurs in the Aristophanic writings, Eq. 163. Ran. 219, 676: the two latter instances occur in choral songs.

149. ὁ σωσίπολις. This strong and emphatic epithet, whether applied to past events, or present circumstances, is equally true and appropriate. The salvation of Athens lay almost exclusively in her navy, and the numerous dependencies which that navy enabled her to command. With σωσίπολις, Markland, in his Supplices Eurip., compares τιμόπολις, *honorem adferens civitati*.

150. σκόροδα. The garlic here mentioned no doubt formed part of the contents of a wallet containing the worthy legislator's breakfast: the whole materials of this wallet are to be found in a little chorus of the Ecclesiazusæ. (Appendix, note H.) So necessary an article of Athenian food was garlic, that the extinction of life itself and the power of no longer eating garlic seem to have been considered as pretty nearly equivalent terms. νῦν πρὸς ἔμ' ἴτω τις, ἵνα μὴ ποτε φάγη σκόροδα, μηδὲ κνίμους μέλανας. Lys. 688. It seems to have been sold at the same shops in concert with bread and wine: hence one of those long words in our author, which, as Mr. Moore somewhere wittily rhymes, ought never to be pronounced but on holidays, i. e. when people have abundance of leisure on their hands: ὁ σκοροδοπανδοκευτριάροσπώλιδες. Lys. 458.

152. οὐ μὴ πρόσει. "Exigit sermonis ratio ut voculæ οὐ μὴ vel cum futuro indicativo vel cum aoristo altero formæ subjunctivæ construantur." Dawes, Mis. Crit. 222. Nub. 295. οὐ μὴ σκῶψει, μηδὲ ποιήσεις, ἅπερ οἱ τρυγοδαίμονες οὔτοι; Ib. 366. ποῖος Ζεὺς; οὐ μὴ ληρήσεις; Ib. 505. οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί; Vesp. 396. ὦ μὰρ' ἀνδρῶν, τί ποιεῖς; οὐ μὴ καταβήσῃ; Theam. 1107. οὐκί μὴ λαλήσῃ σὺ; Ran. 300. οὐ μὴ καλέῃς μ', | ἄνθρωφ', ἱκετεύω, μηδὲ κατερεῖς τοῦτομα; Ib. 462. οὐ μὴ διατρίψῃς, ἀλλὰ γέυσει τῆς θύρας; Ib. 524. οὐ μὴ φλυαρήσῃς ἔχων, . . . | ἀλλ' ἀράμενος οἴσεις πάλιν τὰ στρώματα; For a more subtle elucidation of this construction, the reader is referred to Elmsley's Medea, p. 251.

Ib. ἐσκοροδισμένοις, *fed with garlic*. As fighting-cocks were thus fed, to make them more pugnacious, (Eq. 493. ἵν' ἀμεινον . . ἐσκοροδισμένος μάχη,) the friendly admonition of Theorus will be easily understood.

ΔΙ. ταυτὶ περιείδεθ' οἱ πρυτάνεις πάσχοντά με
ἐν τῇ πατρίδι, καὶ ταῦθ' ὑπ' ἀνδρῶν βαρβάρων ;
ἀλλ' ἀπαγορεύω μὴ ποιεῖν ἐκκλησίαν

155

τοῖς Θραξί περὶ μισθοῦ· λέγω δ' ὑμῖν ὅτι
διοσημία 'στὶ, καὶ ῥανὶς βέβληκέ με.

ΚΗ. τοὺς Θράκας ἀπιέναι, παρεῖναι δ' εἰς ἔτην·
οἱ γὰρ Πρυτάνεις λύουσι τὴν ἐκκλησίαν.

153. περιείδεθ', *overlook, neglect*. The frequent occurrence of the word περιεῖδεν in the comic poets is a proof, says Porson, that the tragic writers were not at liberty to make use of it. Pac. 10. εἰ μὴ με βούλεσθ' ἀποπνιγέντα περιεῖδεν. Eccl. 369. ὃ πότνι' εἰδείθυνα, μὴ με περιείδης. Ibid. 1054, 1068. Herodot. I. 89. III. 65. IV. 118. VI. 106. IX. 6.

155. ἀπαγορεύω μὴ. Thes. 790. ἀπαγορεύετε μὴτ' ἐξελθεῖν. Herodot. I. 183. IV. 125. Æsch. 55, 20. 83, 4. νόμους . . ἀπαγορεύοντας τοὺς ὑπευθύνους μὴ στεφανοῦν. 58, 35. 40. ἀπαγορεύουσιν οἱ νόμοι τὸν ὑπὸ τοῦ δήμου στεφανούμενον μὴ κηρύττειν ἔξω τῆς ἐκκλησίας. 60, 38. Cf. Dem. 406, 26. 407, 11. Antiph. 123, 13.

Ib. ποιεῖν ἐκκλησίαν. Thes. 375. ἐκκλησίαν ποιεῖν ἔωθεν. Eq. 746. ποιήσας αὐτίκα μάλ' ἐκκλησίαν. Æsch. 59, 13. Dem. 399, 16. 517, 1. 706, 19. 25.

157. διοσημία. Literally, *a sign from Jupiter*. Under this title came thunder and lightning, earthquakes, sudden storms, and prodigies of any kind. On all such occurrences it was in the power of any member of the ecclesia to insist upon its being dissolved. See Schömann, p. 148. and compare Nub. 583. Eccl. 791. It was also customary, as Wachsmuth observes, to dissolve the assembly upon any words of ill omen being heard, Greek attention being particularly alive to all κληδόνες, φήμαι, φωναί, ὁμφαί. tom. IV. s. 277.

158. τοὺς Θράκας ἀπιέναι. An infinitive for an imperative, the word *jubeo* being understood. Vesp. 937. Λάβητι μάρτυρας παρεῖναι, τρυβλίον, | δοῖδυκα κ. τ. λ. Thes. 157. ὅταν Σατύρους τοῖνυν ποιῆς, καλεῖν ἐμέ. Fragm. Aristoph. Dind. p. 143. τρέχ' εἰς τὸν οἶνον, . . . | κᾶπειτα μίσθον σαυτὸν ἀμφορεαφορεῖν. Eccl. 1107, 1111, 1146, 1165.

Ib. εἰς ἔτην. Hesych. εἰς τρίτην, *the day after to-morrow*. Sed si maturius, necdum peractis negotiis neque facto plebiscito, comitia dimittenda erant, alio et quidem proximo nonnunquam die iterum convocabatur populus, ut de iisdem rebus consultaret. Schöm. 149.

159. λύουσι τὴν ἐκκλησίαν. Eccl. 376. ἀτὰρ πόθεν ἦκεις ἐτεόν ; Χρ. ἐξ ἐκκλησίας. Βλεπ. ἤδη λελύται γάρ ; Hom. Il. B. 808. Od. B. 69, 257. Æsch. 39, 24. ὡς δ' ἡ παρούσα ἐκκλησία διελύθη. Polyb. III. 34. διέλυσε τὴν ἐκκλησίαν. Acta Apost. xix. 41. ἀπέλυσε τὴν ἐκκλησίαν. As the present assembly has been broken up abruptly, a considerable extract from the author's "Ecclesiazusæ" will be found in the Appendix,

ΔΙ. οἴμοι τάλας, μυττωτὸν ὅσον ἀπώλεσα. 160
 ἀλλ' ἐκ Λακεδαιμόνος γὰρ Ἀμφίθεος ὀδί.
 χαῖρ' Ἀμφίθεε. ΑΜ. μήπω, πρὶν ἄν γε στῶ τρέχων.
 δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
 ΔΙ. τί δ' ἔστιν; ΑΜ. ἐγὼ μὲν δεῦρό σοι σπονδὰς φέρων

(note I.) for the purpose of enabling the student to pursue his investigations on this important subject.

160. *μυττωτὸν*. In the composition of an Attic *salad*, garlic, leeks, and cheese were principal ingredients. For a free version of that political salad, which is served up in the author's comedy of the Peace, the reader is referred to the Appendix, (note K.)

161. *ὀδί*, *here comes*. See Monk's *Alcest.* v. 137. Amphitheus thus dispatches a journey in a few minutes, the half of which the Lacedæmonians, with the utmost exertion, were unable to accomplish under somewhat more than two days. Herodot. VI. 120.

162. *μήπω γε, πρὶν ἄν στῶ τρέχων*. Dind. Is the spirit of the age descending even into Greek particles? The conjunction *πρὶν*, hitherto content to lean on *γε* as a crutch for all purposes of elongation, now claims it appears to be admitted as an *anceps quantitas*, like the enclitic *νυν*, and the final syllables of the datives *ἡμῖν* and *ὑμῖν*. See Phil. Mus. I. 242. Lysist. 1005. (Dind.)

Ib. *πρὶν ἄν*. "Sæpe *πρὶν* cum subjunctivo jungunt tragici, omisso *ἄν*, quod in sermone familiari semper requiritur." Porson ad Med. 222. See also Elmsley in Med. p. 119.

Ib. *στῶ τρέχων*. Dem. 134, 3. οὐ στήσεται πάντας ἀνθρώπους ἀδικῶν.

163. *φεύγοντ' ἐκφυγεῖν*. To the examples adduced by Porson of this mode of expression, add Il. *Æ.* 81. βέλτερον, ὃς φεύγων προφύγη κακὸν, ἢ περ ἀλώη. Herodot. V. 95. αὐτὸς μὲν φεύγων ἀποφεύγει. Plato, *Hip. Maj.* 292, a. ἄν μὴ ἐκφύγω φεύγων αὐτόν. 6 *Leg.* 762, b. εἰς ἕτερον ἀεὶ τόπον φεύγοντες ἀποφευγείσθαι. In expressions of this kind, as the above scholar remarks, the simple verb serves to designate an attempt, the component verb an effect.

164. *σπονδὰς φέρων*. The life and animation which belong to this scene seem to have escaped the commentators. The *Σπονδαὶ* are here evidently introduced on the stage, as mutes, characteristically habited. The same stage-effect occurs in the *Equites*, 1387—1395. In the *Lysistrata* a similar allegorical personage is introduced.

ποῦ 'στιν ἡ Διαλλαγή;
 πρόσταγε λαβοῦσα πρῶτα τοὺς Λακωνικοὺς,
 καὶ μὴ χαλεπῇ τῇ χειρὶ μηδ' αὐθαδικῇ,
 μηδ' ὥσπερ ἡμῶν ἄνδρες ἀμαθῶς τοῦτ' ἔδρων,
 ἀλλ' ὥς γυναῖκας εἰκός, οἰκείως πάνν. 1114—1118.

In the comedy of the Peace, which forms so excellent a commentary on the *Acharnians*, the goddess herself is introduced on the stage,

ἔσπευδον· οἱ δ' ὥσφροντο πρεσβυταί τινες
 Ἀχαρνικοὶ, στιπτοὶ γέροντες, πρίνινοί,
 ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνιοι.

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and reference made to a basket full of truces, which she had on one occasion brought.

ἐλθοῦσα, φησιν, αὐτομάτῃ μετὰ τὰν Πύλφ
 σπονδῶν φέρουσα τῇ πόλει κίστην πλείαν,
 ἀποχειροτονηθῆναι τρις ἐν τῇ κλησίᾳ. 665.

165. ὥσφροντο. Ὁσφραίνεσθαι properly *to smell, to get scent of*. Vesp. 792. κῆρα βδελυχθεὶς ὀσφρόμενος ἐξέπτυσσα. Pac. 152. ὥς εἰ μετῴρωτος οὗτος ὦν ὀσφρήσεται. Hence, metaphorically, *to perceive, to understand*, as in the present instance.

166. Hesych. στιπτός· πυκνός, ἢ στερεός καὶ πεπιλημένος· ἀπὸ τοῦ στείβειν, τὸ πατεῖν: *closely pressed together, firm, stout*. There appears to have been a particular sort of coal, bearing this epithet (Schneider in v.); and hence perhaps its application to the Acharnians. In Lucian's Cataplus, III. 179. occurs the expression σὺ δὲ παραλαμβάνων στοίβαζε, which Bourdin explains by "πύκαζε, περίβαλλε, στέγαζε, σκίαζε, α στίβειν, unde στιπτοί, Arist. Ach."

Ib. πρίνιοι, *iligni*. The wood of the *holly* is frequently commended by Hesiod, as hard and fit for rustic instruments.

δρυὸς ἔλυμα, πρίνου δὲ γύην, βόε δ' ἐνναετήρῳ
 ἄρσενε κεκτήσθαι. Opera et Dies, v. 434.

Hence, metaphorically, to express harshness of manner and temper. Vesp. 877. παῦσόν τ' αὐτοῦ τοῦτο τὸ λίαν στρυφνὸν καὶ πρίνινον ἦθος.

167. ἀτεράμονες, i. e. μὴ τεράμωνες. Τεράμων, according to Schneider, signifies, *that which cooks easily and soft, as pulse, legumes*. Vesp. 730. μὴδ' ἀτενὴς ἄγαν ἀτεράμων τ' ἀνὴρ. Blomf. in Prom. Vinc. p. 127.

Ib. Μαραθωνομάχαι. As sixty-five years had elapsed since this splendid event in Athenian history, the survivors of the battle, if any, must have been very few; the epithet, however, as should appear from a following chorus, must be taken literally. The representative of the old manners in the Clouds observes with pride,

ἀλλ' οὖν ταῦτ' ἐστὶν ἐκείνα,

ἐξ ὧν ἄνδρας Μαραθωνομάχας ἢ μὴ παιδεύσεις ἐθρεψεν. 985.

See further Pors. Aristophanica, (129.)

Ib. σφενδάμνιοι. Σφένδαμνος, *a maple-tree*. The best comment on the passage is a well known line of Virgil, and a fuller description from a writer whom Virgil had carefully studied.

Gensque virūm truncis et duro robore nata.

Æn. VIII. 315.

Ζεὺς δὲ πατὴρ τρίτον ἄλλου γένος μερόπων ἀνθρώπων
 χάλκεον ποίησ', οὐκ ἀργυρῶ οὐδὲν ὁμοῖον,

ἔπειτ' ἀνέκραγον πάντες· “ὦ μαρώτατε,
 σπονδὰς φέρεις, τῶν ἀμπέλων τετμημένων;”
 καὶ τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων· 170
 ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον καβόων.
 ΔΙ. οἱ δ' οὖν βοώντων· ἀλλὰ τὰς σπονδὰς φέρεις;

ἐκ μελιᾶν, δεινὸν τε καὶ ὄμβριμον· οἷσιν Ἄρηος
 *Ἐργ' ἔμελε στονόεντα καὶ ὕβριες. Opera et Dies, 142—148.

168. ὦ μαρώτατε. [μαίνειν, to stain, to defile, to pollute.] If we suppose the pursuers of Dicæopolis to have formed part of the recent assembly, the first term of reproach put into their mouths seems to be particularly appropriate; for none was more frequently bandied about by the orators in the deliberative and judicial meetings, which in some points of view may be considered as the same thing, being composed of the same description of persons. Dem. 272, 1. 794, 12. τῷ μαρῷ τούτῳ. 275, 1. τουτονὶ τὸν μαρόν. 345, 1. ὅπως τὸν μαρόν φυλάξομεν. 788, 9. μαρόν, μαρόν τὸ θηρίον. Æsch. 65, 6. ὁ μαρός ἄνθρωπος. 68, 11. ὁ μαρός καὶ ἀνόσιος. Dein. 101, 46. τοῦ μαροῦ καὶ γόητος. 102, 20. γόης οὗτος καὶ μαρός. So also the expression, which will occur for illustration presently, ἡ μαρὰ κεφαλῇ. Dem. 278, 15. 552, 21. 559, 7. 577, 12. To those who know Egyptian habits, the following passage from Herodotus will, with the derivation given above, shew the strong sense in which the word μαρός is to be taken: *Υν δὲ Αἰγύπτιοι μαρόν ἡγνῆται θηρίον εἶναι. II. 47.

170. ξυνελέγοντο τῶν λίθων. Similar constructions occur, Nub. 59. ὅτι τῶν παχειῶν ἐνετίθεις θρυαλλίδων. Ran. 1263. καὶ μὴν λογιόμηναι ταῦτα, τῶν ψήφων λαβών. Eq. 420. οἱ δ' ἔβλεπον, κἀγὼ ἔν τοσούτῳ τῶν κρεῶν ἔκλεπτον. Ach. 805. τῶν ἰσχυάδων. Vesp. 554. ἐμβάλλει μοι τὴν χεῖρ' ἀπαλὴν, τῶν δημοσιῶν κεκλοφυῖαν. Pac. 962. καὶ τοῖς θεαταῖς ῥίπτει τῶν κριθῶν. 1102. ἔγχει δὴ σπονδὴν, καὶ τῶν σπλάγχνων φέρε δευρί. 1203. ἀλλ', ὦ Τρυγαῖε, τῶν δρεπάνων τε λάμβανε. An. 357. ὅτι μένοντε δεῖ μάχεσθαι, λαμβάνειν τε τῶν χυτῶν. Thes. 726. ἀλλὰ τάσδε μὲν λαβεῖν χρὴν σ', ἐκφέρειν τε τῶν ξύλων. Dawes, Misc. Crit. p. 310.

172. βοώντων pro βοάτωσαν. Bergler compares Soph. Aj. οἱ δ' οὖν γελώντων. To which add, from the reviewer of Scholefield's Æschylus, (Phil. Mus. I. 243.) Æschyl. Eumen. 217, 848. Soph. Œd. R. 310, 669. Incert. Rhes. 868. Eur. Herc. Fur. 726. Androm. 258. Aristoph. Nub. 39. σὺ δ' οὖν κάθενδε. Vesp. 6. σὺ δ' οὖν παρακινδύνευε. 764. σὺ δ' οὖν . . βάδιζε. Ran. 31. σὺ δ' οὖν . . . ἐν τῷ μέρει σὺ τὸν ὄνον ἀράμενος φέρε. Lysist. 491. οἱ δ' οὖν τοῦδ' οὐνεκα δρώντων ὁ τι βούλονται. Herodot. IX. 48. οἱ δ' ὦν μετέπειτα μαχέσθων ὑστεροί.

Ib. τὰς σπονδὰς. Agreeably to the practice of the Old Comedy of placing abstract ideas corporeally before the eye, the truces would naturally be represented by mutes, characteristically dressed, and justifying the various remarks made upon them by Dicæopolis.

ΑΜ. ἔγωγε, φημί· τρία γε ταυτὶ γεύματα.

αὐται μὲν εἰσι πέντεταις. γεῦσαι λαβών.

ΔΙ. αἰβοῖ. ΑΜ. τί ἐστίν; ΔΙ. οὐκ ἀρέσκουσιν μ', ὅτι 175
ὅζουσι πίττης καὶ παρασκευῆς νεῶν.

173. ἔγωγε. In dialogues the personal pronoun is often put without the verb, if it has occurred in the speech of another preceding. In this case it is mostly accompanied by γε. Plat. Gorg. καλεῖς τι, "πεπιστευκένας;" Gorg. ἔγωγε, i. e. yes. See Matthiae, Gr. Gr. §. 465.

Ib. ταυτὶ, *here they are*. To the other examples which will occur in the course of this play, add, with Elmsley, Eq. 1177. ταυτὶ τέμαχος. 1181. τουτουὶ φαγεῖν ἐλατῆρος. Vesp. 262. οὔτοι μύκτες. Thes. 1203. παιδάριον ταυτί. Ran. 170. τουτουὶ νεκρόν.

Ib. γεύματα, *samples*. So in the well known story of the Athenian captives, whose lives were preserved in Sicily from their being able to repeat portions of the dramas of Euripides. ἐνιοὶ δὲ καὶ δι' Εὐριπίδην ἐσώθησαν. μάλιστα γὰρ, ὡς ἔοικε, τῶν ἐκτὸς Ἑλλήνων ἐπόθησαν αὐτοῦ τὴν Μοῦσαν οἱ περὶ Σικελίαν· καὶ μικρὰ τῶν ἀφικομένων ἐκάστοτε δείγματα καὶ γεύματα κομιζόντων ἐκμανθάνοντες ἀγαπητῶς μετεδίδωσαν ἀλλήλοις. Plutarch. Nic. 542, c.

174. γεῦσαι λαβών. The TRUCES are here successively offered to the lips of Dicæopolis, who expresses his disapprobation or favour, according as they please him.

175. αἰβοῖ. A word expressive of aversion and rejection: *away with them!*

Ib. ἀρέσκουσιν μ'. Ἀρέσκειν with an accusative occurs Vesp. 733. 1339. Pl. 353. Ran. 103. Th. 406. Lysist. 509; with a dative, Vesp. 818. Eq. 1311. Pac. 1143; with an acc. in Plato, Thææt. §. 76. §. 141. de Rep. VIII. p. 557, b. de Legg. III. p. 702, c. VII. p. 811, e. Cratyl. §. 106. §. 107. See also note, Lucian. IV. 379. and Arnold's Thucydides, I. 175.

177. σὺ δ' ἀλλὰ, *then, at least*. Infr. v. 943. σὺ δ' ἀλλὰ μοι σταλαγμὸν εἰρήνης ἔνα | εἰς τὸν καλαμίσκον ἐνστάλαξον τουτουί. Nub. 1369. σὺ δ' ἀλλὰ τούτων | λέξον τι τῶν νεωτέρων. Lys. 903. σὺ δ' ἀλλὰ κατακλίθηθι μετ' ἐμοῦ διὰ χρόνον.

176. ὅζουσι πίττης. After verbs of smelling or breathing, it is almost unnecessary to say that a genitive case is required. Nub. 50. ὅζων τρυγῶς, τρασιῶς. 398. ὦ μῶρε σὺ καὶ Κρονίων ὅζων. 1007. μίλακος ὅζων καὶ ἀπραγμοσύνης. Ecc. 648. σὺ δέ γ' ὅζοις ἂν καλαμίνθης. Eq. 1332. οὐ χοιρινῶν ὅζων, ἀλλὰ σπονδῶν. Lys. 616. ἤδη γὰρ ὅζειν ταδὶ μεζόνων καὶ πλειόνων | πραγμάτων μοι δοκεῖ. The two rival choruses in this play use this construction to signify the duties incumbent on their respective sexes, when about to engage in mortal combat.

Α. Χορ. ἀνδ. ἀλλὰ τὴν ἐξωμίδ' ἐκδυνάμεθ', ὡς τὸν ἄνδρα δεῖ
ἀνδρὸς ὅζειν εὐθύς, ἀλλ' οὐκ ἐντεθριώσθαι πρέπει. 662.

Χορ. γυν. ἀλλὰ χῆμεῖς, ὦ γυναῖκες, θάπτον ἐκδυνάμεθα,
ὡς ἂν ὅζωμεν γυναικῶν αὐτοδᾶξ ὥργισμένων. 686.

AM. σὺ δ' ἀλλὰ τασδὶ τὰς δεκέτεις γεῦσαι λαβών.

ΔΙ. ὄξουσι χαῦται πρέσβων εἰς τὰς πόλεις
ὀξύτατον, ὥσπερ διατριβῆς τῶν ξυμμάχων.

AM. ἀλλ' αὐταὶ γάρ σοι τριακοντούτιδες 180
κατὰ γῆν τε καὶ θάλατταν. ΔΙ. ὦ Διονύσια,

178. Let us first attend to the sense of these two verses, and next to the grammatical construction. Wieland translates the passage thus: *And these smell sour enough of ambassadors sent to confederate states, to complain of their delays.* (A ten years' truce, in short, was, in the worthy citizen's opinion, little more than space allowed for making new preparations for war.) Voss renders these verses more literally, *These also smell very sour of ambassadors sent to the neighbouring states, as they do of delays among the confederates.*

Ib. ὄξουσι—πρέσβων ὀξύτατον. Besides the genitive expressing that of which any thing smells or breathes, there is frequently added a neuter adjective, expressing the quality of the smell. Vesp. 38. ὄζει κάκιστον τοῦνύπνιον βύρσης σαπρᾶς. Eq. 892. βύρσης κάκιστον ὄζων. Th. 254. It must be remembered, that the best writers, when using this construction, express themselves by ὄζειν ἢ δὴ, ἢ διστον, and not by ὄζειν ἢ δέα, ἢ δέως, ἢ διστα. See Dobree, Porson's *Aristophanica*, p. 128. Other varieties of this construction will come under notice hereafter.

180. τριακοντούτιδες. Ἀναχωρήσαντες δὲ ἀπὸ Εὐβοίας οὐ πολλῷ ὕστερον σπονδὰς ἐποίησαντο πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμάχους τριακοντούτεϊς, ἀποδόντες Νίσαιαν καὶ Πηγὰς καὶ Τροιζήνα καὶ Ἀχαΐαν ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων. Thucyd. lib. I. §. 115. See also §. 87.

181. κατὰ γῆν τε καὶ θάλατταν. A common form in treaties. See Thucyd. V. 18, 47. In the same manner, but in different dialect, κῆ κάτα γᾶν κῆ κάτα θάλατταν, Orchom. Inscript. II. p. 279. Insc. Tanag. I. 303. Tanag. II. 306. καὶ κάγγᾶν καὶ κάτ' θάλατταν, Insc. Thebana, 310. καὶ κατὰ γᾶν καὶ κατὰ θάλασσαν, Decretum Actiacum, 282. Rose's Inscript. Græcæ.

Ib. θάλατταν. To the other differences which have been remarked, as existing between the tragic and comic writers, must now be added that of dialect. The former writers, following the ancient pronunciation, said θάλασσα; the latter, conforming to the newer and softer sound, wrote and said θάλαττα. The same opposition is observable in the use of such words as ἄρσῃν and ἄρρῃν, πνεύμων and πλεύμων, the first belonging to the buskin, the latter to the sock.

181. Διονύσια. The Dionysiac festivals have not a little exercised of late years the time and ingenuity of German scholars. I believe they may now be considered as four in number. 1. The feast of the vintage, more commonly termed, the lesser or rural Dionysia (τὰ κατ' ἀγρούς, or ἐν ἀγροῖς). This feast was celebrated in the month of December; a season apparently late, but not later,

αὐται μὲν ὄζουσ' ἀμβροσίας καὶ νέκταρος,

as a learned writer observes, than the vintage takes place in some of the vineyards which produce the Tokay wine, where the grapes are kept hanging till December, frozen and often covered with snow; and are then accounted to yield a wine very superior to that made in the preceding months of the same year. (Phil. Mus. I. 297.) 2. The feast of the wine-press. From the word *ληνός*, a wine-press, this festival derived the name of *Λήναια*; it was observed in the month *Ληναίων*, an old Ionic appellation, equivalent with the *Γαμηλιών* of the Attic, and the January of the English calendar. The place where the feast was celebrated in Athens, bore the name of *Λήναιον*, being part of that swampy ground which lay not far from the Acropolis, and which was commonly known by the name of the Marshes (*Λίμναι*). In this spot were found the oldest temple of Bacchus, and the theatre dedicated to him. 3. The feast of wine-broaching, or ^d wine-tasting. This festival was dedicated to the Nysean Bacchus; it was observed in February; and as flowers were then beginning to bloom, the three days appropriated to it bore collectively the name of Anthesteria. 4. The great spring festival, known severally by the names of *Διονύσια τὰ κατὰ δῶτυ*, *ἐν δῶτει* or *δῶτικὰ*, *Διονύσια μεγάλα*, or simply *Διονύσια*. This splendid festival, in which all the pomp of Athens was displayed, was dedicated to the Eleutherian Bacchus, and took place in the month of March. The seas being then open, strangers from all parts flocked to the celebration of it; more particularly from a desire to witness the new dramatic performances, which were generally reserved for this festival. For further information on this subject, see Passow in v. *Διονύσια*. Wachsmuth, tom. IV. 254. Ruhnck. Hesych. tom. II. p. 999. Wytt. Bibl. Crit. 2, 3. p. 51. Spalding Abhandl. der Berl. Akad. d. Wiss. Hist. Philol. Cl. 1804—11. p. 74. Boeckh. Princ. Trag. Gr. p. 204. Ath. Staats. II. p. 170. Kanngießer Kom. Bühne in Athen. p. 207, 245. Boeckh in den Abhdl. der Berl. Akad. d. W. Hist. Philol. Cl. 1816, 17. p. 70. The general results of these inquiries have been communicated to the English reader in the Philological Museum.

182. *ὄζουσ' ἀμβροσίας*. The sense of smelling is still more powerfully affected in the bystanders, when, instead of a temporary truce, the goddess of Peace herself, with her two companions, *Opora* and *Theoria*,—the one the representative of those sacred spectacles which took place with so much pomp and festivity among the ancient Greeks, and the other of that fruitfulness and plenteousness which are the general accompaniments of peace—are brought upon the stage. The following lines will serve to convey the poet's general ideas; but they in no way assume to themselves the character of accuracy of translation, or even of arrangement.

TRYG.

Ever lovely, ever dear,
How may I salute thine ear!

^d Wachsmuth, IV. 254.

καὶ μὴ ᾽πιτηρεῖν σιτί' ἡμερῶν τριῶν,

O what size of words may tell
Half the charms that in thee dwell !
In thy sight is joy and pleasure,
Without stint and without measure.
In thy breath is all that flings
Sense and thought of choicest things ;
Dropping odours—racy wine—
Fragrant spike and nard divine.

CHOR.

Pipe and lute and dance are there,
Tragic pomp and stately air :
With the Sophoclean strain,
When he's in his noblest vein,
And the daintier lays that please,
Falling from Euripides.

TRYG. (*interrupting.*)

Out upon thee, fie for shame !
Vex me not with such a name !
Half a pleader—half a bard—
How may such win *her* regard !

CHOR.

O she's joy and recreation,
Vintage in full operation,
Vat and cask in requisition,
Strainer making inquisition
In the new-press'd grape and wine,
What is foul and what is fine !
Round meantime the fleecy brood
Clamour for their fragrant food ;
Which by village dame or maid—
Bosom-laden—is convey'd.
Thus without ;—while all within
Marks the harvest's jovial din :
Hand to hand the goblets flying,
Or in sweet disorder lying ;
Serf and master, slave and free, }
Joining in the gladsome glee
Of a general jollity.
These and thousand blessings more
Peace hath ever yet in store.

Pax, 520—538.

183. σιτί' ἡμερῶν τριῶν. Grecian soldiers or seamen going on an expedition were commonly obliged to provide themselves with provisions for three days. Allusions to this custom, in its primary or in its metaphorical sense, are not unfrequent in our author. Pac. 312. ἔχοντας ἦκεν σιτί' ἡμερῶν τριῶν. 716. ὅσον ῥοφήσει ζωμὸν ἡμερῶν τριῶν. Eq. 1079. ἐγὼ ποριῶ καὶ τοῦτον (scil. μισθόν) ἡμερῶν τριῶν. Vesp. 243.

κὰν τῷ στόματι λέγουσι· βαῖν' ὅποι θέλεις.
ταύτας δέχομαι καὶ σπένδομαι κάκπιόμαι,
χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας.
ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγείς,
ἄξω τὰ κατ' ἀγροὺς εἰσιὼν Διονύσια.

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ἔχοντες ἡμερῶν ὄργην τριῶν. Thucyd. I. 48. Mitf. III. 31. So also the Jewish historian: ταῦτα τοῖς πεμπομένοις ἐντειλάμενοι, Γαλιλαίους διήγγειλα κελεύων εἰς τὴν ἐπιούσαν ἀναλαβόντας τὰ θπλα καὶ τριῶν ἡμερῶν τροφήν εἰς Γαβαρῶθ κόμην παραγενέσθαι πρὸς. με. Vita Josephi, §. 47.

184. ἐν τῷ στόματι, *with the mouth*. Compare Epist. ad Rom. x. 9. xv. 6.

185. δέχομαι. Herodot. I. 70. τούτων τε ὧν εἵνεκεν οἱ Λακεδαιμόνιοι τὴν συμμαχίην ἐδέξαντο.

Ib. σπένδομαι, *I make a libation, in token that I admit the covenant*. Lucian, IV. 257. καὶ μετ' οὐ πολὺ κήρυκας ἀποστείλαντες, νεκροὺς τε ἀνηροῦντο, καὶ περὶ φίλας διελέγοντο. ἡμῖν δὲ οὐκ ἐδόκει σπένδεσθαι. From this custom of libation made on an immolated victim, are derived two noble metaphorical applications in St. Paul, who had evidently surveyed the manners and the literature of the Greeks with no incurious eye: ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω, καὶ συγχαίρω πᾶσιν ὑμῖν. Philip. ii. 17. ἐγὼ γὰρ ἥδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε. 2 Tim. iv. 6.

Ib. ἐκπίομαι. Ἐκπίνειν, *to empty by drinking*, as was done after the libation had been made from the goblet. The language in the text is of course figurative. Pl. 737. Lys. 114. ἐκπίνειν. Nub. 712. ἐκπίνουσιν.

186. χαίρειν . . πολλά. Ran. 164. Pac. 718. Blomf. in Ag. v. 555. Monk in Hippol. 112. Lucian, III. 289. ἀλλ' ὁ θαυμαστός Πλάτων . . . τὸ μὲν χαίρειν (χαίρειν) κελεύει: where see the commentators.

187. πολέμου—ἀπαλλαγείς. Æsch. 29, 41. ἀπαλλαγῆναι τοῦ πολέμου. Isoc. 163, b. ἀπαλλαγέντες πολέμων καὶ κινδύνων καὶ ταραχῆς.

188. ἄξω—Διονύσια. Pac. 418. καὶ σοὶ τὰ μέγαλ' ἡμεῖς Παναθήναι' ἄξομεν. Thes. 835. ἐν τε ταῖς ἄλλαις ἑορταῖς αἰσιν ἡμεῖς ἡγομεν. Nub. 615. ὑμᾶς δ' οὐκ ἄγειν τὰς ἡμέρας | οὐδὲν ὀρθῶς. (The meaning seems less directed to the general irregularity of the Athenian calendar, than to the disorder introduced into days of religious solemnity.) Herodot. I. 147. εἰσὶ δὲ πάντες Ἴωνες, ὅσοι ἀπ' Ἀθηνῶν γεγόνασι, καὶ Ἀπατούρια ἄγουσι ὀρίην. III. 97. καὶ τῷ Διονύσῳ ἀνάγουσι τὰς ὁρτάς. IV. 108. καὶ τῷ Διονύσῳ τριετηρίδας ἀνάγουσι, καὶ βακχεύουσι. Add I. 148. II. 40, 48, 61. III. 79. IV. 76. VI. 138. Isæus, 70, 26. Xen. de Rep. Athen.* III. §. 8.

* In Theophrastus's "Clown" is found the following trait of character: καὶ εἰς ἔστυν καταβαίνων, ἐρωτῆσαι τὸν ἀπαντῶντα, πόσον ἦσαν αἱ διφθέραι καὶ τὸ τάραιχος· καὶ εἰ σήμερον ὁ ἀγὼν νομηνίαν ἔχει· καὶ εἰπεῖν εὐθὺς ὅτι βούλεται καταβάς ἀποκείρασθαι. Translate, with Politian, *si hodie ludus novilunium celebrat: the*

AM. ἐγὼ δὲ φευξοῦμαι γε τοὺς Ἀχαρνέας.

XO. τῇδε πᾶς ἔπου, δίωκε, καὶ τὸν ἄνδρα πυνθάνου 190
τῶν ὁδοιπόρων ἀπάντων· τῇ πόλει γὰρ ἄξιον
ξυλλαβεῖν τὸν ἄνδρα τοῦτον. ἀλλὰ μοι μηνύετε,
εἴτις οἶδ' ὅποι τέτραπται γῆς ὁ τὰς σπονδὰς φέρων.
ἐκπέφευγ', οἷχεται φροῦδος. οἷμοι τάλας τῶν ἐτῶν τῶν
ἐμῶν.

Ib. εἰσιών. "The word εἰσιών must refer to Dicæopolis's own house, where he means to make preparations for the festival. It must be supposed to be visible to the spectators; for there is no reason to imagine a change of scene: and the audience, who were not shocked at seeing Amphitheus return from Lacedæmon in the course of a few minutes after he had set out from Athens, would not be startled by the spectacle of the rural Dionysia celebrated on the same ground which had just been occupied by the popular assembly." Phil. Mus. II. 290.

190. In the structure of the comic trochaic tetrameter catalectic, the nice points of tragic verse are freely neglected. Neither the great division in the middle of the verse, as observed by the tragedians, nor the rules concerning those divisions which sometimes take place after the first dipodia, or before the final cretic, appear to have been regarded in the construction of the comic verse. Lines like the following occur in great abundance:

Nub. 599. πρῶτα μὲν χαίρειν Ἀθηναίοισι καὶ τοῖς ξυμμάχοις.

Ib. 580. ἄττ' ἂν ὑμεῖς | ἐξαμάρτη', ἐπὶ τὸ βέλτιον τρέπειν.

Ib. 568. πλείστα γὰρ θεῶν ἀπάντων ὠφελούσας | τὴν πόλιν.

Tate, p. 428.

Ib. τὸν ἄνδρα πυνθάνου τῶν ὁδοιπόρων. The expression πυνθάνεσθαι τί τις is far more common (Il. P. 408. Od. K. 537. Herodot. I. 111, 122.) than πυνθάνεσθαι τινά τις. See Passow in v.

191. ὁδοιπόρων. Il. Ω. 375. ὅς μοι τοιόνδ' ἤκεν ὁδοιπόρον ἀντιβολῆσαι. Dem. 439, 7. αὐτὸς δὲ θανμάσας ἐρέσθαι τινὰ τῶν ὁδοιπόρων τίς ἀνθρώπος ἐστι.

Ib. τῇ πόλει γὰρ ἄξιον. Compare Sup. v. 8. Lysias, 196, 11. ὥστ' ἄξιον ἦν ἐπὶ τῷδε τῷ τάφῳ τότε κείρασθαι τῇ Ἑλλάδι καὶ πενθῆσαι τοὺς ἐνθάδε κειμένους: and Od. Θ. 405. πολέος δὲ οἱ ἄξιον ἔσται.

193. ὅποι γῆς. Ran. 47. ποῖ γῆς ἀπεδήμεις; Id. 85. ποῖ γῆς ὁ τλήμων; Pl. 605. εἶμι δὲ ποῖ γῆς;

194. "Hexametros (Pæonicos) esse Aristoph. Acharn. 210.

ἐκπέφευγ', οἷχεται, κ. τ. λ.

arguit ultima vocis φορτίον ante sequentem ἡκολούθουν producta.

mark of rusticity consists in the clown divesting himself of his beard, not according to its growth, inconvenience, or unseemliness, but as it happens to be a holiday or otherwise. See Hottinger.

σπονδοφόρος οὗτος, ὑπ' ἐμοῦ τότε διωκόμενος
 ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίζατο·
 νῦν δ' ἐπειδὴ στερρὸν ἤδη τοῦμὸν ἀντικλήμιον,
 καὶ παλαιῶ Λακρατίδῃ τὸ σκέλος βαρύνεται,
 οἶχεται. διωκτέος δέ· μὴ γὰρ ἐγχάνῃ ποτὲ,
 μηδέ περ γέροντας ὄντας ἐκφυγῶν Ἀχαρνέας.

200

πέντ' ἐπὶ πεντήκοντα πόδας πήδησε Φαῦλλος,
 δίσκευσεν δ' ἑκατὸν πέντ' ἀπολειπομένων.

His name occurs again Vesp. 1206.

Ib. φαῦλως, *easily*. Lys. 566. Thes. 711. and elsewhere.

197. ὁ σπονδοφόρος. Æsch. 45, 38. 46, 2. Properly the person who brings the sacred libation or drink offering; but more commonly the person who brings proposals for reconciliation, cessation of hostilities, or peace.

198. ἂν ἀπεπλίζατο. *Ἄν, exerting a potential power over the first aorist, occurs also Eccl. 134. τοιαῦτ' ἂν ἡμᾶς εἰργάσω | κακέϊ. Lys. 258. ἐπεὶ τίς ἂν ποτ' ἤλπισ', ὃ Στυμμόδωρ', ἀκούσαι. A double ἂν with a first aorist occurs Nub. 977. ἡλείψατο δ' ἂν τοῦμφαλοῦ οὐδεὶς παῖς ὑπέερεθεν τότε ἂν.

Ib. ἀπεπλίζατο, *to step off*. The poet, says Elmsley, refers to the Homeric word πλίσσονται, which in the Odyssey (z. 318.) is applied to the stepping of mules: εὖ δὲ πλίσσονται πόδεσσιν.

199. νῦν—ἤδη. Νῦν and ποτὲ are often joined with ἤδη, the first to denote a less distant, the second a more remote time. Pl. 316. ἀλλ' εἰα νῦν τῶν σκωμμάτων ἀπαλλαγέντες ἤδη | ὑμεῖς ἐπ' ἀλλ' εἶδος τρέπεσθ'. Nub. 295. καὶ θέμις ἐστίν, νυνὶ γ' ἤδη, καὶ μὴ θέμις ἐστί. Lysias, 113, 28. γινώσκω δὲ νῦν ἤδη καὶ πάλα ζητούντας πρόφασιν.

Ib. στερρόν. Nub. 420. ψυχῆς στερρᾶς. Eurip. Supp. 711. στερρόν δόρυ. Plat. in Phæd. §. 108. τὰ μὲν ὅσα ἐστὶ στερρᾶ. Theæt. §. 14. Protag. §. 31. de Rep. I. 348, e. VII. 528, a.

200. Λακράτιδῃ. Lacratides, a former Archon of Athens. The Chorus, by assuming his name to themselves, assume also his age. The insertion of a choriambus in the middle of a tetrameter trochaic verse, though viewed with an unfavourable eye by Bentley and Elmsley, appears to have been no absolute phenomenon in Greek metre. Aristoph. Pac. 1154. μυρρίνας τ' αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων. Add Archilochus: τοῖος ἀνθρώποισι θυμὸς, Γλαῦκε, Λεπτίρεω παῖ. Stob. Ecl. ed. Heeren. I. p. 38. Solon: ἀσκόδ' ὕστερον δεδάραται, κάπιτετριφθαί γένος. Græci Min. Gaisf. tom. I. p. 341. Examples occurring in a dimeter trochaic verse will be pointed out hereafter.

201. ἐγχαίνειν, *to laugh with the mouth wide open*. Nub. 1436. μάτην ἐμοὶ κεκαύσεται, σὺ δ' ἐγχανὼν τεθνήξεις. Eq. 1313. οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ πόλει. μὴ ἐγχάνῃ, (so the passage is read by Bekker, Dindorf, and Elmsley in Cæd. Tyr. p. 56.) *let him not boast*. PASSOW.

ὅστις, ὦ Ζεῦ πάτερ καὶ θεοὶ, τοῖσιν ἐχθροῖσιν ἐσπείσατο,
οἷσι παρ' ἐμοῦ πόλεμος ἐχθοδοπὸς αὔξεται τῶν ἐμῶν
χωρίων·

κούκ ἀνήσω πρὶν ἂν σχοῖνος αὐτοῖσιν ἀντεμπαγῶ 205
ὀξύς, ὀδυνηρός, * * * ἐπίκωπος, ἵνα
μήποτε πατῶσιν ἔτι τὰς ἐμὰς ἀμπέλους.

ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλλήναδε,
καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὐρεθῇ ποτέ·

204. παρ' ἐμοῦ, *on my part*. Cf. Thes. 1170. Av. 692. Vesp. 56.
Ib. χωρίων, *farms*. Pac. 562, 1146. Eq. 1077. Nub. 1123. Vesp.
850. ἐνεκα is to be understood.

205. σχοῖνος. Of bulrushes there were various sorts; ὀλόσχωμος, ὀξύσχωμος, μελαγκρανὶς, ἀρωματικὴ, μυρεψικὴ, &c. The second, or sharp-pointed rush, (*schoenus mucronatus*, in Sibthorp's *Flora Græca*, tab. 43.) is the one here intended.

206. ὀδυνηρός. This adjective occurs in a fine passage of the Pindaric writings, where the poet describes the pains which assail the envious, who, weighing their own advantages with those of their neighbours, find the latter preponderate in the scale.

ἀλλ' οὐ-

δὲ ταῦτα νόον λαίνει φθονερῶν. στάθμας

δέ τινος ἐλκόμενος

περισσῶς, ἐνέπαξεν ἔλ-

κος ὀδυνηρὸν ἐν πρόσθε καρδίᾳ,

πρὶν ὅσα φροντίδι μηχανῶνται τυχεῖν. Pyth. II. 165—170.

Ib. ἐπίκωπος, *to the hilt, or through and through, like a sword*. Schneider.

208. βλέπειν Βαλλήναδε, *to look Ballene-wards*. The expression appears to belong to a class of phrases in which Aristophanes is fond of indulging. Such are βλέπειν τὸ δεινόν, Ran. 593. ταυρηδόν, 804. μανικόν, Pl. 424. κλέπτειν, Vesp. 900. ὀρίανον, Ran. 603. ὑπό-τριμμα, Eccl. 291. πυρρίχην, Av. 1169. αἰκίαν, 1671. κάρδαμα, Vesp. 455. σκύτη, 643. νᾶπυ, Eq. 631. ὀστρακίνδα, 855. ὀπὸν, Pac. 1184.

Ib. Βαλλήναδε for Παλλήναδε. By this change of a letter, the punster gains an allusion to the verb βάλλειν, *to pelt with stones*. Pallene itself was a burgh not far from Acharnæ, (Kruse's *Hellas*, II. 290.) probably occupying, as Col. Leake observes, some part of the opening between the Pentelic mountain and the northern end of Hy-mettus. Pallene is known in history from a circumstance related by Herodotus, I. 62, 63. See also Leake's *Demi of Attica*, p. 29.

209. γῆν πρὸ γῆς. Æsch. *Prom. Vinc.* 703. γῆν πρὸ γῆς ἐλαύνομαι. (see Blomfield.) Luc. V. 106. γῆν πρὸ γῆς ἐλαύνεσθαι. The preposition πρὸ in these instances seems to imply *for, in place of*. Herodot. VII. 3. οὔτε δίκαιον ἄλλον τινὰ τὸ γέρας ἔχειν πρὸ ἑαυτοῦ.

ὥς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις. 210

ΔΙ. εὐφημεῖτε, εὐφημεῖτε.

ΧΟ. σίγα πᾶς. ἡκούσατ', ἄνδρες, ἄρα τῆς εὐφημίας ;
οὗτος αὐτός ἐστιν ὃν ζητοῦμεν· ἀλλὰ δεῦρο πᾶς
ἐκποδών· θύσων γὰρ ἀνὴρ, ὥς ἔοικ', ἐξέρχεται.

ΔΙ. εὐφημεῖτε, εὐφημεῖτε. 215

προϊτῶς τὸ πρόσθεν ὀλίγον ἢ κανηφόρος·

ΜΗ. κατὰθου τὸ κανοῦν, ὦ θύγατερ, ἵν' ἀπαρξώμεθα.

210. βάλλων—ἐμπλήμην. Vesp. 601. ἐμπλησο λέγων. Eurip. Hippol. 660. μισῶν δ' οὐκ ἐμπλησθήσομαι | γυναῖκας.

211. εὐφημεῖν, to utter words of good omen, and (that words of ill omen may not escape) to observe a reverential silence. Passow. εὐφημεῖτε, silence! attention! Cf. Ran. 356. Eq. 1317. Pac. 96, 433. Thes. 301.

212. εὐφημίας, the order for silence. Passow.

214. ἐκποδών, out of the way. Pac. 1264. χωρῶμεν, ὦ 'ταν, ἐκποδών. Vesp. 1340. οὐκ ἔπιτε γάρ; ποῦ 'σθ' Ἡλιαστής; ἐκποδών. See also Blomfield's Gloss. in Prom. Vinc. p. 145. in Choeph. 112.

Ib. ἀνὴρ, crasis for ὁ ἀνὴρ. The same crasis occurs, or rather ought to occur, (referring to Brunck's edition,) Lys. 221, 222, 514. Thes. 446, 495. Nub. 1031. Ecc. 62, 204. Eq. 758. Vesp. 207, 269, 918. To this crasis, which often has so much effect on the metres of Aristophanes, belong also such words as ἀρχων, Vesp. 304. ἀγών, 532. ἀναξ, 820. ἀλετριβάνας, Pac. 269, 282. ἀθμονεύς, 919. ἀνθρωπος, Thes. 2. ἀδελφός, 405. ἀναφλύστιος, Ran. 427. ἡν-θρῶπος, Lys. 936. ἀχραδούσιος, Ecc. 362. So in the Sigeian Inscription occur the words *Ἡαισῶπος καὶ Ἡαδελφοί*, (articulus sub. cum sua voce in unam syllabam coalescit. Rose,) and in the Inscriptio Deliacæ, οὐ (leg. τοῦ) αὐτοῦ λίθου εἰμι ἀνδρίας (sc. ὁ ἀνδρίας) καὶ τὸ σφέλας. Rose, p. 52.

Ib. ὥς ἔοικε. Compare Pl. 1017, 1048. Av. 265. Vesp. 1415. Eccl. 146. Pl. 826. τῶν χρηστῶν τις, ὥς ἔοικας, εἰ. Eurip. Med. ὅχλον παρέξεις, ὥς ἔοικας, ὦ γύναι. Soph. Electr. 516. ἀνεμένη μὲν, ὥς ἔοικας, αὐ στρέφει. Eurip. Herac. 681. ὥς ἔοιγμεν. (where see Elmsley.) Herodot. I. 155. οὐ παύσονται Λυδοὶ, ὥς οἴκασι, πρήγματα παρ-έχοντες. III. 143.

216. ἡ κανήφορος. At the feasts of Minerva, Juno, Bacchus, &c. it was customary for the young women of Athens to walk in solemn procession, bearing on their heads baskets, filled with things pertaining to the sacrifices. To keep them from the heat, an umbrella (Av. 1550.) was held over their heads. These processionists were favourite subjects for representation with the Greek sculptors. See Müller's Handbuch der Archäol. der Kunst. 590—592.

217. κανοῦν. A basket made of reed, earth, or more costly ma-

ΘΥ. ὦ μήτερ, ἀνάδος δεῦρο τὴν ἐτήρησιν,
ὣ' ἔτνος καταχέω τοῦλατῆρος τουτουί.

ΔΙ. καὶ μὴν καλόν γ' ἔστ', ὦ Διόνυσε δέσποτα, 220
κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμέ

terials, and containing various articles used for sacrificial purposes, such as certain cakes, fruits, the holy fillet, and the sacrificial knife. Hence the phrase ἐνήρκεται τὰ κανᾶ is equivalent to *the sacrifice is begun*. In the comedy of the Birds, the two citizens, who have expatriated themselves, religiously include the sacred basket in their small inventory. *Av.* 42. κανοῦν δ' ἔχοντε καὶ χύτραν καὶ μυρρίνας | πλανώμεθα ζητοῦντες τόπον ἀπράγμονα, | ὅπου καθιδρυσθέντε διαγνοίμεθ' ἄν. *Pac.* 947. τὸ κανοῦν πάρεστ' ὅλως ἔχον καὶ στέμμα καὶ μάχαιραν. *Ib.* 956. ἄγε δὴ, τὸ κανοῦν λαβὼν σὺ καὶ τὴν χέρνιβα | περίβητι τὸν βωμὸν ταχέως ἐπιδίξια. Compare *Od.* Γ. 442. Δ. 761.

Ib. ἀπάρχεσθαι, *to make a beginning*. In sacrificial rites, to offer the firstlings of any thing, or a part of the whole. In Homer, animal sacrifice is always begun by cutting off the hair on the victim's forehead, and throwing it into the fire. *Il.* Τ. 254. *Od.* Γ. 446. Ξ. 421. *Aristoph.* *Pac.* 1056. ἄγε νῦν ἀπάρχου, κῆρα δὸς τὰπάρργματα.

218. ἐτήρησις (ἀρύω, ἔτνος), a spoon for stirring and ladling out the ἔτνος.

219. ἔτνος, any thing boiled into a thick half liquid substance, and more particularly peas and beans; *brenvis*. The ἔτνος seems to have been poured on a long cake, called ἐλάτηρ, which was then laid upon the altar.

Ib. καταχέω τοῦλατῆρος. *Thes.* 487. καταχέασα τοῦ στροφέως ὕδωρ. *Eq.* 1091. τοῦ δήμου καταχεῖν . . πλουθυγίαν.

Ib. τοῦλατῆρος. *Eq.* 1181. ἡ Γοργολόφα σ' ἐκέλευε τουτουί φαγεῖν ἐλατῆρος.

220. καὶ μὴν, *and truly, and moreover*. *Homer.* *Od.* Δ. 581. καὶ μὴν Τάνταλον εἰσεῖδον. *Vesp.* 737. καὶ μὴν θρέψω γ' αὐτὸν παρέχων | ὅσα πρεσβύτη ξύμφορα. 548. καὶ μὴν εὐθύς γ' ἀπὸ βαλβίδων περὶ τῆς ἀρχῆς ἀποδείξω | τῆς ἡμετέρας ὡς οὐδεμιᾶς ἦττων ἐστὶν βασιλείας. *Nub.* 1036. καὶ μὴν πάλαι γ' ἐπνιγόμεν τὰ σπλάγχνα. The γε found in connexion with these particles, but separated from them by another word, has no influence on the signification of the particles themselves, but only serves to give emphasis to the word after which it stands. *Matth.* *Gr.* Γ. 5. 605. To the present instance of καὶ μὴν—γε, add *Eq.* 624. *Nub.* 4, 1036, 1186, 1414, 1441. *Pl.* 93, 380. *Eccl.* 523. *Lys.* 131, 355. *Pac.* 369. *Ran.* 106, 907, 1249.

Ib. καλόν. On the quantity of this word some remarks will be made hereafter.

Ib. ἔστ'. After this word *Brunck* and *Elmsley* place a full stop; *Bekker* and *Dindorf* a comma.

221. πομπήν. The *Dionysiac* festivals could not to the lively Greek be otherwise than full of the most joyous reminiscences. The merry trial of skill on the oiled leather bags (ἀσκάλια), the

πεμφαντα, καὶ θύσαντα μετὰ τῶν οἰκετῶν,
ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροὺς Διονύσια,
στρατιᾶς ἀπαλλαχθέντα· τὰς σπονδὰς δέ μοι

privileged taunt and 'banter, the wild shout, the dithyrambic hymn, the revelry by day, and serenade by night (κῶμος), all rose in succession to his remembrance. But to either sex the processions to and from the place of sacrifice or banquet, must have been among the first of their attractions. The seclusion to which the Athenian females were in general so strictly doomed was now for a moment broken, and an opportunity allowed of displaying the attractions of their wardrobes and their persons. Young and old had apparently a part in these proceedings. To the first were entrusted the sacred baskets, which were borne upon the head, and contained the mystic or sacrificial appurtenances of the ceremony: others were seen with strings of figs around their necks, or baskets of the same fruit in their hands. The older females figured as Thyades or Bacchantes; their dress the skins of panthers or of fawns, the sacred thyrsus in their hands, and their hair and persons profusely ornamented with ivy. In some part of the procession was exhibited the mystic fan, an oblong basket borne upon the back, and containing, besides the earliest fruits of the season, an image of Bacchus. Whether the state or the separate burgh provided the entertainment, a rich display of gold and silver ornamented vessels (πομπεία) formed a conspicuous part of the ceremony. If to all this we add masked groups of Satyrs and Sileni, with the god Pan at their head, and men drest in female garb, imitating the actions of drunkards, and bearing aloft the peculiar emblems of the Phallic worship, we shall have a general idea of the gaiety, the splendour, the tumult, and licentiousness of a Dionysiac festival.

222. πομπήν—πέμφαντα. Ἀν. 849. τὸν ἱερέα πέμφοντα τὴν πομπήν καλῶ. Eccl. 756. Ἰέρωνι τῷ κήρυκι πομπήν πέμπετε. Herodot. V. 56. Dem. 522, 4. πομπεῦσαι τὴν τοῦ Διονύσου πομπήν. 47, 9. οὐχ ἔχειρο-

† That much mirth of this kind should have taken place during a Dionysiac festival, is not only in the nature of things, but is countenanced by an interesting extract in Villosion's Anecd. Gr. p. 178. Wachsmuth, (IV. 253.) by terming these sallies ἐξ ἀμύτης σκώμματα, appears to have confounded them with what took place during the Eleusinian mysteries. The same writer, if I remember rightly, compares one of these processions with that which takes place in the Roman catholic church in honour of the Corpus Christi. These latter are characterized, I have reason to believe, by no external licentiousness; but if the 'Historia del famoso Predicador Fray Gerundio de Campazos' be not a highly coloured satire, the sermon which takes place in *Spanish* pulpits on such occasions must be as prodigal of personal allusion, and as provocative of mirth, as any of the σκώμματα ἐξ ἀμύτης which Wachsmuth supposes to have taken place at the Dionysiac festivals. See the fourth volume of that amusing novel, only inferior to Don Quixote in wit and pungent satire.

‡ These skins served to remind the wearers of the wild and uncivilized life from which religious ceremonies and mysteries had reclaimed them: hence the formula so often in the mouths of the initiated: ἐφυγον κακὸν, εὗρον ἀμεινον.

καλῶς ξυνενεγκεῖν τὰς τριακοντούτιδας.

225

ΜΗ. ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλῶς οἴσεις, βλέπουσα θυμβροφάγον.

τονεῖτε δὲ ἐξ ὑμῶν αὐτῶν δέκα ταξιάρχους καὶ στρατηγούς καὶ φυλάρχους καὶ ἱππάρχους δύο; τί οὖν οὗτοι ποιούσιν; πλὴν ἐνὸς ἀνδρὸς, ὃν ἂν ἐκπέμψητε ἐπὶ τὸν πόλεμον, οἱ λοιποὶ τὰς πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ἱεροποιῶν. *Lysias*, 137, 22.

223. τυχερῶς. *Theo.* 304. πολυωφελῶς μὲν πόλει τῇ Ἀθηναίων, τυχερῶς δ' ἡμῖν αὐταῖς.

225. ξυνενεγκεῖν, *to be of service to.* *Herodot.* VIII. 87. τὸ καὶ συνήναικε ποιησάσθ. IX. 37. οὐ μόντοι γε ἐς τέλος οἱ συνήναικε τὸ ἔχθος τὸ ἐς Λακεδαιμονίους συγκεκυρημένον. *Eurip.* *Iph. Aul.* 724. συνετέγκαι δ' ὁμως. (see *Markland.*) *Dem.* 130, 20. ὃ τι δ' ὑμῖν δόξει, τοῦτ', ὦ πάντες θεοί, συνετέγκοι.

Ib. For the infinitive supply εἶχομαι or δός. To the examples which will occur in the course of this play, add *Ran.* 886. Δήμητερ, ἡ θρέψασα τὴν ἐμὴν φρένα, | εἶναι με τῶν σῶν ἄξιον μυστηρίων. 892. Αἰθῆρ, ἐμὸν βόσκημα, καὶ γλώσσης στρόφιγξ, | καὶ ξύνεσι καὶ μυκτῆρες ὄσφρα-τήριοι, | ὁρθῶς μ' ἐλέγχειν, ὧν ἂν ἅπτωμαι λόγων. *Th.* 286. δέσποινα πολυτίμητε Δήμητερ φίλη, | καὶ Περσέφαττα, πολλὰ πολλάκις μέ σοι | θύειν ἔχουσιν. *Pac.* 441. ὅστις δὲ πόλεμον μᾶλλον εἶναι βούλεται | μηδέποτε παύσασθ αὐτὸν, ὦ Διόνυσ' ἀναξ, | ἐκ τῶν ὀλεκράνων ἀκίδας ἐξαιρούμενον.

226. ἄγ'—ὅπως—οἴσεις. *Nub.* 489. ἄγε νῦν, ὅπως, . . . εὐθὺς ὑφάρ-πάσεις. *Eccl.* 149. ἄγε νῦν ὅπως καλῶς εἶρεῖς. *Eq.* 1011. ἄγε νῦν, ὅπως αὐτοὺς ἀναγνώσσεθέ μοι.

Ib. καοῦν. The nature of this vessel having been already explained and illustrated from Aristophanes, the editor may be permitted to refer to two passages in ancient oratory, in which this word bears a conspicuous part. The first is in that striking address which Æschines makes to the Amphyctionic council, when denouncing the impious Amphisæans; the second, in a noble reflection with which Demosthenes closes a strain of the most powerful and indignant eloquence, directed against certain persons, who in the management of this and other sacred vessels, which when belonging to the state were equally distinguished for the costliness of the material, and the beauty of the workmanship, had contrived to enrich themselves at the expense of the public. *Æsch.* c. *Ctes.* 70, 30. *Dem.* c. *Tim.* 758, 11. *Androt.* 618, 7.

Ib. καλῶς καλῶς. *Eccl.* 730. See also *Elmsley's Med.* p. 202.

227. βλέπουσα θυμβροφάγον. This formula having been already illustrated from Aristophanes himself, a few instances are added from the tragic writers. *Æsch.* *Sept. c. Theb.* φόβον βλέπων. *Eurip.* *Ion.* 1282. ἀναβλέπων φονίαν φλόγα. *Alcest.* 789. σεμνὸν καὶ πεφροντιστὸς βλέπων. *Cycl.* 554. καλὸν βλέπω. The origin of the phrase is to be found in Homer and Hesiod. *Il.* B. 269. Γ. 342. *Clyp.* *Herc.* vv. 160, 236, 243, 426, 430, 445. A fragment of Pherecrates will shew the excess to which this kind of language was carried:

πρόβαινε, κἄν τῷχλῳ φυλάττεσθαι σφόδρα,
μή τις λαθὼν σου περιτράγῃ τὰ χρυσία.

ὃ μαλάχας μὲν ἐξερῶν
ἀναπνέων δ' ὑάκινθον,
καὶ μελιώτινον λαλῶν,
καὶ ῥόδα προσσεσηρῶς·
ὃ φιλῶν μὲν ἀμάρακον,
προσκινῶν δὲ σέλινα,
[γελῶν δ' ἱπποσέλινα]
καὶ κοσμοσάνδαλα βαίνων.

Athen. lib. XV. 685. Gaisford's Heph. 354.

Ib. *θυμβροφέγον*. Like an eater of the herb *savoury*. For an account of this bitter herb, (the *satureia hortensis* of Linnæus,) Schneider refers to Dioscor. III. 45. Pliny, XIX. 8. How the eaters of *savoury* were accustomed to look, the Scholiast leaves very largely to the discretion of his readers, as his explanations run through the opposite extremes of *wild* and *soft*, *stern* and *cheerful*. On many accounts the serious epithet seems here the most appropriate.

229. *μή τις*—*περιτράγῃ*. *Περιτρώγειν*, to *gnaw all round*; metaph. to *filch*. Depredations were very likely to occur in the crowds which these religious processions naturally brought together: but I rather suspect, with Schutz, that a side blow is also intended for those culprits who it appears used to haunt about the stage. Pac. 730. *ὡς εἰώθασι μάλιστα | περὶ τὰς σκηνὰς πλείστοι κλέπται κυπτάζειν καὶ κακοποιεῖν*.

Ib. *τὰ χρυσία*. The multiplicity of golden ornaments worn by young females in ancient times, has been illustrated by Porson (Hecub. 150.) from Homer, Il. B. 872. *ὅς καὶ χρυσὸν ἔχων πολεμόνδ' ἰεν, ἥντε κούρη*. Arist. Av. 571. *ὅσον δ' ἔχει τὸν χρυσὸν, ὥσπερ παρθένος*. See also a lively narrative in Plautus's *Curculio*, act. II. sc. 3. That the bearers of the sacred baskets were more than usually profuse of finery and golden decorations, may be inferred from one or two other passages of Aristophanes. Thus in the mock procession in the *Ecclesiazusæ*:

χώρει σὺ δεῦρο, κινὰχ' ἄρα καλὴ καλῶς,
τῶν χρημάτων θύραζε πρώτη τῶν ἐμῶν,
ὅπως ἂν ἐντετριμμένη κληφορῇς. Eccl. 730.

Χορὸς Γυναικῶν.
στρωμάτων δὲ ποικίλων, καὶ
χλανιδίων, καὶ ξυστίδων καὶ
χρυσίων, ὅσ' ἐστὶν ἐμοί,
οὐ φθόνος ἔνεστί μοι
πᾶσι παρέχειν φέρειν
τοῖς παισιν, ὅπῃ τε θυγά-
τηρ τινὶ κληφορῇ.

Lysistr. 1189—1194.

Δι. ἐγὰ δ' ἀκολουθῶν ἄσομαι τὸ φαλλικόν·

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230. ἄσομαι. For examples of Attic verbs, wanting a future active, see Monk's *Alcest.* p. 21.

Ib. τὸ φαλλικόν, *the phallic hymn*. This is not the place to enter into long details on a branch of Grecian and Egyptian worship, which, however, whether considered in its antiquity or its prevalence, cannot be viewed with indifference by those who wish to trace the current of the human mind in the most important of all its relations, that which it holds with the supreme Being himself. That the Phallic worship, revolting and degrading as it appears to us, originated in views of external nature, there can be little doubt. Under all the varieties and modifications of ancient mythologies, arising from a number of causes, still in the greatest of them, the Assyrian, the Egyptian, the Hellenic, and perhaps the Indian, three leading ideas are found too predominant to be ever mistaken. What is the first of these? It is Earth, under the image of maternity, and containing within its bosom that precious grain, and those metals scarcely less precious, the discovery or application of which seems to have been the great benefit for which the inventors of ancient mysteries claimed the attention and gratitude of their adepts. Above this mother earth (Isis, ^hCeres, Venus-Urania) was seen stretched the superincumbent heaven, embracing as it were the smiling plains below, and from its prolific showers and genial heat claiming to itself the name and characteristics of manhood, lordship, and pater-nity (Uranus, Adonis, Osiris). Out of this mysterious union arose a third principle, joyous or gloomy according to circumstances. Sometimes it is exhibited as a single person, (Horus, Adonis, Iacchus,) combining in himself the compound ideas of dissolution and reproduction; at other times it resolves itself, now into the organic representation of general fruitfulness, now into the furious Typhon or gloomy Pluto, images of storm, violence, desolation, death. That the joyous feeling should have exhibited itself in imagery, from which the dignity and purity of modern ideas alike recoil, will be no surprise to those who know how deeply the principle of cautious fear (δεισιδαιμονία) entered into the ancient religions, and the consequent dread that prevailed lest any of those gifts should appear to pass unacknowledged, (Il. Γ. 65.) of which the gods were indeed the dispensers, but the enjoyments arising from which seemed occasionally to awaken a sensation of envy (Herodotus, III. 40.) even in those who bestowed them. Out of mixed feelings like these most probably arose that species of worship among the ancients, which at first sight appears so strange to modern eyes. But, plausible, and even satisfactory, as such explanations might appear to superficial minds, were they such as could justify those on whom fell the responsibility of public morals—the legislator and the magistrate—in admitting these exhibitions as a portion of the national worship? They must have been indeed unfit for their high offices,

σὺ δ', ὦ γύναι, θεῶ μ' ἀπὸ τοῦ τέγους. πρόβα.

if they did not recognise in them, sooner or later, the necessary causes of a deep depravation of the public manners, and consequently offer a strong and determined resistance to their observance. That such an opposition was offered to the introduction of the Bacchic rites among the Romans, we know from historic evidence; and, from traditionary and scenic tales (Eurip. in *Bacchis*), it is most probable that a similar resistance was made by better minds in Greece to these fanatic orgies, on their first introduction from the polluted shores of Egypt or Phœnicia. (Herodot. II. 49. Diod. Sic. lib. I. §. 22, 88, &c.) The worse opinion, however, prevailed; and in the popular triumph over their rulers may perhaps be found the origin of those epithets of Bacchus, Ἐλευθέριος, Ἐλευθερεὺς, Λύσιος, Λυσεὺς, in which Welcker, I believe, was the first to trace, not the common idea of a release from care and grief, but emancipation from some political restraint and control. To perpetuate a religious or political triumph by the establishment of a national song or ^khymn, was one of those means of securing an object, the wisdom of which it has not been left for modern statesmen to discover. Those who wish to prosecute this subject further, may consult M. Ouvaroff's *Treatise on the Eleusinian Mysteries*, Saint Croix's "*Mystères du Paganisme*" (lately re-edited, with much accuracy of erudition, by M. de Sacy), and Creuzer's "*Symbolik und Mythologie der alten Völker.*"

231. ἀπὸ τοῦ τέγους. To keep the public streets as clear as possible during these interesting, and often magnificent processions, a great part of the spectators, and more particularly females, resorted to the upper parts of their houses. Some religious observances of the women appear to have been celebrated entirely on the roofs of houses. (Hence Aristophanes, in his *Lysistrata*, takes an opportunity of adverting to the ill omens under which the expedition to Sicily in subsequent years took place, and of holding up to ¹indignation the author of that fatal measure.

ΠΡΟΒΟΥΛΟΣ.

ἀρ' ἐξέλαμψε τῶν γυναικῶν ἡ τρυφή
χῶ τυμπανισμὸς χοῖ πικνοὶ Σαβάζιοι,

¹ See the vigorous and indignant speech of Posthumus, in Tit. Liv. lib. XXXIX. c. 15, 16. See also some noble reflections on the subject by M. de St. Croix (*Myst. du Pagan. II. 67, 70*); by M. de Sacy (ib. I. 372); and by the author of the *Ézour-Védam. t. II. l. 6. c. 5*.

^k So in Nonnus, when the third Bacchus is consigned to the priestesses of Eleusis—in other words, when some portion of the Bacchic worship was united with that of Ceres—a new hymn is composed for the occasion:

θυηπολλὰς δὲ Λυαίῃ
ὀψιγόνῃ στήσαντο καὶ ἀρχηγόνῃ Διονύσῃ,
καὶ τριτάτῃ νέον ὕμνον ἐπεσμαρτάγησαν Ἰδκχφ. Dionys. lib. 48.

¹ The public, however, wanted no stimulant on the occasion; χαλεποὶ γὰρ ἦσαν τοῖς ξυμπροθυμηθεῖσι τῶν ῥητόρων τὸν ἔκπλου, ὥσπερ οὐκ αὐτοὶ ψηφισάμενοι. Thucyd. VIII. 1.

Φαλῆς, ἐταῖρε Βακχίου,
 ἔκτω σ' ἔτει προσεῖπον, ἐς
 τὸν δῆμον ἐλθὼν ἄσμενος,
 σπονδὰς ποιησάμενος ἑμὰν-
 τῶ, πραγμάτων τε καὶ μαχῶν

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ὁ τ' Ἀδωνιασμός οὗτος οὐπὶ τῶν τεγῶν,
 οὐ γ' ὧ ποτ' ὦν ἤκουον ἐν τῇ κλησίᾳ;
 ἔλεγεν δ' ὁ μὴ ᾠραῖσι μὲν Δημόστρατος
 ἔλεγεν ὀπλίτας καταλέγειν Ζακυνθίων·
 ἡ δ' ὑποπεπωκυῖ, ἡ γυνὴ πὶ τοῦ τέγουσ,
 "κόπτεσθ' Ἀδωνιν," φησὶν· ὁ δ' ἐβιάζετο
 ὁ θεοῖσιν ἐχθρὸς καὶ μαρὸς Χολοζύγης.
 τοιαῦτ' ἀπ' αὐτῶν ἐστὶν ἀκολαστάσματα. Lysistr. 387—398.)

232. Φαλῆς. The name of Phanes, as connected with the Phallic worship is well known (Damascius de Princip. fragm. 13. ap. Jo. Christ. Wolf, Anecd. t. IV. p. 252. Nonn. ad Greg. Naz. Orat. I. in Julian. §. 78. p. 154. Eschenbach, not. ad v. 15. Orph. Argon. p. 258. Auson. Epig. 29): that of Phales has eluded the inquiries of the commentators. Considering how much of impurity must have flowed into Greece from Phœnicia as well as Egypt, (Herodot. II. 49.) it is not wholly impossible that the name (see Gesenius in v. 177) legitimately brings us to that solemn denunciation, which ought to be the practical conclusion of all modern speculation on such subjects: "And ye shall not walk in the manners of the nations which I cast out before you; for they committed all these things, and therefore I abhorred them." Levit. xx. 23.

233. ἔκτω—ἔτει. Matthiæ, §. 405.

234. ἐλθὼν. Schutz, that the unity of place may not be disturbed, considers this procession, and celebration of the rural Dionysia, as taking place in Athens. He accordingly translates ἐλθὼν *revertens*, not *reversus*. The author of the article in the Philological Museum, to which reference has been more than once already made, considers the festival as taking place in the demus or burgh of Dicæopolis. After the achievement of Amphitheus in the first scene, we certainly need not be fastidious as to any observation of time or space in the present drama. The author appears determined on annihilating both; and if he made his auditors happy thereby, it will be the wisest course not to damp our enjoyment of the piece by unnecessary scruples on the matter. One thing only seems clear, that the exhibition of the Acharnenses took place at the Lenæan festival: to gratify an audience long 'in crowded city pent,' the poet appears to have forestalled one Dionysiac festival, and to have gone back in point of time to represent another.

236. πραγμάτων, *martial troubles*. Pac. 293, 353. ἀπαλλαγῆσι πραγμάτων τε καὶ μαχῶν. 347. πολλὰ γὰρ ἀνεσχόμεν | πράγματά τε καὶ στιβάδας. 1297. οὐ πράγματ' ἄσει. *Legal troubles*: Pac. 191. Vesp.

καὶ Λαμάχων ἀπαλλαγείς.

Φαλῆς, Φαλῆς,

ἐὰν μεθ' ἡμῶν ξυμπίης, ἐκ κραιπάλης

ἔωθεν εἰρήνης ῥοφήσει τρύβλιον·

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ἢ δ' ἀσπίς ἐν τῷ φεψάλῳ κρεμήσεται.

1426. Nub. 471. Eq. 266. *Troubles generally*: Ran. 185. Nub. 695. Th. 651, 767. Pac. 1345. Vesp. 1475. Pl. 652.

239. ἐκ κραιπάλης, *after the debauch*. Vesp. 863. γενναίως ἐκ τοῦ πολέμου καὶ τοῦ νείκους ξυνέβητον. Æsch. Ag. 873. κάλλιστον ἡμαρ εἰσιδεῖν ἐκ χείματος. Eurip. Orest. 272. ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὄρω. The following fragments of ancient poetry will serve to vary these minutiae of criticism.

εἰ τοῦ μεθύσκεσθαι πρότερον τὸ κραιπαλῶν
παρεγένεθ' ἡμῖν, οὐδ' ἂν εἰς οἶνον ποτε
προσίετο πλείον τοῦ μετρίου· νυνὶ δὲ τὴν
τιμωρίαν οὐ προσδοκῶντες τῆς μέθης
ἤξειν, προχείρως τοὺς ἀκράτους πίνομεν.

Alexis in Excerpt. Grotii, p. 593.

εἰ τοῖς μεθυσκομένοις ἐκώστης ἡμέρας
ἀλγεῖν συνέβαινε τὴν κεφαλὴν πρὸ τοῦ πιεῖν
τὸν ἄκρατον, ἡμῶν οὐδὲ εἰς ἔπινεν ἂν·
νῦν δὲ πρότερόν γε τοῦ πόνου τὴν ἡδονὴν
προλαμβάνοντες ὑστεροῦμεν τάγαθού.

Clearchus in Excerpt. p. 827.

240. ῥοφήσει. Vesp. 814. αὐτοῦ μένων γὰρ τὴν φακὴν ῥοφήσομαι. From this passage it is clear that the legitimate future of the verb ῥοφεῖν is in the middle voice. Hence Elmaley, besides the present passage, has corrected two other verses in Brunck's edition, where an active future had been substituted for the middle. Eq. 359. ἐν δ' οὐ προσίεται με | τῶν πραγμάτων, ὅτι μόνος τὸν ζωμὸν ἐκροφήσει (ἐκροφήσεις Br.) Pac. 715. ὦ μακαρία βουλὴ σὺ τῆς Θεωρίας, | ὅσον ῥοφήσει (ῥοφήσεις Br.) ζωμὸν ἡμερῶν τριῶν. For a similar reason this eminent scholar writes γρύζει, Eq. 294. διώζει, Eq. 969. Thes. 1224. ἀποδιώζει, Nub. 1296. σκώψει, Nub. 296. ὑφαρπάσει, 490. In all which passages Brunck had given an active future.

241. φεψάλῳ. Φέψαλος, *smoke, steam, and flying sparks from a burning fire*. Schneider. The transition from *smoke* to a *smoky* place is very easy; and in this latter sense the word seems proper to be understood here; such a position being most proper to preserve a shield from rust. That seamen were in the habit of thus depositing their rudders, for the purpose of preserving them from that rottenness which humidity naturally engenders, see Hesiod. Opera et Dies, vv. 45, 627. with the respective annotations of Proclus and Tzetzes. What is here done for a shield, we find in our author's "Aves" done for a complete suit of armour:

ΧΟ. οὗτος αὐτός ἐστιν, οὗτος·

βάλλε, βάλλε, βάλλε, βάλλε,

παῖε, παῖε τὸν μιάρων·

οὐ βαλεῖς ; οὐ βαλεῖς ;

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ΔΙ. Ἡράκλεις, τουτὶ τί ἐστι ; τὴν χύτραν ξυντρίψετε.

ΧΟ. σὲ μὲν οὖν καταλεύσομεν, ὦ μιὰρὰ κεφαλῇ.

ἄγε δὴ σὺ καὶ σὺ τὴν πανοπλίαν μὲν πάλιν

ταύτην λαβόντε κρεμάσατον τύχ' ἀγαθῇ

εἰς τὸν ἵπνον εἰσω, πλησίον τοῦπιστάτου. Αν. 434.

Ib. κρεμήσεται. On the four forms of future verbs with a passive signification, which occur in Greek writers, see Monk's Hippol. p. 177.

243. For numerous instances of repetitions of this kind in ancient authors, see Kidd's Dawes, p. 527.

244. τὸν μιάρων. Compare the metre in Vesp. 411. ὡς ἐπ' ἄνδρα μισόπολιν.

246. τὴν χύτραν. The jar containing the pulse (τὸ ἕννος) which formed part of the sacrifice, and consequently considered as an object of much religious veneration.

Ib. ξυντρίψετε. Reisig, who has considered at great length the substitution by Attic writers of ξ for σ, considers this as one of the legitimate places of such substitution: "Post σ ubique σ illud in ξ mutasse Atticos poetas existimo, ut voces aptius componerentur: . . . hujusmodi sunt Nub. 1128. τῶν ξυγγενῶν. 1317. οἷω περ ὡ ξυγγίνηται. Plut. 214. κἀκείνος οὖν ξύνοιδε. 218. νῦν ξύμμαχοι. Conjectanea, p. 300, 2. Dindorf edits συντρίψετε, σύνοιδε. In the other instances he conforms with Reisig.

247. μὲν οὖν, nay, yea rather. Vesp. 953. κλέπτης μὲν οὖν σὸτός γε καὶ ξυνωμότης. 1421. ἐγὼ μὲν οὖν αὐτῷ διαλλαχθήσομαι | ἐκόν. Eq. 910. Cl. ἀπομυξάμενος ὦ Δῆμέ μου πρὸς τὴν κεφαλὴν ἀποψῶ. | Isic. ἐμοῦ μὲν οὖν. Cl. ἐμοῦ μὲν οὖν. Vesp. 516. Ecc. 376.

Ib. ὦ—κεφαλῇ. The origin of this expression (common to most languages) may be found in Homer: Τεῦκρε, φίλη κεφαλῇ. Il. Θ. 281. Π. 77. Σ. 114. Ψ. 94. Od. Α. 343. Herodot. III. 29. εἶπε (Cambyses) πρὸς τοὺς ἱρέας· ὦ κακαὶ κεφαλαί, τοιούτοι θεοί, κ. τ. λ. IX. 99. πεντακοσίας κεφαλὰς τῶν Πέρξεω πολεμίων λυσάμενοι. In Pindar, (Pyth. IX. 51.) where Apollo calls on Chiron to admire the courage of Cyrene, the translators render κεφαλᾷ by *sibi*. Add Plato, Phædr. 234, d. Athen. II. 66. Plutarch, Sympos. VI. 692, d. Alciphron, I. II. Ep. 4. Phalaris, Ep. 76. Synesius, Ep. 56. That the tragedians used the word *κάρα* in a nearly similar manner, see Soph. Œd. Col. 526, 783, 1702, 1728. Eurip. Troad. 1031. Orest. 1374. Nowhere however does the use of the word κεφαλῇ for the whole person occur in a more remarkable form than in a passage of St. Paul's Epistle to the Colossians, (ii. 19.) where the inspired writer, describing the utter inability of a Jewish rabbi to grasp the doctrine of the Mes-

ΔΙ. ἀντὶ ποίας αἰτίας, ὦχαρνέων γεραίτατοι ;

ΧΟ. τοῦτ' ἐρωτᾷς ; ἀναίσχυντος εἶ καὶ βδελυρὸς,

ὦ προδότα τῆς πατρίδος, ὅστις ἡμῶν μόνος 250

σπεισάμενος, εἶτα δύνασαι πρὸς ἔμ' ἀποβλέπειν.

ΔΙ. ἀντὶ δ' ὧν ἐσπεισάμην οὐκ οἶδατ'· ἀλλ' ἀκούσατε.

ΧΟ. σοῦ γ' ἀκούσωμεν ; ἀπολεῖ· κατὰ σε χάσομεν τοῖς
λίθοις.

siaship, substitutes the word κεφαλὴν for the Messiah, and then changes the gender, as he had done in a preceding verse (15.) καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα, κ. τ. λ. Compare Dem. 552, 21. καὶ ταῦτ' ἔλεγεν ἡ μαρὰ καὶ ἀναυδῆς αὕτη κεφαλὴ ἐξέληλυθὼς τῇ προ-
τεραίᾳ παρ' Ἀριστάρχου.

248. ἀντὶ, in return for. Eq. 470, 1404. Thes. 722. Nub. 668. Eccl. 1047. Pac. 579, 1251.

249. ἀναίσχυντος καὶ βδελυρὸς. These epithets are again coupled Ran. 465. ὦ βδελυρὲ, κἀναίσχυντε, καὶ τολμηρὲ σύ. If instead of the last epithet had been found the word ἀπονενοημένε, we should have had what Theophrastus evidently intended for a trilogy of characters, each belonging to the same genus, and each rising above the other in want of shame and an absence of decency. For two of these lively sketches fit places of insertion may be found hereafter ; the word βδελυρὸς, implying as it does a person whose words, actions, and modes of thinking excite loathing and disgust, may be partially illustrated from a passage of Demosthenes. τί ποτ' οὖν ἐστὶ τὸ αἴτιον ὅτι οἱ βδελυρώτατοι τῶν ἐν τῇ πόλει καὶ μέγιστον φβεγγόμενοι τοῦ καὶ ἀτολμοτάτου πάντων ἐμοῦ καὶ οὐδενὸς μείζον φβεγγόμενον τοσοῦτον ἠτῶνται ; ὅτι τὰληθές ἰσχυρὸν, καὶ τοῦναντίον ἀσθενές τὸ συνειδέναί πεπρακότων αὐτοῖς τὰ πράγματα. τοῦτο παραιρεῖται τὴν θρασύτητα τὴν τούτων, τοῦτ' ἀποστρέφει τὴν γλῶτταν, ἐμφράττει τὸ στόμα, ἄγχει, σιωπᾶν ποιῇ. Dem. 405, 12. 26.

251. σπεισάμενος, εἶτα δύνασαι. Nub. 386. ἤδη ζωμοῦ Παναθηναίους ἐμπλησθεῖς εἰτ' ἐταράχθης | τὴν γαστέρα ; Vesp. 379. ἀλλ' ἐξάψας . . εἶτα καθίμα. 423. κἀξείρας τὸ κέντρον εἰτ' ἐπ' αὐτὸν ἴεσο. Add Nub. 376, 592. Ran. 367. For examples of εἶτα thus occurring between the verb and a participle in the tragic writers, see Monk's Hippol. v. 700. Porson's Advers. p. 275. Kidd's Dawes, 525.

Ib. πρὸς ἔμ' ἀποβλέπειν. So the flatterer in Theophrastus : ἐνθυμῇ ὡς ἀποβλέπουσι πρὸς σε οἱ ἄνθρωποι.

252. οὐκ οἶδατ', Dind. οὐκ ἴστ' ἔτ', Elms. οὐκ ἴστε γ', Br. Bek. Sch. οὐκ ἴσατ', Rav.

253. σοῦ γ' ἀκούσωμεν ; The subjunctive thus used without ἂν has an interrogative and future signification : Shall we hear you ? So infr. πόσον πρίωμαί σοι τὰ χοιρίδια ; Nub. 87. ὦ παῖ, πιθοῦ. τί οὖν πύθωμαι δῆτά σοι ; Av. 164. τί σοι πιθωμέσθ ; ὃ τι πίθησθε ; πρῶτα μὲν, κ. τ. λ. Eq. 142. εἰπ', ἀντιβολῶ, τίς ἐστιν ; εἶπω ; νῆ Δία.

Ib. κατὰ σε χάσομεν. Reisig has pointed out similar instances of

ΔΙ. μηδαμῶς, πρὶν ἂν γ' ἀκούσῃτ'. ἀλλ' ἀνάσχεσθ', ὦ γαθοί.

ΧΟ. οὐκ ἀνασχήσομαι· μηδὲ λέγε μοι σὺ λόγον· 155

ὡς μεμίσηκά σε Κλέωνος ἔτι μᾶλλον, ὃν

κατατεμῶ τοῖσιν ἵππεῦσι καττύματα.

σοῦ δ' ἐγὼ λόγους λέγοντος οὐκ ἀκούσομαι μακροῦς,

ὅστις ἐσπείσω Λάκωσιν, ἀλλὰ τιμωρήσομαι.

ΔΙ. ὦ γαθοί, τοὺς μὲν Λάκωνας ἐκποδὼν ἐάσατε, 260

τῶν δ' ἐμῶν σπονδῶν ἀκούσατ', εἰ καλῶς ἐσπείσαμην.

ΧΟ. πῶς δ' ἔτ' ἂν καλῶς λέγοις ἂν, εἴπερ ἐσπείσω γ' ἅπαξ

tmesis in Pl. 65. ἀπὸ σ' ὀλῶ. Ran. 1047. ὥστε γε καὶ τὸν σε κατ' αὐτὸν ἔβαλεν. Vesp. 784. ἀνά τοί με πείθεις. Lys. 262. κατὰ μὲν ἄγχιον ἔχειν βρέτας | κατὰ τ' ἀκρόπολιν ἐμὰν λαβεῖν.

255. λέγε—λόγον. Pl. 523. Th. 382. Lys. 747. Ecc. 411. Vesp. 1174, 1258, 1399. Dem. 329, 19. λόγον ἐκ λόγου λέγων.

257. καττύματα, Att. for κασσύματα: sometimes leather for making shoes, sometimes the shoe itself. Eq. 869. ἔδωκας ἥδη τούτῳ κάττυμα παρὰ σεαυτοῦ | ταῖς ἐμβάσι; Vesp. 1159. ἐγὼ γὰρ ἂν τλαίην ὑποδύσασθαι ποτε | ἐχθρῶν παρ' ἀνδρῶν δυσμενῇ καττύματα.

258. λόγους—μακροῦς.

τὸν μὴ λέγοντα τῶν δεόντων μηδὲ ἔν
μακρὸν νόμιζε, κἂν δὲ εἴπῃ συλλαβάς.

τὸν δ' εὖ λέγοντα, μὴ νόμιζ' εἶναι μακρὸν,
μηδ' ἂν σφόδρ' εἴπῃ πολλὰ, καὶ πολὺν χρόνον.

τεκμήριον δὲ τοῦδε τὸν Ὅμηρον λάβε.

οὗτος γὰρ ἡμῖν μυριάδας ἐπῶν γράφει,

ἀλλ' οὐδὲ εἰς Ὅμηρον εἴρηκεν μακρόν. Phil. Fragm. p. 346.

262. πῶς ἂν | λέγοις ἂν. This repetition of ἂν after πῶς ἂν frequently occurs in the dramatic poets; (Eurip. Iph. T. 98. πῶς ἂν οὐν μάθοιμεν ἂν; Elect. 538. πῶς ἂν, τότε ὦν παῖς, νῦν ἔχει ταῦτ' ὦν φάρη; Arist. Av. 829. καὶ πῶς ἂν ἔτι γένοιτ' ἂν εὐτακτος πόλις;) but no legitimate instance of it, according to Stalbaum, (Plato, tom. V. p. 422.) is to be found in Plato and Xenophon. For general examples of ἂν geminatum with an optative in Aristophanes, the student is referred to Eccl. 118. Th. 195, 830. Lys. 147, 191, 252. Pl. 137, 485. Nub. 118, 840, 1250. Ran. 96, 573, 581. Eq. 17, 856. Vesp. 171, 509, 510, 928. Pac. 68, 1223. Av. 127, 829, 1129, 1147.

Ib. εἴπερ γε, Ran. 77, 1368. Lys. 992. Nub. 696, 930. Vesp. 1263. Av. 1359. εἴπερ ... γε, Nub. 251, 341. Eq. 1310.

Ib. ἅπαξ, omniino. Av. 342. πῶς κλαύσει γὰρ, ἦν ἅπαξ γε τὰ φθαλμὰ κοκκῆς; Vesp. 1129. ἐπειδήπερ γ' ἅπαξ | ἐμοὶ σεαυτὸν παραδίδωκας εὖ ποιεῖν. Xen. Exped. Cyri, lib. IV. c. 7. ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς ἔτι πέτρος ἀνωθεν ἤνέχθη.

οἷσιν οὔτε βωμὸς οὔτε πίστις οὔθ' ὄρκος μένει ;
 ΔΙ. οἶδ' ἐγὼ καὶ τοὺς Λάκωνας, οἷς ἄγαν ἐγκείμεθα,
 οὐχ ἀπάντων ὄντας ἡμῖν αἰτίους τῶν πραγμάτων. 265
 ΧΟ. οὐχ ἀπάντων, ὃ πανοῦργε ; ταῦτα δὴ τολμᾷς λέγειν

263. "βωμὸς est iusjurandum per victimas, ὄρκος per verba, πίστις per dexteras." Pors. in Med. v. 21. The popular feeling of ill-will towards the Lacedæmonians is again consulted, seriously or ludicrously, Pac. 622. οἱ δ' αὖ' ὄντες ἀσχροκερδεῖς καὶ διειρωνόζονοι. Lys. 629. οἷσι πιστὸν οὐδὲν, εἰ μὴ περ^m λύκῳ κεκηνότι. See also the Andromache and Orestes of Euripides, and more particularly the writings of Isocrates, for the nature of the reproaches usually thrown upon the Spartan character by their eloquent opponents. That these reproaches were not wholly undeserved, and that the Doric character generally was undergoing a most important change for the worse at this period, is admitted by their eloquent and general eulogist. "Demostratus the son of Phæax said with great truth that the Spartans were better as members of a state, the Athenians as members of society: the latter indeed were more left to their individual care and exertions, whilst the former were guided by national customs. Hence, when they once deserted this guide, they deviated not partially, but wholly and widely from the right path." Müller's Dorians, vol. II. p. 411. The bitterest reproof on the Lacedæmonian want of faith was that made by Philocrates, and recorded by Demosthenes, 659, 5—14.

264. οἶδα—Λάκωνας—ὄντας. Vesp. 193. οὐ μὰ Δί', ἀλλ' οὐκ οἶσθα σὺ | νῦν μ' ὄντ' ἄριστον. Nub. 329. ταύτας μέντοι σὺ θεὰς οἶσας οὐκ ᾔδης, οἶδ' ἐνόμizes. Eq. 438. σέ δ' ἐκ Ποτιδαίας ἔχοντ' εἰς οἶδα δέκα τάλαντα.

Ib. ἄγαν. Such adverbs as ἄγαν, μάκραν, πέραν, λίαν have the last syllable long: ὅταν and πάμπαν are exceptions to the rule.

Ib. ἐγκείμεθα. Ἐγκείσθαι, to be under the influence of strong feelings. Of love: Theoc. σὺν ἐγὼ μὲν | τὴν ὁλος ἔγκειμαι. Parthenius, 23. πᾶσα ἐνέκειτο Ἀκροτάφῳ. Of hatred and hostility; as in the present passage and Thucyd. II. 59. πανταχόθεν δὲ τῇ γνώμῃ ἄποροι καθεστῶτες ἐνέκειντο τῷ Περικλεῖ.

266. For the word πανοῦργος, see Blomfield's Gloss. in Sept. c. Theb. 161.

Ib. δῆ—ᾔδῃ. "Attigit hunc modum loquendi in Euripidis Supplicibus Hermannus, v. 1005. Xenoph. Œconomic. cap. VIII. §. 6. ἐπεὶ δὲ ταῦτα διήλθομεν, ἔφη, οὕτω δὴ ᾔδῃ κατὰ φυλὰς διεκρίνομεν τὰ ἔπιπλα." Reisig. 232.

^m In the [supposed] division of the Peloponnese among the three brothers, Temenus, Cresphontes, and Aristodemus or his sons, 'it is related,' says Müller, 'that upon the altars, whereon the brothers sacrificed to their grandfather Jupiter, there was found a frog for Argos, a snake for Sparta, and a fox for Messenia.' 'It seems, however, probable,' continues the historian, 'that these are mere symbols, by which the inventors (perhaps the hostile Athenians) attempted to represent the character of those nations.' Müller, I. p. 73.

ἐμφανῶς ἤδη πρὸς ἡμᾶς ; εἴτ' ἐγὼ σου φείσομαι ;
 ΔΙ. οὐ πάντων, οὐχ πάντων· ἀλλ' ἐγὼ λέγων ὁδὶ
 πόλλ' ἂν ἀποφύναμι' ἐκείνους ἔσθ' ἃ κἀδικουμένους.
 ΧΟ. τοῦτο τοῦπος δεινὸν ἤδη, καὶ ταραξικάρδιον, 270
 εἰ σὺ τολμήσεις ὑπὲρ τῶν πολεμίων ἡμῖν λέγειν.
 ΔΙ. κἄν γε μὴ λέγω δίκαια, μηδὲ τῷ πλήθει δοκῶ,

Ib. λέγειν—πρὸς ἡμᾶς. Pl. 252. τί γὰρ ἂν τις οὐχὶ πρὸς σέ τ' ἀληθῆ λέγοι ; Nub. 1352. λέγειν πρὸς χόρον. Isoc. 359, b. λέγω πρὸς Πασίωνα τὰς ἐμᾶντοῦ συμφοράς.

267. εἴτα, and yet, notwithstanding. Pl. 79. εἴτ' ἐσίγας Πλούτος ὦν ; Nub. 1216. εἴτ' ἄνδρα τῶν αὐτοῦ τι χρή προΐεναι. Isoc. p. 513. εἴτα σὺ κηδεστής μὲν ὦν ἐκείνου, βεβουλευκὸς δ' ἐπὶ τῶν τριάκοντα, τολμᾷς ἐτέροις μνησικακεῖν ;

269. ἔσθ' ἃ. To the examples given by Matthiæ, (§. 482.) add Dem. 267, 6. ταῦτ' ἔσθ' ἃ διώκεις. 596, 9. πρὸς τοίνυν τοῖσι, ἔστιν ἃ Μειδίου κατηγοροῦντος τῆς βουλῆς καὶ ἄλλων τινῶν, ἀναπηδῶντες οἱ βουλευταὶ ἐδέοντο μὴ σφᾶς ἀφελέσθαι τὴν δωρεάν. 614, 26. ἄλλα δ' ἔσθ' ἃ καλῶς διάφηκεν. Isoc. 226, d. ὅστις· καὶ τῶν ζῶν τῶν παρ' ἡμῖν καταφρονουμένων ἔστιν ἃ σέβεσθαι καὶ τιμᾶν ἐνομοθέτησεν. Thucyd. I. 65. καὶ ἔστιν ἃ καὶ πολίσματα εἶλεν. II. 89. πολλὰ δὲ καὶ στρατόπεδα ἤδη ἔπесεν ὑπ' ἐλασσόνων τῇ ἀπειρίᾳ, ἔστι δὲ ἃ καὶ τῇ ἀτολμῇ.

270. Elmsley compares Vesp. 426. τοῦτο μέντοι δεινὸν ἤδη, νῆ Δί', εἰ μαχοῦμεθα. Eccl. 645. τοῦτ' ἤδη δεινὸν ἀκούσαι.

272. κἄν γε. Γε is especially used in a proposition which begins with καὶ, and declares something stronger than the preceding, where we should use 'and indeed,' 'and—too.' Matth. Gr. Gr. §. 602. Pl. 216. Chrem. ἐγὼ γὰρ, εὖ τοῦτ' ἴσθι, κἄν δῃ μ' ἀποθανεῖν, | αὐτὸς διαπράξω ταῦτα. Car. κἄν βούλῃ γ', ἐγώ. Vesp. 581. κἄν αὐλητῆς γε δίκην νικῇ, κ. τ. λ. Ran. 623. κἄν τι πηρώσω γέ σοι | τὸν παῖδα τύπτων, τὰργυρίον σοι κείσεται.

Ib. τῷ πλήθει. Wachsmuth considers the word πλήθει here as synonymous with the ecclesia ; and in that sense it certainly occurs in Thucydides IV. 22. But whether implying here the general assembly, or the assembled spectators, it was a word addressed as strongly to the political feelings of the times, as the words *servile*, *liberal*, *radical*, and the like, are to modern party spirit. The old oligarchy, (ὀλίγοι,) and with it the names which the splendour, the rank, or the virtues of the ancient nobility had attached to it, (ἄνδρες ἐπιφανεῖς, ὑπείροχοι, δυνατοὶ, καλοικάγαθοι, ἄριστοι, βέλτιστοι,) were now disappearing, and instead of them were coming into vogue such names as implied number and fulness, οἱ πολλοί, τὸ πλεόν, τὸ πλήθος. Hence the occasional application of the word in Aristophanes, and a far more frequent use of it among the ancient orators. Vesp. 666. οὐχὶ προδώσω τὸν Ἀθηναίων κολοσυρτὸν | ἀλλὰ μαχοῦμαι περὶ

ἰπὲρ ἐπιξήνου θελήσω τὴν κεφαλὴν ἔχων, λέγειν.

ΧΟ. εἰπέ μοι, τί φειδόμεσθα τῶν λίθων, ὧ δημόται,
μὴ οὐ καταξάινειν τὸν ἄνδρα τοῦτον ἐς φοινικίδα; 275

τοῦ πλήθους αἰεί. Pl. 570. ἐπιβουλεύουσὶ τε τῷ πλήθει, καὶ τῷ δήμῳ πολεμοῦσιν. Eccl. 769. φυλάξομαι, | πρὶν ἂν γ' ἴδω τὸ πλήθος ὃ τι βουλεύεται. 1132. πολιτῶν πλείον ἢ τρισμυρίων | ὄντων τὸ πλήθος. Æsch. 63, 3. ἔν' εἴ τινας προσέχοιεν τῷ πλήθει τῷ ὑμετέρῳ. 42, 2. εἶπε διαρρήδην ἐν τῷ πλήθει τῶν Θηβαίων. Antiph. 130, 11. 138, 31. 43. φεύγων τὸ πλήθος τὸ ὑμέτερον. Andoc. 17, 37. εἰσάζει εἰς τὸ πλήθος τῶν Ἀθηναίων καὶ ἀπολεῖ. 19, 29. οἵτινες ἀρετῆς τῆς μεγίστης εἰς τὸ πλήθος τὸ ὑμέτερον ἔλεγχον ἔδοσαν. 29, 4. πολίτου δὲ ἀγαθοῦ νομίζω προκινδυνεύειν ἐθέλειν τοῦ πλήθους. To transcribe passages from Lysias, the great democratic pleader, would be endless. In one speech alone, and that a short one, (Orat. 18.) this favourite appellation occurs no less than nine times: 149, 20. 29. 38. 40. 42. 150, 3. 4. 41. 151, 20. For further information on this subject, see Wachsmuth, vol. I. pp. 21, 99—102, 439—441.

273. Hesych. ἐπιξήνον. ξυλὸν ἐφ' οὗ τὰ κρέα τιθέντες ἔκοπτον. A chopping-block. Blomf. Ag. p. 288.

Ἰβ. τὴν κεφαλὴν. So Elms. Bekk. Dind. Brunck, to avoid the dactyl, reads τὴν δέρην.

274. εἰπέ μοι, where more than one person is addressed, occurs presently again. Also Pac. 383. Av. 366. Add Plato's Euthyd. §. 29. εἰπέ μοι, ὦ Σώκράτης τε καὶ ὑμεῖς οἱ ἄλλοι. Protag. 211, d. εἰπέ μοι, ὦ Σώκράτης τε καὶ Ἰππόκράτες. Dem. 43, 7. ἡ βούλεσθε, εἰπέ μοι, περιμένοντες αὐτῶν πυνθάνεσθαι λέγεται τι καινόν; 656, 2. See also Reisig's Conject. p. 35.

275. μὴ οὐ καταξάινειν, κ. τ. λ. so as (ὥστε sub.) not to card this man into a scarlet robe. The practice of stoning even to death among the ancients was not less frequent (see Wachsmuth, vol. III. p. 437.) than the expressions were numerous for denoting the practice. In Homer it assumed the well known appellation of a stone-jacket: λάϊνον ἔσσο χιτῶνα, Il. Γ. 57. In the tragic writers it meets us under such forms as λευσίμους ἄρας, Æsch. Ag. 1608. λευστήρ μόρος, Theb. 182. λιθόλευστος ἄρης, Soph. Aj. 245, 719. λευσίμφ πετρώματι, Eurip. Orest. 59, 436. λευσίμφ χειρὶ, Ib. 865. Besides Wachsmuth's remarks, already referred to, see Blomfield's Ag. 311. Sept. c. Theb. 125. and Kidd's Dawes, p. 567. Dobree thinks that our poet had in his eye a passage in Soph. Aj. 728. ὥς οὐκ ἀρκέσει τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν. But why not Euripides? Suppl. 503. πέτροις καταξανθέντες. Phoen. 1145. κατεξάνθαι βολαῖς.

Ἰβ. μὴ οὐ. These two particles form in the scanning only a monosyllable. Ran. 68. κοῦδεῖς γέ μ' ἂν πείσειεν ἀνθρώπων τὸ μὴ οὐκ | ἔλθειν ἐν' ἐκείνῳ. Id. 695. κοῦδὲ ταῦτ' ἔγωγ' ἔχοιμ' ἂν μὴ οὐ καλῶς φάσκειν ἔχειν. Æsch. Prom. 648. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; Id. 954. οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ | πεσεῖν ἀτίμως πτώματ' οὐκ

ΔΙ. οἶος αὖ μέλας τις ὑμῖν θυμάλων ἐπέξεσεν·

οὐκ ἀκούσεσθ' οὐκ ἀκούσεσθ' ἑτέον, ὦ χαρνηίδαι ;

ΧΟ. οὐκ ἀκουσόμεσθα δῆτα. ΔΙ. δεινὰ τὰρα πείσομαι.

ΧΟ. ἐξολοίμην ἣν ἀκούσω. ΔΙ. μηδαμῶς, ὦ χαρνηκοί.

ΧΟ. ὥς τεθνήξων ἴσθι νυνί. ΔΙ. δῆξομ' ἄρ' ὑμᾶς ἐγώ·

ἀνασχετά. Eurip. Hippol. 654. οὐκ ἂν ποτ' ἔσχον μὴ οὐ τὰδ' ἐξαιρεῖν πατρί. See also Elmsley ad Med. 1209.

Ib. φοινικίδα. Lysistr. 1140. ὤχρος ἐν φοινικίδι: in allusion to the scarlet uniform worn by the Spartan soldiers. (Mitford, vol. I. p. 324.)

276. θυμάλων. Pollux, VII. 110. οἱ δὲ ἡμίκαντοι ἀνθρακες, θυμάλωνες. Thes. 729. καὶ γὰρ σ' ἀποδείξω θυμάλωπα τήμερον. Schutz, alluding to the manner in which these half-burnt coals often burst up into a flame, quotes the well known expression of Horace: "Ignes suppositos cineri."

Ib. ἐπέξεσεν. Thes. 468. ἐπίζειν τὴν χολήν: but most commonly, as in the text, with a dative. Herodot. VII. 13. ἀκούσαντι μέντοι μοι . . ἡ νεότης ἐπέξεσε.

277. ἑτέον, interrogatively, *I pray you*. Eq. 733. σὺ δ' εἰ τις ἑτέον; Nub. 93. τί οὖν τοῦτ' ἐστὶν ἑτέον, ὦ πάτερ; Ecc. 376. ἀτὰρ πόθεν ἤκεις ἑτέον;

278. δεινὰ τὰρα πείσομαι. The occurrence of τοι in formulæ of this nature is illustrated by Elmsley from Av. 1225. δεινότατα γὰρ τοι πεισόμεσθ'. Eccl. 650. δεινὸν μὲν τὰν ἐπεπόνθη. Thucyd. III. 13. πάθοιμεν τὰν δεινότερα. Plato in Gorg. 315, c. δεινὰ μὲν τὰν πάθοις. Τὰρα, as the same learned writer observes, occurs Vesp. 299, 1262. Nub. 1154. Av. 895, 1017, 1308, 1358, 1446, 1542. Lys. 20, 435, 439, 443, 447, 798. Ran. 656. Eccl. 711.

280. τεθνήξων. See Dawes's Misc. Crit. p. 96. and Blomfield's Ag. p. 117.

Ib. τεθνήξων ἴσθι. The editor is not aware of any other instance in Aristophanes of a future part. thus joined with the verb ἴσθι. Examples from the tragic writers, Æschylus and Sophocles, have been furnished by Blomfield in Agam. p. 314: Ag. 1660. ἴσθι δώσω. Soph. Elect. 298. ἴσθι . . τίσουσα. Antig. 1065. κάτισθι . . τελῶν. Aj. 1174. ἴσθι πημανούμενος.

Ib. δῆξομ'. The word δάκνειν in its metaphorical sense, *to grieve*, occurs in almost innumerable places of the ancient poets and prose writers. (Hom. Il. E. 493. Hes. Theog. 567. Op. et Dies, 449. Simon. Fr. 101. Theogn. 906. Æsch. Pers. 577, 851. Herodot. VII. 517. Xen. Cyrop. I. 4, 13. IV. 3. 2.) If the comic poet intended to throw a ridicule on this mode of expression, as inconsistent with the gravity of epic, elegiac, and tragic composition, (which from several passages in his writings seems not improbable,) the attempt was not altogether successful. The expression δακέθυμος ἄτα occurs in the Philoctetes of Sophocles, which was

ἀνταποκτενῶ γὰρ ὑμῶν τῶν φίλων τοὺς φιλτάτους· 281
ὥς ἔχω γ' ὑμῶν ὁμήρους, οὓς ἀποσφάζω λαβῶν.

ΧΟ. εἰπέ μοι, τί τοῦτ' ἀπειλεῖ τοῦπος, ἄνδρες δημόται,
τοῖς Ἀχαρνικοῖσιν ἡμῖν ; μὼν ἔχει του παιδίου
τῶν παρόντων ἔνδον εἶρξας ; ἡ 'πὶ τῷ θρασύνεται ; 285

ΔΙ. βάλλετ', εἰ βούλεσθ'· ἐγὼ γὰρ τουτονὶ διαφθερῶ.
εἶσομαι δ' ὑμῶν τάχ' ὅστις ἀνθράκων τι κήδεται.

ΧΟ. ὥς ἀπωλόμεσθ'· ὁ λάρκος δημότης ὃδ' ἔστ' ἐμός.
ἀλλὰ μὴ δράσης ὃ μέλλεις· μηδαμῶς, ὦ μηδαμῶς.

ΔΙ. ὥς ἀποκτενῶ, κέκραχθ'· ἐγὼ γὰρ οὐκ ἀκούσομαι. 290

brought upon the stage fifteen years after the exhibition of the Acharnians. It does not, I believe, occur in the Œd. Col. of the same author, or in the Troades or Orestes of Euripides, which are also known to have been posterior in point of time to the Acharnenses. See the Fasti Hellenici.

284, 285. ἔχει εἶρξας, *tenet conclusum*. BR. Hesiod, Op. 42. κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι. Herodot. I. 27. τοὺς σὺ δουλώσας ἔχεις. 37. ἀποκληῖσας. 73, 75. καταστρεφάμενος. III. 65. κτησάμενοι. 87. κρύψας. Examples abound in the tragedians.

Ib. εἶρξας. On the accentuation of this word, see Hemsterh. ad Plut. p. 229. and Rose's Inscriptions, p. 382.

287. Dicæopolis here produces a coal-basket (λάρκος), which he facetiously describes as the fellow-burgher of the Acharnians. A similar scene occurs in the Thesmophorizusæ of our author, where Mnesilochus, being in danger of his life from the irritated females engaged in the worship of Ceres, snatches up a wine-skin, which he affects to consider as the infant of one of the parties present, and whose life he threatens to make responsible for his own. In the present play, some parody on the lost drama of Euripides (Telephus) appears to have been intended. If we had not known that the Orestes of the same author was produced at a later period than the Acharnians, the present scene might have passed for a parody on a very ridiculous scene (and not the only one) in that tragedy.

289. μὴ δράσης ὃ μέλλεις. A grammatical canon requires that the particle μὴ be joined with a present tense in the imperative, with an aorist in the subjunctive. Thus it may be said, μὴ μέμφου, μὴ μεμψῇ, but not μὴ μεμφῇ. Plut. 598. καὶ μὴ γρύξῃς. Lys. 1036. μὴ φιλῇς. Av. 654. μηδὲν φοβηθῇς. Hence the occasional occurrence of this particle with two verbs of different tenses and different moods. Lys. 733. μὴ διαπετάννυ, μηδ' ἀπέλθῃς. Nub. 1478. μηδαμῶς θύμαινέ μοι, | μηδέ μ' ἐπιτρίψῃς.

290. *Omnino occidam ; clamate quantum libet ; non enim audiam*. KUST. Elmsley observes, that ὥς, thus used, gives force and

ΧΟ. ἀπολείς ῥα τὸν ἡλικά τόνδε φιλανθρακέα;

ΔΙ. οὐδ' ἐμοῦ λέγοντος ὑμεῖς ἀρτίως ἡκούσατε.

ΧΟ. ἀλλὰ νυνὶ λέγ', εἴ σοι δοκεῖ, τὸν Λακε-

δαιμόνιον αὐτὸν ὅτι τῷ τρόπῳ σουστὶ φίλος·

ὥς τόδε τὸ λαρκίδιον οὐ προδώσω ποτέ.

295

ΔΙ. τοὺς λίθους νῦν μοι χαμαῖζε πρῶτον ἐξεράσατε.

ΧΟ. οὐτοί σοι χαμαί· καὶ σὺ κατάθου πάλιν τὸ ξίφος.

ΔΙ. ἀλλ' ὅπως μὴ 'ν τοῖς τρίβωσιν ἐγκάθηνται που λίθοι.

confirmation to what has preceded: he refers to Nub. 209. Lys. 32. 499.

291. The epic particle ῥα, which Dindorf has adopted, seems not unsuitable to the occasion.

Ib. ἡλικά τόνδε φιλανθρακία, *this my coeval, the coal-loving*. The application of these terms to the 'corbis carbonarius' hardly needs explanation. The occupation from earliest infancy justified the term *coeval*; a nice inflexion of voice, substituting *φιλανθρ-ακία* for *φιλάνθρ-ωπον*, the word expected, served to promote a harmless laugh; the intercourse and friendship between man and basket being thus put on a level with the usual intercourse between man and man.

293. λέγε—τὸν Λακεδαιμόνιον αὐτὸν, *say of the Lacedæmonian himself*. Nub. 1206. χοῖον τὸν υἱὸν τρέφεις, | φήσουσι δὴ μ' οἱ φίλοι. Plato, Hipp. Maj. 304, c. λέγετε γάρ με . . . ὥς ἡλίθιά τε καὶ συμκρά . . . πραγματεύομαι. Phædon. 94, d. οὐ λέγει τὸν Ὀδυσσεύα, "στῆθος δὲ πλήξας κραδίην ἠνέπαε μύθῳ." Add Dem. 376, 3. 558, 24. 572, 16. The origin of this mode of expression may be traced in Homer,

καὶ ποτὲ τις εἴπῃσι, "Πατὴρ δ' ὅγε πολλὸν ἀμείνων,"
ἐκ πολέμου ἀνιόντα. Il. Z. 479.

294. σουστὶ, *crasis* for *σοι ἐστί*.

Ib. φίλος. A party friendly to Sparta, and its manners and institutions, generally prevailed at Athens; but none carried this disposition further than Cymon. "His partiality had gone so far as to induce him to name his eldest son Lacedæmonius; and the more completely to prove that he did not esteem the Athenian character a model of perfection, he named his two other sons Thessalus and Eleius." Mitford, II. 377.

296. ἐξεράσατε. For the medical meaning of this word, see Hippocrates. Here it signifies to *throw away*: in Vesp. 993, to empty the votes out of the vessel, into which they had been thrown, for the purpose of counting them.

298. ἀλλ' ὅπως μὴ—ἐγκάθηνται. This construction has been suspected by Hoogeveen, de Partic. 855; but, as Wyttenbach thinks, without reason. The latter compares Plato, in Phædon. §. 58. ἀλλ' ἔτι ἐνέστηκεν . . . ὅπως μὴ . . . διασκεδάννυνται ἡ ψυχὴ. See also Heindorf's note on the passage.

ΧΟ. ἐκσέσεισται χαμᾶζ'. οὐχ ὀρᾶς σειόμενον ;
ἀλλὰ μή μοι πρόφασιν, ἀλλὰ κατάθου τὸ βέλος. 300

ὥς ὅδε γε σειστὸς ἅμα τῇ στροφῇ γίγνεται.

ΔΙ. ἐμέλλετ' ἄρ' ἅπαντες ἀνασειεῖν βοήν,
ὀλίγου τ' ἀπέθανον ἄνθρακες Παρνήσιοι,
καὶ ταῦτα διὰ τὴν ἀτοπίαν τῶν δημοτῶν.

δεινὸν γὰρ οὕτως ὀμφακίαν πεφυκέναι 305

τὸν θυμὸν ἀνδρῶν, ὥστε βάλλειν καὶ βοᾶν,
ἐθέλειν τ' ἀκούσαι μηδὲν ἴσον ἴσφ φέρον,

300. μή μοι πρόφασιν. Vesp. 1179. μή μοι γε μύθους. Nub. 85. μή μοι γε τοῦτον μηδαμῶς τὸν Ἰππιον. 433. μή μοι γε λέγειν γνώμας μεγάλας. Compare Soph. Antig. 583. Eurip. Med. 960. Dem. 45, 12.

302. ἐμέλλετε. The verb μέλλειν in this and a few other passages appears to imply something gained after much toil spent in effecting the object, or much obstinacy shewn in resisting. *So then you could all of you at last stop your clamour!* Compare Vesp. 460. ἄρ' ἐμelloμέν ποθ' ὑμᾶς ἀποσοθήσειν τῷ χρόνῳ. Nub. 1301. φεύγεις; ἐμellόν σ' ἄρα κινήσειν ἐγώ. Ran. 268. ἐμellον ἄρα παύσειν ποθ' ὑμᾶς τοῦ κόλαξ. See Brunck and Elmsley on the passage.

Ib. ἀνασειεῖν βοήν: i. e. ἰσάνααι βοήν. DIND.

303. Παρνήσιοι adj. referring to mount Parnes; Παρνάσιοι to Parnassus.

304. ἀτοπίαν. Ran. 1372. ἀτοπίας πλέων.

305. ὀμφακίαν, *resembling a sour grape*. The original word occurs in the well known fable ὀμφαξ ὁ βότρυς, οὐ πέπειρος, ὥς ἔμην. (Phil. Mus. I. 301.) The epithet ὀμφακίας belongs, as Elmsley remarks, to the same class of words as ἀνθοσμίας, καπνίας, σαπρίας, τροπίας, τρυγίας, &c. Lucian. Catapl. III. 179. βαβαὶ τῆς εὐαγρίας, ὀμφακίας ἡμῖν νεκροῦς ἡκεῖς ἄγων. On the word ὀμφαξ, see Blomf. Ag. 266; and to the examples there adduced add the delicious description in Aristænet. p. 18.

307. ἴσον ἴσφ φέρον, *mixed up in fair proportions*. A metaphor derived from wine mixed with an equal quantity of water. Pl. 1133. κύλικος ἴσον ἴσφ κεκραμένης.

Τοῖς μὲν μέτριον πίνουσι καὶ κεκραμένον
εὐθυμίαν· εἰάν δ' ὑπερβάλῃς, ὕβριν·
εἰάν δ' ἴσον ἴσφ προσφέρῃς, μανίαν ποιεῖ.
εἰάν δ' ἄκρατον, παράλυσιν τῶν σωματίων.

Porson's Advers. p. 53. and Aristophanica, p. 126.

ἀπνευστί τ' ἐκπιῶν,
ὥς ἂν τις ἡδιστ', ἴσον ἴσφ κεκραμένου,
καὶ τῆς ὁμοιοίας, διὰ τὴν νῦν μὴ κωμάσω
ἄνευ λυχνούχου πρὸς τὸ τηλικούτο φῶς.

Advers. p. 119.

ἐμοῦ θέλοντος ὑπὲρ ἐπιξήνου λέγειν,
 ὑπὲρ Λακεδαιμονίων ἅπανθ' ὅσ' ἂν λέγω·
 καίτοι φιλῶ γε τὴν ἐμὴν ψυχὴν ἐγώ.

310

ΧΟ. τί οὖν οὐ λέγεις, ἐπίξηνον ἐξευγκὼν θύραζ',
 ὃ τι ποτ', ὦ σχέτλιε, τὸ μέγα τοῦτ' ἔχεις;
 πάνυ γὰρ ἔμεγε πόθος, ὃ τι φρονεῖς, ἔχει.
 ἀλλ', ἥπερ αὐτὸς τὴν δίκην διωρίσω,
 θεὸς δεῦρο τοῦπίξηνον ἐγχείρει λέγειν.

315

ΔΙ. ἰδου θέασαι, τὸ μὲν ἐπίξηνον τοδί·
 ὃ δ' ἀνὴρ ὁ λέξων οὐτοσὶ τυννουτοσί.
 ἀμέλει, μὰ τὸν Δί', οὐκ ἐνασπιδώσομαι,

Ib. φέρον. Wine, as Bergler observes, is said φέρειν, to bear or admit so or so many portions of water.

Ἄλλ. ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο.

Δη. ὡς ἡδὺς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.

Eq. 1187.

Νῦν δ' ἦν ἰδῆ Μενδαῖον ἡβῶντ' ἀρτίως

οἶνισκον, ἔπεται, κάκολουθεῖ, καὶ λέγει·

οἴμ', ὡς ἀπαλὸς καὶ λευκός. ἀρ' οἴσει τρία;

Cratinus apud Athen. p. 29, d.

308. ὑπὲρ ἐπιξήνου. Od. P. 91. χέρνιβα δ' ἀμφίπολος προχόφ' ἐπέχευε φέρονσα | καλῇ, χρυσεῖη, ὑπὲρ ἀργυρέοιο λέβητος, | νίψασθαι.

310. καίτοι—γε. Pl. 337. καίτοι λόγος γ' ἦν νῆ τὸν Ἑρακλῆα πολὺς. Nub. 400. καίτοι σφόδρα γ' εἶσ' ἐπίορκοι. Av. 264. καὶ τοὶ κέχηνά γ' εἰς τὸν οὐρανὸν βλέπων. Lys. 905. καίτοι σ' οὐκ ἐρῶ γ' ὡς οὐ φιλῶ.

313. ἔμεγε πόθος—ἔχει. Th. 484. στρόφος μ' ἔχει τὴν γαστέρα. 904. ἀφασία τίς τοί μ' ἔχει. Lys. 845. οἶος ὁ σπασμός μ' ἔχει; Vesp. 9. ὕπνος μ' ἔχει τις. The phrase is Homeric in its origin; in whose poems it is found coupled with the words ὕπνος, οἶνος, τρόμος, φύξα, λύσσα, γέλως, ἀδαμονία, ἀμηχανίη, θράσος, χόλος, ἄγη, θάμβος, θαῦμα, σέβας, κλέος, φῆμυς, κακὸν, αἶσα. See Passow in v. Examples, scarcely less numerous, are to be found in the writings of Herodotus. Pind. Isth. VIII. 64. ἔρως γὰρ ἔχεν. Pyth. IV. 140. ἐσθὰς δ' ἀμφοτέρων μιν ἔχεν.

316. ἰδου θέασαι. The same expression occurs, Eq. 997. ἰδου, σκόπει. Ran. 644. ἰδού, θεῶ τὸ σχῆμα. Vesp. 1170.

317. τυννουτοσί, tantillus. Compare Th. 744. Nub. 878.

318. ἀμέλει. No matter, make yourself easy, do not disturb yourself. Nub. 488. πῶς οὖν δυνήσει μανθάνειν; ἀμέλει, καλῶς. Plato, 5 Rep. 450, a. ἀμέλει, ἔφη ὁ Θρασύμαχος, πᾶσι ταῦτα δεδογμένα ἡμῖν νόμιζε.

Ib. ἐνασπιδώσομαι. The poet, or Dicæopolis, by refusing the protection of a shield in a case of so much danger, implies the confidence which he felt, or affected to feel, in the better judgment of

λέξω δ' ὑπὲρ Λακεδαιμονίων ἃ μοι δοκεῖ.
καίτοι δέδοικα πολλά· τούς τε γὰρ τρόπους
τούς τῶν ἀγροίκων οἶδα χαίροντας σφόδρα,

320

his audience. How usual and necessary these deprecatory preliminaries were, before a compliment was paid to the hateful Spartans, the readers of Isocrates need not be informed. In a fine passage in *Æschines'* speech c. *Timarch.* 25, 32. where the orator introduces a panegyric of a Spartan ecclesia, instant compensation is made for it in the following manner: ἵνα δὲ μὴ δοκῶ Λακεδαιμονίου θεραπεύειν, καὶ τῶν ἡμετέρων προγόνων μνησθῆσομαι.

321. ἀγροίκων. The leaning of Aristophanes to what in modern language would be termed the landed interest, was as decided as that of Aristotle, and precisely for similar reasons: in the simple and comparatively virtuous manners of country people he saw the best corrective of the vices of towns, and some counteraction to the evil tendencies of democracy. (*Polit.* IV. 12. VI. 4.) Hence the constant care evinced for them in the Aristophanic writings; in the present instance, that their ears should not be abused by the leaders of the war party; in others, that their persons should not suffer through the interested machinations of their subalterns. To some of the tricks practised by these latter, is applied a significant portion of a Chorus of husbandmen or vine-dressers in his Comedy of "Peace:"

But save me from the sight of captain triple-crested,
Who wraps him in a mantle of bright scarlet,
And bids you mark the dye of Sardis on it.
The dye of Sardis, say'st? God wot—'twill bear
Another dye, and of less noble hue,
If he but chance to share a battle in it.
None then shews nimbler feet than he: wide floats
His crest: the tapstried Persian monster,—horse
And cockⁿ compounded,—floats not such a comb.
But not my ground shift I: my only care
To watch the nets, and mark what game's found in them.
At home—no deed which Patience blenches at,
But these same captains will enact among us.
Look to the muster-roll! fie! what a vile
Confusion's there! at will these names inscrib'd,
And those at will expung'd—and that, Heav'n knows,
Not once nor twice. "To-morrow we must march"—
"But here is one hath not made due provision"—
Marry how should he? When the man left home,

ⁿ ἰππολεκτρών. That the Greeks had derived this and other monstrous combinations (the delight of modern heraldry) from the Persian tapestry, see our author's *Ran.* 937. This oriental imagery is strikingly conspicuous in the prophet Daniel's selection of beasts as representatives of the four great kingdoms, connected with the history of the Church: the lion with eagle's wings, the bear with three ribs in the mouth of it, the leopard with four wings and four heads, and the nameless beast with ten horns.

ἐάν τις αὐτοὺς εὐλογῇ καὶ τὴν πόλιν
 ἀνὴρ ἀλαζών, καὶ δίκαια κᾶδικα·
 κᾶνταῦθα λανθάνουσ' ἀπεμπολῶμενοι·
 τῶν τ' αὖ γερόντων οἶδα τὰς ψυχὰς, ὅτι
 οὐδὲν βλέπουσιν ἄλλο πλὴν ψήφῳ δακεῖν·
 αὐτός τ' ἐμαυτὸν ὑπὸ Κλέωνος ἄπαθον

325

It had not reach'd his knowledge that his name
 Was on the roll. 'Twas by Pandion's statue
 Standing, that he first saw the register,
 And found himself inscrib'd upon the list.
 Look to my young recruit—the sight hath scar'd
 His very senses, and away he runs,
 The fig-tree's juices in his streaming eyes.
 These are the tricks they play on us poor country-men.
 Your town-blades find them easier to the hand.
 Dastards! shield-droppers! foes to God and man!
 But let Heav'n side with me, and they shall yet
 Pay large account for all these injuries.
 Lions they are at home, but in the field
 They bear a port less stately, and at best
 Are very foxes.

Pac. 1172—1190.

323. καὶ δίκαια κᾶδικα. Eq. 256. κεκραγὼς καὶ δίκαια κᾶδικα. Nub. 99. λέγοντα νικᾶν καὶ δίκαια κᾶδικα.

324. λανθάνουσ' ἀπεμπολῶμενοι, *are betrayed, or deceived, without being aware of it.* Cf. Lys. 293. Ecc. 23.

Ib. ἀπεμπολᾶν, *to sell*, Luc. III. 145. 242, 3, 4. Alciph. lib. III. ep. 3, 46. hence, metaphorically, *to betray*. Eurip. Troad. 973. ὥσθ' ἡ μὲν Ἄργος βαρβάροις ἀπημπούλα. Joseph. de Antiq. Jud. lib. II. c. 2. οἱ δὲ καὶ χρήμασι διεφθαρέντες ὑπ' αὐτῶν, ἀπημπούλησαν τοῖς Χουδαίοις τὸ περὶ τοὺς Ἰουδαίους ἀμελὲς καὶ βᾶθυμον τῆς οἰκοδομίας.

326. οὐδὲν ἄλλο πλὴν. Vesp. 1508. οὐδὲν γ' ἄλλο, πλὴν γε καρκίνους. Pac. 504. οὐδὲν γὰρ ἄλλο δρᾶτε πλὴν δικάζετε. For numerous examples of this formula in the tragedians and other writers, see Kidd's Dawes, p. 417.

Ib. βλέπουσιν, *covet*; the eyes being the inlet for such feelings.

Ib. ψήφῳ δακεῖν, *calculo mordere*, i. e. *reum condemnare*. The allusion is to the extreme love of the Athenians for litigation, and to the continual condemnations passed in their courts of justice. To enter fully into this subject, it is necessary that the student should be fully acquainted with the author's comedy of the Wasps.

327. ἐμαυτὸν—ἐπίσταμαι. Eq. 715. ἐπίσταμαι γὰρ αὐτὸν, οἷς ψωμίζεται. Isoc. Archid. 29, 1. ἐπίσταμαι γὰρ πρῶτον μὲν Ἀθηναίους, εἰ καὶ μὴ πάντα μεθ' ἡμῶν εἰσὶν, ἀλλ' ὑπὲρ γε τῆς σωτηρίας τῆς ἡμετέρας ὁτιοῦν ἂν ποιήσουντας.

Ib. ὑπὸ, *by reason of*. Cf. Nub. 164, 213, 855. Av. 296, 577. Eq. 630.

ἐπίσταμαι, διὰ τὴν πέρυσι κωμῳδίαν.
 εἰσελκύσας γὰρ μ' εἰς τὸ βουλευτήριον
 διέβαλλε, καὶ ψευδῇ κατεγλώττιζέ μου,
 330 κάκυκλοβόρει, κᾶπλυνεν· ὥστ' ὀλίγου πάνυ
 ἀπωλόμην μολυνοπραγμονούμενος.

328. διὰ τὴν πέρυσι κωμῳδίαν. Ran. 485. εἰς τὴν κάτω μου κοιλίαν. Pl. 50. ἐν τῇ νῦν βίῃ. Vesp. 954. ἀριστός ἐστι τῶν νυνὶ κυνῶν. Ecc. 985. ἐπὶ τῆς πρότερον ἀρχῆς γε ταῦτ' ἦν. Av. 489. ὑπὸ τῆς ῥώμης τῆς τότε· ἐκείνης.

Ib. The reader is to remember that this is said in the character of Callistratus the actor, through whom the earlier pieces of Aristophanes were brought upon the stage. This bye-play between the poet and his audience adds considerably to the difficulties of this drama to a modern reader, as Dicæopolis sometimes speaks in his own person, sometimes in that of Callistratus, and sometimes in that of Aristophanes; and on some occasions it is difficult to say which of the two latter is intended.

329. Pollux, VIII. 51. περὶ ὧν οὐκ εἰσὶ νόμοι, ἀδικῶν δέ τις ἀλίσκεται, ἢ ἀρχων, ἢ ῥήτωρ, εἰς τὴν βουλὴν εἰσαγγελία δίδοται κατ' αὐτοῦ· κᾶν μὲν μέτρια ἀδικεῖν δοκῇ, ἢ βουλὴ ποιεῖται ζημίας ἐπιβολήν· ἣν δὲ μείζω, παραδίδωσι δικαστηρίῳ· τὸ δὲ τίμημα, ὅτι χρὴ παθεῖν ἢ ἀποτίσαι.

330. κατεγλώττιζε. Διέβαλλε, κατηγορεῖ. Hesych. ψευδ. κατεγ. to utter falsehoods against. Equit. 352. κατεγλωττισμένην (talked down) σιωπᾶν; "Favorinum ego audivi dicere versus istos Euripidis, Ἀχαλίων στομάτων, ἀνόμου τε ἀφροσύνας, τὸ τέλος δυστυχία, non de iis tantum factos accipi debere, qui impia aut illicita dicerent; sed vel maxime de hominibus quoque posse dici stulta et immodica blaterantibus; quorum lingua tam prodiga infrenisque sit, ut fluat semper et æstuet colluvie verborum teterrima; quod genus homines a Græcis significantissimo vocabulo κατάγλωσσοι appellantur." Aul. Gell. I. 15.

331. κάκυκλοβόρει. Κυκλοβορεῖν, to roar, to bluster. This verb, an evident creation of the poet's brain, is formed from the Cycloborus, one of those noisy, brawling mountain-torrents which abounded in Greece. Hence, Eq. 137, Cleon is again characterised as ἀρπαξ, κεκράκτης, Κυκλοβόρου φωνὴν ἔχων.

Ib. κᾶπλυνεν. Πλύνειν, to wash, to rinse foul linen; metaph. to insult, to abuse. Elmsley ingeniously refers to it the French expression, *laver la tête à quelqu'un*, i. e. lui faire des réprimandes sévères. This mode of expression, however, is not peculiar to the French language. Witness the German, *den Kopf einet waschen*; and the Dutch, *die Ohren waschen*. Compare Pollux, VII. 38. and Schneid. in v. πλύνειν.

332. μολυνοπραγμονούμενος. The poet's mind seems to be hovering between the verbs μολύνεσθαι and πολυπραγμαίνειν. Translate, *insulted after his busy and dirty fashion*. Isoc. 98, c. μολύνεσθαι καὶ λοιδορεῖσθαι τοῖς ἐπὶ τοῦ βήματος κυλινδουμένοις.

νῦν οὖν με πρῶτόν; πρὶν λέγειν, εἵσατε
ἐνσκευάσασθαι μ' οἶον ἀθλιώτατον.

ΧΟ. τί ταῦτα στρέφει τεχνάζεις τε καὶ πορίζεις τριβάς ;
λαβὲ δ' ἐμοῦ γ' ἔνεκα παρ' Ἱερωνύμου 336
σκοτοδασυπυκνότηριχά τιν' Ἀἴδος κυνήν·

335. This and the four following verses are antistrophic to 311—315. They consist of three dochmiac verses, followed by two senarii.

Ib. τί ταῦτα στρέφει; Eurip. Hec. 750. τί στρέφω τάδε; Plat. Phædr. 236, e. τί δῆτα ἔχων στρέφει; where Heindorf refers to Tim. Lex. p. 257.

Ib. τεχνάζειν. Th. 94. Herodot. III. 130. VI. 1. στρέφειν and τεχνάζειν are coupled again in Ran. 957. νοεῖν, ὁρᾶν, ξυνιέναι, στρέφειν, ἐρᾶν, τεχνάζειν.

Ib. τριβάς. Av. 156. οὐκ ἄχαρις ἐς τὴν τριβήν. Add Soph. Œd. Tyr. 1160. Antig. 1078. The word occurs in a more memorable form in Demosthenes' speech de Fals. Leg. The orator asserting that Philip had made a tool of Æschines, adds also his reasons for so doing; viz. that the Athenians being thus blinded as to his favourable intentions towards the Thebans, he might avoid a long and tedious warfare, and accomplish his designs without putting his fortunes to the risk of a combat: τοῦτον αὖ προκαθήκεν ἐξαπατᾶν ὑμᾶς, ἵνα μὴ πάλιν ὑμῶν αἰσθομένων ὅτι Θηβαίους τὰ πράγματα πράττει, εἰς χρόνους καὶ πόλεμον καὶ τριβὴν ἐμπέσῃ, . . ἄλλ' ἀκονιτὶ πάνθ' ὑφ' ἐαυτῷ ποιήσεται· ὅπερ καὶ γέγονεν. 365, 14. For the difference between τριβος and τριβή, see Blomf. Ag. 193.

336. ἐμοῦ γ' ἔνεκα, as far as I am concerned. Nub. 420. ἀλλ' ἔνεκέν γε ψυχῆς στερρᾶς . . ἀμέλει θαρρῶν. Lys. 74. ἀλλ' ἐπαμαίνωμεν ὀλίγον γ' οὖνεκα | τὰς τ' ἐκ Βοιωτῶν. See also Vesp. 886. Eccl. 367. Ran. 189, 1024, 1118.

Ib. It will be observed from the above quotations, that the particle γε sometimes precedes, and sometimes follows, the preposition ἔνεκα. Instances of the former example occur in Lysistr. 74. Ran. 189, 1024, 1118. Of the latter, Nub. 420. Vesp. 886. Eccl. 367.

Ib. Hieronymus, an inflated and bombastic writer of tragedies or dithyrambics, who seemed to serve the same purpose for the wits of Aristophanes' time, as the play called Jeronymo did for those of Ben Jonson. He is ridiculed also in our poet's Eccles. 201. and in his Nub. 349. as the son of Xenophantus.

337. σκοτοδασυπυκνότηριχα, dark, thick, and dense-behair'd. This compound is easily resolved into its elements.

Ib. Ἀἴδος. Aïs, Orcus. ἐν ᾧ οὐδέν ἐστιν ὁρᾶν καὶ ἡ γενικὴ Ἀἴδος. Etym. M. p. 42. idem quod Ἀιδης, sed spiritum habet unum. Attici Ἀἴς dicebant solute, sed Αἴδης, ut αἴσσω, οἰστός, et similia, Blomf. in Prom. p. 155.

Ib. Ἀἴδος κυνήν—words proverbially implying invisibility. Il. E. 844. αὐτὰρ Ἀόλην | δύν' Ἀἴδος κυνήν, μὴ μιν ἴδοι ὄβριμος Ἄρης. He-

εἴτ' ἐξάνοιγε μηχανὰς τὰς Σισύφου, *Μηχανὰς*
ὡς σκῆψιν ἄγων οὗτος οὐκ εἰσδέξεται.

ΔΙ. ὦρα ὅτιν ἄρα μοι καρτερὰν ψυχὴν λαβεῖν, 340

siod. Scut. Herc. 226. δεινὴ δὲ περὶ κροτάφοισιν ἀνακτος | κεῖτ' Ἀἰδὸς
κυνέη, νυκτὸς ὄφον αἰὼν ἔχουσα. Plat. 10 Rep. 612, b. εἰάν τ' ἔχη τὸν
Γύγου δακτύλιον εἰάν τε μὴ, καὶ πρὸς τοιοῦτῳ δακτυλίῳ τὴν Ἀἰδὸς κυνὴν
(where see Ast). Lucian. Bis Acc. VII. 80. εἰ γοῦν τις αὐτοῖς τὸν
τοῦ Γύγου δακτύλιον ἔδωκεν, ὡς περιθεμένους μὴ δρᾶσθαι, ἢ τὴν τοῦ Ἀἰδὸς
κυνέην, εὖ οἶδ' ὅτι, κ. τ. λ. Those acquainted with the earlier poetry
of the Germans, will not fail to recognise the *Orci galea* of anti-
quity in the *Tarnkappe* of those delightful romances, &c. Our own
early legends appear to have substituted another portion of dress
for conferring this power of invisibility.

His shoes of swiftness on his feet he plac'd,
His coat of darkness on his loins he brac'd,
His sword of sharpness in his hand he took.

Crabbe's Parish Register.

The sense of the poet upon the whole seems to be this: *Assume
what disguise you please; as far as I am concerned, you shall be
as much concealed as if you wore the cap of invisibility; and this
cap you may borrow from Hieronymus, in whose inflated and bom-
bastic productions common sense is as difficult to be detected, as you
will be with this cap upon your head.*

338. μηχανὰς τὰς Σισύφου. In the Olympic Odes (XIII. 72.) the
name of Sisyphus is mentioned with great respect: but his name is
more commonly used as a proverbial expression for craft and decep-
tion. Thus Æschines of his great rival: ἀνακροτήσας δὲ Σίσυφος ὄδῃ τὰς
χεῖρας. 33, 36. Alciph. lib. III. ep. 3. The most remarkable of the
real Sisyphus's feats must have been that mentioned by Theognis:

οὐδ' εἰ σωφροσύνην μὲν ἔχουσ' Ῥαδαμάνθους αὐτοῦ,
πλείονα δ' εἰδείης Σισύφου Αἰολίδεω

ὅς τε καὶ ἐξ Ἀἰδέω πολυὶδρεῖησιν ἀνῆλθεν

πίστας Περσεφόνῃν αἰμυλίοισι λόγοις.

Poet. Min. I. 250.

339. σκῆψιν. Elmsley understands this word in its legal sense,
where it implied the excuses made by defendants for putting off
the day of trial. Commercial engagements and pursuits were an
ordinary plea of this kind. Eccl. 1027. ἀλλ' ἔμπορος εἶναι σκίηφομαι.
Plut. 904. ἀλλ' ἔμπορος; ναί, σκίηπτομαί γ', ὅταν τύχω. Dobree (Pors.
Aristoph. 112.) refers to the commencement of Demosth. speech
c. Apat. Add more generally Dem. c. Mid. 540, 25. τοσαύτας
τέχνας καὶ σκίηψεις οὗτος εὐρίσκων ἐκκρούει.

340. ὦρα ὅτιν. Compare Thes. 1189. Av. 638. Eccl. 285.

Ib. καρτερὰν ψυχὴν ἔχειν. A visit to Euripides, as Schutz ob-
serves, seems to the imagination of Dicaeopolis like a visit to some
terrible monster, a Chimæra or a Minotaur. But does not Dicaeo-
polis here represent Aristophanes himself? And in the respective
position of the two parties—the assailant almost new in his drama—

καί μοι βαδιστέ' ἐστὶν ὡς Εὐριπίδην.

παῖ, παῖ. ΚΗ. τίς οὗτος ; ΔΙ. ἔνδον ἔστ' Εὐριπίδης ;

ΚΗ. οὐκ ἔνδον ἔνδον ἐστίν, εἰ γνώμην ἔχεις.

tic career, the assailed with its thickest honours gathered round him—is there not something exceedingly well-timed and conciliatory in this affected timidity on the part of his young antagonist ?

341. βαδιστέα. Lys. 412. ἐμοὶ μὲν οὖν ἔστ' ἐς Σαλαμίνα πλευστέα. 450. ἀτὰρ οὐ γυναικῶν οὐδέποθ' ἔσθ' ἡττητέα | ἡμῖν. Nub. 727. οὐ μαλ' ἄριστόν, ἀλλὰ περικαλυπτέα. Add Pl. 1085. Ran. 1180.

Ib. ὡς Εὐριπίδην. Dicæopolis, thrown upon his trial for the friendly relations which he has established with Sparta, determines, after his country's fashion, to appear before his judges in the humblest garb of a suppliant. For this purpose nothing seems so well adapted to him as a suit borrowed from the tragic wardrobe of Euripides, whose dramas had of late become a very lazaret-house, comprehending the lame, the halt, the maimed, the blind, tricked out in every variety of wretchedness, to draw the compassionate tears of the soft-hearted and the simple, but exciting the bitter scorn of those who witnessed their country's noblest branch of literature brought down from its proud eminence, and prostituted to the degraded conceptions of this powerful, but self-conceited writer. An elegant critic and scholar has somewhere asserted, that the animosity between Euripides and Aristophanes arose from their having embraced opposite sides of politics, at the commencement of the Peloponnesian war ; Euripides siding with Alcibiades and the war-party ; his assailant with that favourable to peace. Whence Mr. Tyrwhitt derived this opinion, I cannot take upon myself to say ; but I remember nothing in the few surviving comedies of Aristophanes to justify such an opinion. That Euripides often made the stage subservient to the expression of his opinion on passing matters, there can be no doubt^o ; but his politics were of so shifting and miscellaneous a character, that they could have been of little use to any party ; and in the eyes of a partizan so strictly consistent as Aristophanes, they could have excited no feeling but that of the most profound contempt. His opposition to the tragedian was founded on feelings of a deeper and less temporary nature : and whether tried by the principles of general criticism, or those of a purely local nature, his attacks on his great contemporary will, I think, be found uniformly honourable to himself, and entitled to the respect and gratitude of posterity. But of these hereafter, as they severally occur.

343. οὐκ ἔνδον ἔνδον ἐστίν. The satire is directed at that figure of speech which the grammarians term *ὀξύμωρον*, and which consists in combining two ideas which at first sight appear to be opposed to

ⁿ Mr. Tyrwhitt's note on the subject is before me ; but I have unfortunately no reference to it.

^o See Boeckh's "Græcæ Tragediæ Principum &c." c. 14.

ΔΙ. πῶς ἔνδον, εἴτ' οὐκ ἔνδον; ΚΗ. ὀρθῶς, ὦ γέρον.
 ὁ νοῦς μὲν, ἔξω ξυλλέγων ἐπύλλια, 345
 οὐκ ἔνδον· αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ
 τραγωδίαν. ΔΙ. ὦ τρισμακάρι Εὐριπίδη,
 ὅθ' ὁ δοῦλος οὕτως σοφῶς ὑποκρίνεται.
 ἐκκάλεσον αὐτόν. ΚΗ. ἀλλ' ἀδύνατον. ΔΙ. ἀλλ' ὅμως.

each other; thus the *insaniens sapientia* and *strenua inertia* of Horace. Few writers more delighted in this mode of expression than Euripides. To the examples given by Bergler (Hippol. 1034. ἐσωφρόνησεν, οὐκ ἔχουσα σωφρονεῖν. Phæn. 297. πέποιθα μέντοι ματρὶ κοῦ πέποιθ' ἄμα. Alcest. 521. ἔστιν τε κοῦκ ἔτ' ἔστιν. 139. καὶ ζῶσαν εἰπεῖν καὶ θανοῦσαν ἔστι σοι) add Hec. 431. τέθηκ' ἔγωγε, πρὶν θανεῖν, κακῶν ἵπο. 564. ὁ δ' οὐ θέλων· τε καὶ θέλων. Orest. 809. τὸ καλὸν οὐ καλὸν, τοκέων | πυριγενεῖ τεμεῖν παλάμη χροά. Phæn. 368. μήτηρ, φρονῶν ἐδ' κοῦ φρονῶν, ἀφικόμην | ἐχθροῦς ἐς ἄνδρας. 1510. σὰ δ' ἔρις, οὐκ ἔρις. 1520. τὰς ἀγρίας ὅτε | δυσζύνετον ζυνετὸς μέλος γνῶ. Troad. 1222. θανεῖ γὰρ, οὐ θανοῦσα, σὺν νεκρῷ.

Ib. γνώμην ἔχεις. Vesp. 64. λογίδιον γνώμην ἔχον. Eccl. 623. τὸ μὲν ἡμέτερον γνώμην τιν' ἔχει.

345. ξυλλέγων. Ran. 849. ὦ Κρητικὰς πρὶν ξυλλέγων μονοψιδίας. Pac. 830. ξυνελέγοντ' ἀναβολὰς ποτῶμεναι. ELMS.

Ib. ἐπύλλια, dim. of ἔπος: *small songs or verses*.

346. ἀναβάδην, *up-aloft*. Ἀναβάδην (Plut. 1123.) implies, with the legs stretched out, like an idle person. Toup and Elmsley have confounded the two.

348. The satire is directed, first, at the clever speeches which, contrary to dramatic propriety, Euripides was apt to put into the mouths of slaves, and other inferior persons; and, secondly, at his extreme love of a word which his intercourse with the sophists of the day made ever uppermost in his mind. On the first of these subjects, see Markland's notes to the Supplices, 639. (649.)

Ib. σοφῶς. For the tragedians' frequent use or abuse of the word *σοφός*, see, among other passages, Orest. 207, 391. Phæn. 84, 405, 481, 885. Cycl. 316. Electr. 297. Med. 580, 300. (and Porson's remarks on the passage.) Bacch. 393. Herren's Stobæus, I. 118. Florilegium, 31, 371. The comic poet seems in the following passages also to make satirical allusions to the same subject: Nub. 1377. οὐκ οὐν δικαίως, ὅστις οὐκ Εὐριπίδην ἐπαινεῖς | σοφώτατον; Lys. 368. οὐκ ἔστ' ἀνὴρ Εὐριπίδου σοφώτερος ποιητής: more particularly in Ran. 1413. where the distinction is made between Æschylus and Euripides: τὸν μὲν (Æsch. scil.) γὰρ ἡγοῦμαι-σοφόν, τῷ δ'—ἡδομαι.

Ib. ὑποκρίνεται, *explains, interprets*. Vesp. 53. οὕτως ὑποκρινόμενον σοφῶς ὀνειράτα.

349. ἀλλ' ὅμως, *yet nevertheless*. A frequent conclusion of the *senarii* of Euripides. See, among other instances, Orest. 224. Alcest. 363. Hippol. 358. Phæn. 448, 1460. Hec. 831. Electr. 758.

οὐ γὰρ ἂν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν.

350

Εὐριπίδῃ, Εὐριπίδιον,

ὑπάκουσον, εἴπερ πῶποτ' ἀνθρώπων τινί·

Δικαίηπολις καλεῖ σε Χολλίδης, ἐγώ.

ΕΥ. ἀλλ' οὐ σχολή.

354

ΔΙ. ἀλλ' ἐκκυκλήθητ'. ΕΥ. ἀλλ' ἀδύνατον. ΔΙ. ἀλλ' ὁμως.

Troad. 374. Iph. in Aul. 904. (where the punctuation of the old copies has been rectified by Blomfield.)

350. κόπτειν τὴν θύραν. So Ran. 463. Nub. 132. Pl. 1101. Eumæris MS. κόπτει τὴν θύραν, ἔξωθεν· ψοφεῖ δὲ ὁ ἔνδοθεν, Ἀττικῶς. κρητὶ δὲ Ἑλληνικῶς.

351. Εὐριπίδιον. The feelings of respect and awe, with which the great man was to have been approached, are already giving way: *My little Euripides!*

352. εἴπερ πῶποτ'. Eq. 594. πορίσαι . . νίκην εἴπερ ποτὲ καὶ νῦν. Pac. 302. ὦ πανέλληνες, βοηθήσωμεν, εἴπερ πῶποτε.

353. Δικαίηπολις. In the Odes of Pindar this word occurs as an epithet for the island of Ægina, the theme of so much panegyric in those immortal strains:

Ἔπεσε δ' οὐ Χαρίτων ἐκὰς

ἃ δικαίηπολις,

ἀρεταῖς κλειναῖσιν Αἰακιδᾶν

θίγοισα, νᾶσος· τε-

λέαν δ' ἔχει δόξαν ἀπ' ἀρχᾶς. Pyth. VIII. 30.

Ib. Χολλίδης of the deme or burgh of Χολλίδαι. Wachsmuth, tom. III. Beilage, I. Leake's Demi of Attica, p. 165. Elmsley edits, Δικ. καλ. σε· Χολλίδης ἐγώ.

355. ἐκκυκλήθητ'. Translate, *exhibit yourself*: literally, *be wheeled out in the encyclema*. This appears to have been a semicircular machine, moving upon wheels, which could be pushed forward, and drawn back again, from an opening in the back part of the stage, and which served to give an idea of what was passing in the interior of houses. In this machine the poet seems to have been exhibited on a lofty throne, or else in a sort of swing, (κράβη, Poll. IV. 129.) something like Socrates in his κρέμαθα, in the comedy of the Clouds; and this for two purposes; the one, to justify the nature of the lame and rickety dramas which *fell* from the poet; and the other,

p In a machine of this sort the poet Agathon, the mischievous successor of Euripides, makes his entrance and his exit, in our poet's play of the *Theamorphiazusæ*:

Μνησ. καὶ ποῖός ἐστιν οὗτος; Εὐριπ. οὐκκυκλούμενος.

Thea. 96.

Ἀγαθ. εἶσω τις ὡς τάχιστα μ' εἰσκυκλήσάτω.

Ib. 265.

From this stage-practice Elmsley justly explains a metaphorical expression in the *Wasps*, 1474:

νῆ τὸν Διόνυσον, ἔπαρά γ' ἡμῖν πράγματα
δαίμων τις εἰσκεκύκληκεν εἰς τὴν οἰκίαν.

ΕΥ. ἀλλ' ἐκκυκλήσομαι· καταβαίνειν δ' οὐ σχολή.

ΔΙ. Εὐριπίδη. ΕΥ. τί λέλακας; ΔΙ. ἀναβάδην ποιεῖς, ἐξὸν καταβάδην· οὐκ ἐτὸς χωλοὺς ποιεῖς.

ἀτὰρ τί τὰ ράκι' ἐκ τραγωδίας ἔχεις,

to bring him as close as possible to that element from which he affected to derive his subtle ideas, and refined modes of thinking.

Ib. ἀλλ' ὅμως. The exquisite buffoonery, of which this allusion, and the repeated ἀλλὰ were susceptible in the intonations of a clever actor, is easily imagined.

356. ἀλλ' ἐκκυκ. The encyclema is pushed forward, and exhibits Euripides in an elevated position: below, his servant and a profuse display of tattered garments.

357. λέλακας, perfect. of λάσκω, a word originally applied to the sounds emitted by inanimate objects, when thrown down, or when receiving a blow; thence to the cries of animals; and lastly, to the louder tones of the human voice. In this sense it is often used by the tragedians, (see Blomf. Sept. c. Theb. p. 121.) and more particularly applied to the enunciation of oracles. Pl. 39. τί δῆτα Φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;

358. καταβάδην, *down below*.

Ib. ἐτὸς, *without reason*. The word appears in a fragment of Aristophanes, composed in a favourite metre of the poet's; viz. a choriambus and a bacchius:

οὐκ ἐτὸς, ὦ γυναῖκες,
πᾶσι κακοῖσιν ἡμῶς
φλώσιν ἐκάστοτ' ἄνδρες.

δεινὰ γὰρ ἔργα δρῶσαι

λαμβάνόμεσθ' ὑπ' αὐτῶν. Arist. Fragm. Dind. p. 135.

359. τὰ ράκι'. Similar metrical appearances occur in the Aristophanic plays:

Ach. 1145. (Br.) σοι δὲ ῥιγῶντι προφυλάττειν.

Eq. 546. αἴρεσθ' αὐτῷ πολὺ τὸ ρόθιον.

Nub. 344. αἶται δὲ ῥίνας ἔχουσιν.

416. μητ' ῥιγῶν ἄχθει λίαν.

Pac. 699. κέρδους ἕκατι κἂν ἐπὶ ῥιπὸς πλέοι.

740. εἰς τὰ ράκια σκώπτοντας αἶει.

Ran. 1059. μεγάλων γνώμων καὶ διανοιῶν ἴσα καὶ τὰ ῥήματα τίκτειν.

Pl. 1065. θῦναι κατὰ δῆλα τοῦ προσώπου τὰ ράκη.

For reasonings on this subject, the reader is referred to Dawes's

¶ Hence when Æschylus and Euripides offer up their prayers before the commencement of their dramatic contest in the Frogs, Æschylus, with great propriety, is made to address himself to Ceres, the revealer of all the great truths taught in the Eleusinian mysteries; while Euripides appears to recognise no divinities but the air, and his own mental powers.

αἰθέρ, ἐμὸν βόσκημα, καὶ γλώττης στρόφιγξ,

καὶ ξύνεσι καὶ μυκτῆρες ὁσφραντήριοι,

ὁρθῶς μ' ἐλέγχειν ὧν ἂν ὁπτωμαι λόγων. Ran. 892.

ἐσθλήτ' ἐλευήν; οὐκ ἐτὸς πτωχοὺς ποιεῖς.

360

ἀλλ' ἀντιβολῶ πρὸς τῶν γονάτων σ', Εὐριπίδη,

δός μοι ῥάκιόν τι τοῦ παλαιοῦ δράματος.

δεῖ γάρ με λέξαι τῷ χορῷ ῥῆσιν μακράν·

αὕτη δὲ θάνατον, ἣν κακῶς λέξω, φέρει.

ΕΥ. τὰ ποῖα τρύχη; μὲν ἐν οἷς Οἰνεὺς ὁδὶ

365

Miscell. Crit. p. 289. Brunck ad Aristoph. Plut. 1065. Monk's Hippolytus, v. 461. and Maltby's Morell's Thesaurus, p. 21.

360. ἐλευήν. See Porson's preface to Hecub. p. 7.

Ib. πτωχοὺς ποιεῖς. Ran. 841. Euripides is thus addressed by Æschylus:

σὺ δὴ με ταῦτ', ὦ στωμυλιοσυλλεκτάδῃ,
καὶ πτωχοποιῇ, καὶ ῥακιοσυρραπτάδῃ;

361. πρὸς τῶν γονάτων. In adjurations of this kind, as Porson remarks, the tragic writers always omit the article: the comic writers insert or omit it at pleasure, but more commonly the former. Instances of insertion: Pac. 1113. Pl. 395, 458, 1176. Thes. 172, 228, 936. Lys. 850, 857, 1245. Nub. 200, 313, 366. Of omission: Pl. 1147. Ran. 756. Vesp. 1136. Eq. 1299.

363. ῥῆσιν μακράν. The word ῥῆσις both with and without reference to length, frequently occurs among ancient authors. Thus when Satyrus, the actor, replies to the complaints of Demosthenes of the reception which his first attempts in oratory had met with: ἀλλ' ἐγὼ τὸ αἴτιον ἰάσομαι ταχέως, ἂν μοι τῶν Εὐριπίδου τινα ῥήσεων ἢ Σοφοκλέους ἐθειλήσης εἰπεῖν ἀπὸ στόματος. Plut. in vit. Dem. So again, when the actor Cægrus comes as a defendant (φεύγων) before the dicasts in the law-courts, no acquittal is granted him but on very characteristic conditions.

κἂν Οἰαγρος εἰσέλθῃ φεύγων, οὐκ ἀποφεύγει πρὶν ἂν ἡμῖν
ἐκ τῆς Νύβης εἴπῃ ῥῆσιν τὴν καλλίστην ἀπολέξας. Vesp. 580.

Add Nub. 1371. Ran. 151. Æsch. Supp. 276. Plato de Rep. 605, d. Lucian. tom. III. p. 9. That the μακραὶ ῥήσεις of Euripides were subjects of frequent complaints among the ancient critics, see Casaubon ad Theophr. 286.

365. Οἰνεὺς. The history of this person, and the others who follow (all of them subjects dramatized by Euripides) is pretty familiar, or may be obtained from very accessible sources. The following excellent reflexions by Timocles lie more out of the common beat of young students.

ὦ τῶν ἀκουσόν, ἦν τι σοι δοκῶ λέγειν.
ἄνθρωπός ἐστι ζῶον ἐπίπονον φύσει,
καὶ πολλὰ λυπῆρ' ὁ βίος ἐν ἑαυτῷ φέρει.
παραψυχὰς οὖν φροντίδων ἀνεύρατο
ταύτας· ὁ γὰρ νοῦς τῶν ἰδίων λήθην λαβὼν,
πρὸς ἄλλοτρίῳ τε ψυχαγωγηθεὶς πάθει,
μεθ' ἡδονῆς ἀπῆλθε, παιδευθεὶς ἅμα.

ὁ δύσποτμος γεραῖος ἡγωνίζετο ;

ΔΙ. οὐκ Οἰνέως ἦν, ἀλλ' ἔτ' ἀθλιωτέρου.

ΕΥ. τὰ τοῦ τυφλοῦ Φοίνικος ; ΔΙ. οὐ Φοίνικος, οὐκ
ἀλλ' ἕτερος ἦν Φοίνικος ἀθλιώτερος.

ΕΥ. ποίας ποθ' ἀνὴρ λακίδας αἰτεῖται πέπλων ; 370

ἀλλ' ἡ Φιλοκτῆτου τὰ τοῦ πτωχοῦ λέγεις ;

ΔΙ. οὐκ· ἀλλὰ τούτου πολὺ πολὺ πτωχιστέρου.

ΕΥ. ἀλλ' ἡ τὰ δυσπιπῇ θέλεις πεπλώματα,

τοὺς γὰρ τραγικοὺς πρῶτον, εἰ βούλει, σκόπει,

ὡς ὠφελοῦσι πάντας. ὦν μὲν γὰρ πένης,

πτωχότερον αὐτοῦ καταμαθὼν τὸν Τήλεφον

γενόμενον, οὕτω τὴν πενίαν ῥᾶον φέρει.

ὁ νοσῶν τι μανικόν, Ἀλκμαίων' ἐσκέψατο.

ὀφθαλμῶ τισ' εἰσι Φινειδαὶ τυφλοί.

τέθηγké τῳ παῖς· ἡ Νιόβη κεκούφικε.

χωλός τις ἐστι· τὸν Φιλοκτῆτην ὀρᾷ.

γέρων τις ἀτυχεῖ, κατέμαθεν τὸν Οἰνέα.

ἅπαντα γὰρ τοι, μείζον' ἢ πέπονθέ, τις

ἀτυχήματ' ἄλλοις γεγονότ' ἐννοούμενος,

τὰς αὐτὸς αὐτοῦ συμφορὰς ἦπτον στένει. Stob. Floril. 510.

ib. ὁδὶ, *here*. Eccl. 934. ὁδὶ γὰρ αὐτός ἐστιν. Vesp. 78. ὁδὶ δέ φησι
Σωσίας πρὸς Δέρκυλον. Av. 1419. ὁδὶ πάρεστιν.

366. ἡγωνίζετο, *was brought upon the stage*. Cf. Lucian. IV. 140.

368. οὐ Φοίνικος, οὐκ. Ran. 1308. αὕτη ποθ' ἡ μοῦσ' οὐκ ἐλεσβίαζεν,
οὐκ. Soph. Aj. 970. θεοῖς τέθηκεν οὗτος, οὐ κείνουσιν, οὐ. Elms.
When strength has been thus given to one οὐ, by the addition of
another, a proposition with ἀλλὰ is often found to follow. Dem.
372, 14. οὐ γὰρ Αἰσχίνης ὑπὲρ τῆς εἰρήνης κρίνεται, οὐ, ἀλλ' ἡ εἰρήνη δι'
Αἰσχίνην διαβέβληται. 399, 23. ὁ δὲ τοὺς χρόνους τούτους ἀναιρῶν τῆς
οἶα παρ' ἡμῖν ἐστὶ πολιτείας οὐ χρόνους ἀνῆρκεν οὗτος, οὐ, ἀλλὰ τὰ πράγ-
ματα ἀπλῶς ἀφῆρηται. 413, 16. ὥστε οὐ μόνον κρίνετε τούτους τήμερον,
οὐ, ἀλλὰ καὶ νόμον τίθεσθε εἰς ἅπαντα τὸν μετὰ ταῦτα χρόνον, κ. τ. λ.
551, 11. οὐ μέτεστι τῶν ἴσων οὐδὲ τῶν ὁμοίων πρὸς τοὺς πλουσίους τοῖς
πυλλοῖς ἡμῶν, οὐ μέτεστιν, οὐ. ἀλλὰ, κ. τ. λ. See also Matthiæ's Gr.
Gr. §. 608.

370. λακίδας πέπλων. Æsch. Pers. 840. λακίδες . . . ποικίλων ἐσθημά-
των. Choeph. 25. λινοφθόροι δ' ὑφασμάτων λακίδες. Eurip. Troad.
497. πέπλων λακίσματα.

372. πτωχιστέρου. So Ran. 91. λαλίστερα. Pl. 27. κλεπτίστατον.
Thes. 735. ποτίσταται. For further remarks on these formations, see
Eustathius ad Odys. p. 1441, and Porson's Aristophanica, p. 244.

373. ἀλλ' ἡ, *num vero*? See Elmsl. ad Herac. 426. Passow ob-
serves, that these words are often used at the beginning of an im-
passioned question, to which a denial is expected.

Ib. δυσπιπῇ. εἰτ' ἔλυσε δυσπιπείς στολὰς. Œd. Col. Soph. 1597.

ἂ Βελλεροφόντης εἶχ' ὁ χωλὸς οὐτοσί;

ΔΙ. οὐ Βελλεροφόντης· ἀλλὰ κάκεινος μὲν ἦν 375
χωλὸς, προσαιτῶν, στωμύλος, δευνὸς λέγειν.

ΕΥ. οἶδ' ἄνδρα, Μυσὸν Τήλεφον. ΔΙ. ναί, Τήλεφον·
τούτου δὸς ἀντιβολῶ σέ μοι τὰ σπάργανα.

ΕΥ. ὦ παῖ, δὸς αὐτῷ Τηλέφου ρακώματα·
κεῖται δ' ἄνωθεν τῶν Θυεστείων ρακῶν, 380

μεταξὺ τῶν Ἴνους. ΚΗ. ἰδοὺ ταυτὶ λαβέ.

ΔΙ. ὦ Ζεῦ διόπτα καὶ κατόπτα πανταχῇ.

[ἐνσκευάσασθαί μ' οἷον ἀθλιώτατον.]

Εὐριπίδῃ, 'πειδῆπερ ἐχαρίσω ταδί,
κάκεινά μοι δὸς τὰκόλουθα τῶν ρακῶν, 385

Ib. πεπλώματα. Soph. Trach. 612. φανεῖν θεοῖς | θυτῆρα καὶ φῶ κα-
νὸν ἐν πεπλώματι.

376. προσαιτῶν. So v. 399. γλίσχρος, προσαιτῶν. more commonly
with acc. Lys. 1141. στρατιὰν προσαιτῶν. Herodot. III. 14.

Ib. στωμύλος. The peripatetic philosopher in Lucian's Banquet,
(also known by the names of 'the sword' and 'the sickle,') has the
same epithet applied to him: τῶν δὲ ἀπὸ τοῦ περιπάτου Κλεόδημος,
οἶσθα τὸν στωμύλον, τὸν ἐλεγκτικόν; Lucian. IX. 50.

377. οἶδ' ἀνδρά. Heindorf in his notes upon a passage of the
Phædo of Plato (V. 5. p. 320.) observes, 'Hic quis non maluerit,
adjecto articulo, ὁρῶ τὸν ἄνδρα? sed pari modo Aristoph. Pl. 653. ὡς
γὰρ τάχιστ' ἀφικόμεθα πρὸς τὸν θεόν, | ἄγοντες ἄνδρα τότε μὲν ἀθλιώτατον,
&c. ubi sermo est de certo notoque nomine. Id. Ach. 428. Quocirca
in soluto certo sermone promiscuo ab Atticis dictum opinor ἀνὴρ et
ὁ ἀνὴρ (s. ἀνὴρ), velut θεοὶ et οἱ θεοὶ, βασιλεὺς et ὁ βασιλεὺς, quæque id
genus sunt alia.'

378. σπάργανα (σπάργω), properly *swaddling-clothes*; here, *tatters*.

382. διόπτα καὶ κατόπτα. The epithets of the god are adapted to
the nature of the garments, which were full of rents and fissures,
much resembling the cloak worn by Menippus in Lucian's Dia-
logues of the Dead, τριβώνιον πολύθυρον (II. 129.) Bergler paraphrases
the passage not amiss. O Jupiter, qui omnia perspicis et specularis,
quam perspicuas sunt hæ vestes et perforatæ! Cf. Il. K. 562. H. Hom.
Merc. 372.

Ib. πανταχῇ, πάντα τρόπον. καὶ πανταχοῦ ἐν παντὶ τόπῳ· καὶ πανταχοῦ.
πανταχοῦ δὲ καὶ πανταχόσε, eis πάντα τόπον. RHOTIUS.

384. ἐχαρίσω ταδί. Od. Ω. 282. δῶρα δ' ἐτάσια ταῦτα χαρίζεο. more
commonly with a dat. of person, as well as acc. of thing. Thes. 938.
χάρισαι βραχύ τι μοι. Eq. 54. τῷ δεσπότη | Παφλαγὼν κεχαρίσται τοῦτο.
Il. Z. 49. K. 380. Λ. 134.

385. τὰκόλουθα τῶν ρακῶν, *suitable to, agreeing with these tatters*.

τὸ πιλίδιον περὶ τὴν κεφαλὴν τὸ Μύσιον·
 “ δεῖ γάρ με δόξα πτωχὸν εἶναι τήμερον,
 εἶναι μὲν ὅσπερ εἰμὶ, φαίνεσθαι δὲ μή·”
 τοὺς μὲν θεατὰς εἰδέναι μὲν ὅς εἰμὶ ἐγὼ,
 τοὺς δ’ αὖ χορευτὰς ἡλιθίους παρεστάναι,
 ὅπως ἂν αὐτοὺς ῥηματίοις σκιμαλίσω.

390

Ib. The crases, by which two short syllables pass into one, have hitherto been unnoticed. Let the following noble fragment, from the *Melanippe* of Euripides, (the commencement of which will perhaps remind an English reader of the “accusing spirit” of Sterne,) atone for the omission:

Δοκεῖτε πηδᾶν τὰδικήματ’ εἰς θεοὺς
 πτεροῖσι, κἄπειτ’ ἐν Διὸς δέλτου πτυχαῖς
 γράφειν τιν’ αὐτὰ, Ζῆνα δ’ εἰσορῶντά νιν
 θνητοῖς δικάζειν; οὐδ’ ὁ πᾶς ἂν οὐρανὸς
 Διὸς γράφοντος τὰς βροτῶν ἀμαρτίας
 ἐφαρκέσειεν· οὐδ’ ἐκείνος ἂν σκοπῶν
 πέμπειν ἐκάστω ζῆμιαν· ἀλλ’ ἡ Δίκη
 ἐνταυθὰ πού’στιν ἐγγὺς, εἰ βούλῃσθ’ ὁρᾶν. Dind. p. 100.

386. *πιλίδιον*. dim. of *πίλος*, wool or hair, so pressed together, as to answer to the *felt* of the modern hat. Il. K. 265. Hesiod. Op. 544. Herodot. III. 12. Though here considered as peculiar to the lowest orders of society, the *πιλίδιον* appears to have received in later days the patronage of orators and the foppish students of the academy. Hence in the bitter remarks of Demosthenes on his fellow-ambassador: οὐ λέγειν εἴσω τὴν χεῖρ’ ἔχοντ’, *Αἰσχίνη*, δεῖ, οὐ, ἀλλὰ *προσβέειν* εἴσω τὴν χεῖρα ἔχοντα. σὺ δ’ ἐκεῖ *προτείνας* καὶ *ὑποσχῶν* καὶ *καταισχύνας* τούτους ἐνθάδε σεμνολογεῖ, καὶ *λογάρια* δύστηνα *μελετήσας* καὶ *φωνασκήσας* οὐκ οἶει *δίκην* δώσειν *τηλικούτων* καὶ *τοσοούτων* ἀδικημάτων, ἂν *πιλίδιον* λαβῶν ἐπὶ τὴν κεφαλὴν *περινοστής* καὶ ἐμοὶ *λοιδορῇ*. Dem. de Fals. Legat. 421, 16.

ὦ τῶν, κατανοεῖς τίς πότ’ ἐστὶν οὔτοσι
 ὁ γέρων; ἀπὸ τῆς μὲν ὕψεως Ἑλληνικὸς,
 λευκὴ χλανὶς, φαίδς χιτωνίσχος καλὸς,
 πιλίδιον ἀπαλόν, ἐβρυθμος βακτηρία,
 βαυὰ τράπεζα. τί μακρὰ δεῖ λέγειν; ὅλως
 αὐτὴν ὁρᾶν γὰρ τὴν Ἀκαδημεῖαν δοκῶ.

Antiphanes in *Athenæus*, XII. 544, f.

387. These verses, as the Scholiast observes, are taken from the *Telephus* of Euripides.

391. *ὅπως ἂν*. Examples of *ὅπως ἂν*, denoting a final cause, will be found Pl. 225. Nub. 739, 938, 1461. Eccl. 623, 716, 733, 836. Lys. 182, 221, 239, 267, 358, 419, 425, 539, 1183, 1223. Eq. 917, 926. Vesp. 178, 862. The following passage, bringing together two uses

ΕΥ. δώσω· πυκνῇ γὰρ λεπτὰ μηχανᾷ φρενί.

ΔΙ. εὐδαιμονοίης, Τηλέφω δ' ἀγὼ φρονῶ.

εὖ γ'· οἷον ἤδη ῥηματίων ἐμπίμπλαμαι.

ἀτὰρ δέομαί γε πτωχικοῦ βακτηρίου.

395

ΕΥ. τουτὶ λαβὼν ἄπελθε “λαῖνων σταθμῶν.”

ΔΙ. ὦ θύμ', ὁρᾷς γὰρ ὡς ἀπωθοῦμαι δόμων,

πολλῶν δεόμενος σκευαρίων· νῦν δὲ γενοῦ

of *δπως*, with the construction varying according to the sense, deserves attention :

νῦν οὖν *δπως* ἀγρεύσετε,
δπως ἂν αἱ γυναῖκες ὑμᾶς ἐν πόλει
 ξενίσωμεν ὧν ἐν ταῖσι κίσταις εἶχομεν. Lys. 1182.

Ib. *ῥηματίους*. Eq. 216. ὑπογλυκαίνων ῥηματίους μαγειρικοῖς. Vesp. 668. τοῦτοις τοῖς ῥηματίους περιπεφθεῖς.

Ib. *σκιμαλίζειν*. The derivation of this word is unknown: its obvious meaning is, *to treat with contempt*. Pac. 548. ὁ δὲ δρεπα-
 νουργός, οὐκ ὁρᾷς, ὥς ἡδεται, καὶ τὸν δορυξὸν οἷον ἐσκιμάλισεν ;

392. *πυκνῇ*. This word has given no small trouble to the grammarians, first, in accounting for its metaphorical derivation, and secondly, in determining where its application to mental and intellectual qualities is to be taken in a good sense (Il. B. 55. Γ. 202. I. 76. A. 787. Ξ. 294. O. 461. Σ. 216. Od. T. 353.) or in one more indicative of cunning and concealment of purpose, (Il. Z. 187. Herodot. VII. 141.) In the present instance we must perhaps give *πυκνός* its worst, in Eccl. 571. its better sense. νῦν δὲ δεῖ σε *πυκνὴν φρένα* καὶ φιλόσοφον ἐγείρειν | *φροντίδ'*. See Passow in v.

Ib. *λεπτὰ*, a sophistic word, expressive of whatever is most subtle, ingenious, and acute in mental operation. The answer of SYRUS to DIALOGUS in Lucian's "Bis Accusatus" will furnish an apt illustration of this word: ἀλλ' ἐγὼ οἶδ' ὅπερ μάλιστα λυπεῖ αὐτόν, ὅτι μὴ τὰ λοχὰ ἐκέῖνα καὶ λεπτὰ καθήμενος πρὸς αὐτόν σμικρολογοῦμαι, εἰ ἀθάνατος ἢ ψυχὴ, καὶ πόσας κοτύλας ὁ θεός, ὅποτε τὸν κόσμον ἐργάσατο, τῆς ἀμφοῦς καὶ κατὰ τὰ αὐτὰ ἐχοῦσης οὐσίας ἐνέχεεν εἰς τὸν κρατήρα, ἐν ᾧ τὰ πάντα ἐκ-
 ἐράννυτο, καὶ, εἰ ῥητορικῇ πολιτικῇς μορίων εἰδῶλον, κολακείας τὸ τέταρτον. χαίρει γάρ, οὐκ οἶδ' ὅπως, τὰ τοιαῦτα λεπτολογῶν. T. VII. 97.

393. Eurip. Hippol. 104. εὐδαιμονοίης, νοῦν ἔχων ὅσον σε δεῖ.

394. The assumption of a portion of the tragic tatters fills Diæopolis with a portion of the poet's spirit:—a tendency to *diminutives* in words.

395. ἀτὰρ—γε. Pl. 572. ἀτὰρ οὐχ ἡττόν γ' οὐδὲν κλαύσει. Th. 207. ἀτὰρ ἢ πρόφασίς γε νῆ Δί' εἰκότως ἔχει. Nub. 801. ἀτὰρ μέτειμί γ' αὐτόν. 1220. ἀτὰρ οὐδέποτε γε τὴν πατρίδα κατασχυνῶ | ζῶν. Vesp. 147, 150, 1141, 1514.

γλίσχρος, προσαιτῶν, λιπαρῶν τ'. Εὐριπίδῃ,

δός μοι σπυρίδιον διακεκαυμένον λύχνω.

400

ΕΥ. τὶ δ', ὦ τάλας, σε τοῦδ' ἔχει πλέκους χρέος ;

ΔΙ. χρέος μὲν οὐδὲν, βούλομαι δ' ὅμως λαβεῖν.

ΕΥ. λυπηρὸς ἴσθ' ὦν, κάποχώρησον δόμων.

ΔΙ. φεῦ.

εὐδαιμονοίης, ὥσπερ ἡ μήτηρ ποτέ.

ΕΥ. ἄπελθε νῦν μοι. ΔΙ. μᾶλλά μοι δὸς ἐν μόνον 405

399. λιπαρεῖν, *to persevere in any thing*. Herodot. III. 51. V. 19. VIII. 144. IX. 45, 111. Hence *to be earnest in entreaty*. Æsch. Prom. Vincit. 529. τοῦτ' οὐκ ἔτ' ἂν πύθοιο, μηδὲ λιπάροι. (where see Blomf.)

400. σπυρίδιον, a round twisted basket, in which any thing was carried : as a lamp, that it might not be extinguished. In Herodot. V. 16. σπυρίδα, a basket let down for the purpose of containing fish.

401. τοῦδε . . . πλέκους. For cases in which the article may be omitted with a demonstrative pronoun, see Reisig. p. 182.

403. λυπηρὸς. Eurip. Supp. 903. λυπηρὸς οὐκ ἦν, οὐδ' ἐπίφθονος πόλει. Thucyd. II. 37. οὐδὲ ἀζημίους μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθηδόνας προστιθέμενοι, *not wearing a look of offence, which, though harmless in effect, is yet troublesome and painful*. ARNOLD. Lucian, II. p. —. καὶ ὁλως λυπηρὸς ἐστίν.

Ib. ἴσθ' ὦν. Pl. 963. ἴσθ' ἐπ' αὐτὰς τὰς θύρας ἀφυγμένη. Ran. 436. ἀλλ' ἴσθ' ἐπ' αὐτὴν τὴν θύραν ἀφυγμένος.

405. ἄπελθε νῦν μοι μοι redundant. Lys. 707. τί μοι σκυθρωπὸς ἐξελήλυθας δόμων ; Nub. 116. ἦν οὖν μάθης μοι τὸν ἀδικον τοῦτον λόγον. Od. Z. 199. στήτε μοι, ἀμφίπολοι. Herodot. VIII. 68. εἰπεῖν μοι πρὸς βασιλέα.

Ib. μᾶλλά, i. e. μή· ἀλλά. Complete the ellipse in this manner : μὴ τοῦτο γένηται, ἀλλὰ, κ. τ. λ. The two vowels coalesce into one. Thes. 288. θύειν ἔχουσιν· εἰ δὲ μᾶλλὰ νῦν λαθεῖν. 476. ἐγὼ γὰρ αὐτὴν πρῶτον, ἵνα μᾶλλον λέγω.

ἀνὴρ δίκαιός ἐστιν, οὐχ ὁ μὴ ἀδικῶν,
ἀλλ' ὅστις ἀδικεῖν δυνάμενος μὴ βούλεται.
οὐδ' ὅς τὰ μικρὰ λαμβάνειν ἀπέσχετο,
ἀλλ' ὅς τὰ μεγάλα καρτερεῖ μὴ λαμβάνων,
ἔχειν δυνάμενος καὶ κρατεῖν ἀζημίως.
οὐδ' ὅς γε ταῦτα πάντα διατηρεῖ μόνον,
ἀλλ' ὅς τις ἀδολον γνησίαν τ' ἔχων φύσιν,
εἶναι δίκαιος κοῦ δοκεῖν εἶναι θέλει.

Philiscus ap. Grot. Flor. p. 61.

κοτυλίσκιον τὸ χεῖλος ἀποκεκρουσμένον.

ΕΥ. φθείρου λαβὼν τόδ'· ἴσθ' ὀχληρὸς ὦν δόμοις.

ΔΙ. οὐπω, μὰ Δί', οἶσθ' οἱ αὐτὸς ἐργάζει κακά.

ἀλλ', ὦ γλυκύτατ' Εὐριπίδη, τουτὶ μόνον,

δὸς μοι χυτρίδιον σφογγίῳ βεβυσμένον.

410

ΕΥ. ἀνθρῶπ', ἀφαιρήσει με τὴν—τραγῳδίαν.

406. τὸ χεῖλος ἀποκεκρουσμένον, of which the rim has been broken off.

407. φθείρου, *begone*. The tragedian's delicacy of language will be consulted by not proceeding further with the translation. Pl 598. ἀλλὰ φθείρου καὶ μὴ γρύξης. 610. τότε νοστήσεις· νῦν δὲ φθείρου. See further Elmsley's *Heracl.* p. 81. Blomf. *Persæ*, 155.

Ib. ὀχληρὸς. *Thes.* 1075. ἢ Δί' ὀχληρὰ γ' εἰσήρρηκας λίαν. *Æsch.* 19, 7. ἐν τοῖς γυμνασίοις ὀχληρὸς ὦν. *Lucian*, I. 38. III. 227, 261.

γυνὴ πολυτελὴς ἔστ' ὀχληρόν, οὐδ' ἔφ
 ζῆν τὸν λαβόνθ' ὥς βούλεται. ἀλλ' ἔνεστί τι
 ἀγαθὸν ἀπ' αὐτῆς, παῖδες· ἐλθόντ' εἰς νόσον
 τὸν ἔχοντα ταύτην ἐθεράπευσεν ἐπιμελῶς·
 ἀτυχοῦντι συμπαρέμεινεν ἀποθάνοντά σε
 ἔθαψε· περιστέλειεν οἰκείως· ὅρα
 εἰς ταῦθ', ὅταν λύπη τι τῶν καθ' ἡμέραν.
 οὕτω γὰρ οἴσεις πᾶν τὸ πρᾶγμ'. *Menandri Frag.* p. 122.

408. *SCHOL.* οὐκ οἶσθα ὅπως βαρὺς εἰ ἐν τοῖς δράμασι, καὶ ἀπακναίεις τοὺς θεατὰς. This I consider to be false in the first instance, and to misrepresent the poet's meaning in the second. The Athenians, instead of being wearied by the productions of Euripides, took too much pleasure in them. (*Ran.* 776.) The expression is doubtless to be referred to the moral evils, of which the dramas of Euripides were so plentifully productive. (*Ran.* 1078—1088.)

410. The wandering Telephus, or some other of these princely beggars of Euripides, appears to have been furnished, like Homer's Vulcan, with a little basket containing a wet sponge, for the purpose of wiping off the sweat and dust. Such was the state to which the dignity of Attic tragedy was reduced under the hands of Euripides. See Voss's translation.

Ib. σφογγίῳ Attic for σπογγίῳ. See Blomf. *Ag.* p. 292.

Ib. βεβυσμένον from βύζειν or βύειν, to stop up, to fill. *Th.* 505. κηρίῳ βεβυσμένον. *Vesp.* 127. ἡμεῖς δ' ὅσ' ἦν τετρημένα | ἐνεβύσαμεν ρα-
 κίοισι.

411. τὴν τραγῳδίαν. The reader expects the poet to say σκευὴν, or some such word, you will rob me of my whole wardrobe or magazine. The poet by a bitter piece of satire substitutes the word τραγῳδία, as if the whole substance of one of these dramas of Euripides consisted in these beggarly externals.

ἄπελθε ταυτηνὶ λαβών. ΔΙ. ἀπέρχομαι.
καίτοι τί δράσω ; δεῖ γὰρ ἐνός, οὐ μὴ τυχὼν
ἀπόλωλ'. ἄκουσον, ὦ γλυκύτατ' Εὐριπίδη·
τουτὶ λαβὼν ἄπειμι κού πρόσειμ' ἔτι·

415

εἰς τὸ σπυρίδιον ἰσχνά μοι φυλλεῖα δός.

ΕΥ. ἀπολεῖς μ'. ἰδού σοι. φροῦδά μοι τὰ δράματα.

ΔΙ. ἀλλ' οὐκέτ', ἀλλ' ἄπειμι· “καὶ γάρ εἰμ' ἄγαν
ὀχληρὸς, οὐ δοκῶν με κοιράνους στυγεῖν.”

412. ταυτηνί. ἦγουν τὴν χύτραν. SCHOL.

416. Pl. 544. φυλλεῖ ἰσχνῶν ῥαφανιδων.

417. ἰδού, *here they are*, or *what you ask is done*. Pac. 962. τοῖς
θεαταῖς ῥίπτε τῶν κριθῶν. Οἰκετ. ἰδού. Ran. 1378. ἴθι νυν παρίστασθον
παρὰ τῷ πλάσσιγγ'. Αἰσχ. et Εὐριπ. ἰδού. Nub. 83, 635, 825. Ran.
200-1. Th. 25, 255. Eq. 121, 972, 1161.

Ib. φροῦδα. This was another of those words, the abuse of
which in his dramas brought down upon Euripides the laughter of
his contemporaries; yet there are many atoning passages in his
writings: witness the following:

Ἄρετῇ δὲ κἂν θάνῃ τις, οὐκ ἀπόλλυται,
ζῇ δ' οὐκέτ' ὄντος σώματος· κακῷσι δὲ
ἅπαντα φροῦδα συνθάνονθ' ὑπὸ χθονός.

Fragm. Eurip. Dindorf. p. 112.

418. ἀλλ' οὐκέτ'. Elmsley compares Pac. 328. ἐν μὲν οὖν τουτὶ μ'
ἔασον ἑλκύσαι, καὶ μηκέτι. Thes. 846. Ἰλλὸς γεγένημαι προσδοκῶν ὁ δ'
οὐδέπω.

419. This is the reading of the old editions, with which Schutz,
Bekker, and Dindorf agree; and Voss and Wieland translate to

† The sad exclamations of Strepsiades, as he lies on the Socratic pallet—waiting
for inspiration, and sharing his crib with a thousand nameless tenants—sound
very much like a parody on some chorus of Euripides, which has not come down
to us.

φροῦδα τὰ χρήματα, φροῦδῃ χροιά,
φροῦδῃ ψυχῇ, φροῦδῃ δ' ἑμβάς.
καὶ πρὸς ταῦτοις ἔτι τοῖσι κακοῖς
φρουρᾶς ἔδον
ὀλίγον φροῦδος γεγένημαι.

Nub. 718.

“Lost, lost! gone, gone!”
Purse and doublet and shoe,
Blood and colour and hue,
All are vanish'd and gone
Through this pestilent crew.
I keep steady guard,
And I *think* close and hard,
Yet nought for my pain
Do I get but this strain,
“Lost, lost! gone, gone!”

οἱμοι κακοδαίμων, ὥς ἀπόλωλ'. ἐπελαθόμεν,
ἐν ᾧπερ ἐστὶ πάντα μοι τὰ πράγματα.

420

the same effect, *not considering that great lords cannot put up with me*. Elmsley, however, partly on the faith of a reading, which Invernizius appears to have transcribed with his usual carelessness from the Rav. MS. edits: ὁκλῶς οὖν, δοκῶν γε κοίρανους στυγεῖν.

Ib. κοίρανους. The word κοίρανος belongs both to Homer and Pindar:

οὐκ ἀγαθὸν * πολυκοιρανίῃ* εἰς κοίρανος ἔστω,
εἰς βασιλεύς. IL. B. 204.

ὅπως σφίσι μὴ κοίρανος ὀπίσω
πάλιν οἰκαδ' ἀνεψιὸς
ζαμενῆς Ἑλένοιο Μέμνων μολοί. Nem. III. 109.

420. ἐπελαθόμεν. On the subject of tribrachs and dactyls occurring in the fifth place of a comic senarius, see dissertation inserted in Seidler's treatise De Vers. Doctm.

421. ἐν ᾧπερ ἐστὶ. This is one of those expressions in which the humble collectors of parallel passages are allowed to run riot. Lys. 29. ὥσθ' ὅλης τῆς Ἑλλάδος | ἐν ταῖς γυναῖξιν ἐστὶν ἡ σωτηρία. 32. ὥς ἔστ' ἐν ἡμῖν τῆς πόλεως τὰ πράγματα. Av. 1677. ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα. Od. K. 69. δύναμις γὰρ ἐν ὑμῖν. The following quotations, while they serve to illustrate this construction, will serve also to exhibit some distinguishing features of Doric, Attic, and Persian character:

ὅτε κε νῆα
κανάξαις, οὐτ' ἀνδρας ἀποφθίσειε βάλασσα,
εἰ μὴ δὴ πρόφρων γε Ποσειδάων ἐνοσίχθων
ἦ Ζεὺς ἀθανάτων βασιλεὺς ἐβέλησιν ὀλέσσαι.
ἐν τοῖς γὰρ τέλους ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε. Hes. Op. 663.
νῦν δ' ἔλπομαι μὲν. ἐν θεῷ γε μὰν
τέλος. Pind. Olymp. XIII. 147.

Ζεῦ πάτερ, τῶν μὰν ἔραται φρενὶ, σιγᾷ
οἱ στόμα. πᾶν δὲ τέλος
ἐν τῷ ἔργῳ. Nem. X. 53.

Address of Miltiades to Callimachus, before the battle of Marathon: ἐν σοὶ νῦν, Καλλίμαχε, ἔστι ἡ καταδουλώσαι Ἀθήνας, ἡ ἐλευθέραις ποιήσαντα, μνημόσυνα λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον, οἷα οὐδὲ Ἀρμόδιος τε καὶ Ἀριστογείτων λείπουσι. Herodot. VI. 109. Xerxes is informed, that the small bark, in which he is passing the Hellespont, must sink, unless lightened of its burden: καὶ κερξία λέγεται ἀκούσαντα ταῦτα εἰπαί. “Ἄνδρες Πέρσαι, νῦν τις διαδεξάτω ὑμέων βασιλεὺς κηδόμενος· ἐν ὑμῖν γὰρ οἶκε εἶναι ἐμοὶ ἡ σωτηρία.” τὸν μὲν ταῦτα λέγων τοὺς δὲ, προσκυνέοντας, ἐκπηδέειν ἐς τὴν θάλασσαν· καὶ τὴν νῆα ἐπικουφί-

* Aristotle observes, (Polit. 4.) that it is uncertain whether Homer meant by this word to brand the complex tyranny of the multitude, or that of many individual kings. Pope prefers the former meaning: “That worst of tyrants, an usurping crowd.”

Εὐριπίδιον ὦ γλυκύτατον καὶ φίλτατον,
 κάκιον' ἀπολοίμην, εἴ τί σ' αἰτήσαιμ' ἔτι,
 πλὴν ἐν μόνον, τουτὶ μόνον, τουτὶ μόνον,
 σκάνδικά μοι δὸς, "μητρόθεν δεδεγμένος."

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σθεῖσαν, οὕτω δὴ ἀποσώσθηναι ἐς τὴν Ἀσίην. Herodot. VIII. 118. Examples of this formula in the tragedians are abundantly supplied by Elmsley, (ad Med. v. 223.) Blomf. (ad Pers. p. 118.) To which add, from prose writers, Dem. 54, 19. 292, 21. Lysias, 95, 5. Thucyd. I. §. 74. Plat. 7 Epist. 337, c.

425. σκάνδικα, a wild potherb. "Hæc (scandix) est quam Aristophanes Euripidi poetæ objecit joculariter, matrem ejus ne olus quidem legitimum venditasse, sed scandicem." Plin. Hist. Nat. lib. XXII. c. 22. Hence when Nicias in the Knights alludes to the name of Euripides, his fellow-slave replies, v. 19, μή μοί γε, μή μοι, μή διασκανδικίσης.

Ib. μητρόθεν δεδεγμένος. Æsch. Choeph. 738. ὃν ἐξέθρεψα μητρόθεν δεδεγμένη. Allusions of a similar sort to the tragedian's mother and her occupation occur in Arist. Thes. 387. προσηλακίζομένας ὀρώσ' ὑμᾶς ὑπὸ | Εὐριπίδου, τοῦ τῆς λαχανοπωληρίας. 455. ἄγρια γὰρ ἡμᾶς, ᾧ γυναῖκες, ὀρεῖ κακὰ, | αἳ' ἐν ἀγρίωσι τοῖς λαχάνοις αὐτὸς ἔτραφεῖς.

^t To young and ingenuous minds, the moral point of view, under which the productions of Aristophanes were framed, will be of far deeper moment than any consideration of his wit and talent. To such minds the following extract, long as it is, will not appear misplaced. "In all governments where the general will is the law, and where that will is perpetually influenced by the speeches or writings of individuals, nothing seems more fair (however unpalatable the investigation may occasionally prove) than that the pretensions of every one who aspires to occupy something more than an ordinary prominence in the public eye should be closely sifted and scrutinized, that it may be distinctly ascertained under what circumstances, and from what points of view, his peculiar opinions have been formed; and a clue thus found whether these claims are the offspring of vanity, presumption, and self-interest, or the better workings of an honest mind, anxious to throw into the common stock the best fruits of those rich endowments which nature has bestowed, or of that sound and wholesome intelligence which fair labour and industry have gradually achieved. It must be owned, that in Athens this inquisition was of the most searching nature. The finest wits of the day made it their peculiar business to provide this favourite repast for the sovereign multitude; and the great DEMUS himself, when in his comic theatre, was little else than the master-gaoler in Jeremy Bentham's Panopticon; his eye upon every surrounding chamber, and his mind master of the words and actions, and even almost of the very thoughts of its occupant. In compliance with this established custom, the name of Euripides seldom occurs in the pages of Aristophanes without a blow at his birth, which was in truth of the humblest description; the illustrious author of the Medæ, the Hippolytus, the Phœnissæ, and the Alcestis (and creations more splendid never came from the brain of man) having been, it appears, neither more nor less than the son of a mere cabbage-woman, or little retailer of pot-herbs. No person, with a soul above the size of a needle's point, would have dreamed for one brief moment of alluding to such a circumstance in the history of such a man, but that to this taint of birth and of earlier connexions and associations may be ascribed (such at least was evidently the opinion of Aristophanes) no small portion of those scenic changes which the tragedian began at an early period to attempt, and which, in spite of every effort directed against

ΕΥ. ἀνὴρ ὑβρίζει. κλείε πηκτὰ δωμάτων.

ΔΙ. ὦ θύμ', ἄνευ σκάνδικος ἐμπορευτέα.

ἄρ' οἶσθ' ὅσον τὸν ἀγῶν' ἀγωνιεῖ τάχα,
μέλλων ὑπὲρ Λακεδαιμονίων ἀνδρῶν λέγειν ;

πρόβαινε νῦν, ὦ θυμέ· γραμμὴ δ' αὐτῇ.

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ἔστηκας ; οὐκ εἶ καταπιὼν Εὐριπίδην ;

426. πῆκτα δωμάτων, *fores*: one of those pleonastic expressions in which the tragedians delighted. Such are *στέγας δόμων*, Eurip. Cycl. 118. *μελάθρων στέγαι*, Alc. 255. *ἀρμάτων ὀχήματα*, Suppl. 672. *ἀρμάτων ὄχος*, Hipp. 1161. Phœniss. 1206. &c. &c. See Porson's Hec. v. 298. and Blomfield's Persæ, p. 148.

428. ἀγῶν' ἀγωνιεῖ. Parallel phrases to this might be derived from the tragic writers of Athens, (no other instance of it occurs in Aristophanes,) and also from her orators ; but the writings of one who had viewed the manners of Greece with no incurious eye furnish two such specimens of it, as no sense of propriety will allow to be mixed up with examples taken from a less holy source: *σὺ δέ, ὦ ἄνθρωπε τοῦ Θεοῦ, . . . ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης.* 1 Tim. vi. 11. Again, where the same writer, contemplating the termination of his holy labours, bursts forth into that glorious and triumphant declaration: *ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφύσθηκε· τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· λοιπὸν, ἀποκείται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής.* 2 Tim. iv. 6.

430. γραμμὴ. A word so closely connected as this is with the race-course, might have been expected to be of more frequent occurrence than it is in the writings of Pindar. It is found, however, in a curious passage of his ninth Pythian ode, (206—213.) where the daughter of Antæus is placed at the goal, as the prize of victory, a mode by which Danaus had previously disposed of eight and forty daughters. The following passage in the Electra of Euripides is more deserving of the reader's attention :

μή μοι, τὸ πρῶτον βῆμ' ἐὰν δράμῃ καλῶς,
νικᾷν δοκείτω τὴν δίκην, πρὶν ἂν πέλας
γραμμῆς ἵκηται, καὶ τέλος κάμψῃ βίου. 954.

431. καταπιὼν Εὐριπίδην. Ran. 1466. Lysist. 565. Eq. 693. Æsch. 13, 38. *ἐνταῦθα δὲ ἐτράπετο ἐπὶ τὸ καταφαγεῖν τὴν πατρίαν οὐσίαν. καὶ οὐ μόνον κατέφαγεν, ἀλλ' εἰ οὐδὲν τ' ἐστὶν εἰπεῖν, καὶ κατέπιεν.* Lucian,

him, he brought to too successful a termination ; and of those more fearful aberrations, of which it forms no excuse to say, that they refer almost exclusively to the poet's own times, and that what was poison to them, may be found delightful and even innoxious food to us." Quarterly Rev. N^o. 88. p. 406.

ἐπῆνεσ' ἄγε νυν, "ὦ τάλαινα καρδία,"
 ἄπελθ' ἐκείσε, κᾶτα τὴν κεφαλὴν ἐκεί
 παραάσches, εἰποῦσ' ἅττ' ἂν αὐτῇ σοὶ δοκῇ.
 τόλμησον, ἴθι, χώρησον, ἄγαμαι καρδίας.

435

HM. τί δράσεις ; τί φήσεις ; ἀλλ' ἴσθι νυν
 ἀναίσχυντος ὦν σιδηροῦς τ' ἀνὴρ,
 ὅστις παρασχὼν τῇ πόλει τὸν αὐχένα,

VI. 224. τὸν Εὐριπίδην δλον κατεπεπώκαμεν. The lively passage (II. 145.) seems to contain in it the germ of Ben Jonson's admirable "Volpone," but it is too long for insertion. III. 168, 169. Alciph. lib. III. ep. 32. δλον σε αὐτοῖς ἀγροῖς καταπιῶσα.

Ib. Εὐριπίδην : i. e. his whining, supplicating spirit. That even the pathetic powers of the tragedian, justly as they have made him the admiration of posterity, were a deep and mischievous offence against the spirit of his own age, see again the article in the Quarterly Review, from which the foregoing extract was made. The best-regulated minds must after all, I fear, plead guilty to the self-condemning judgment, which Aristophanes has put into the mouth of his chattering Bacchus : "With him (i. e. Æschylus) lies the wisdom of his art ; with the other (i. e. Euripides) lies its delight : τὸν μὲν γὰρ ἡγοῦμαι σοφόν, τῷ δ' ἡδομαι. Ran. 1413.

432. ἐπῆνεσα. The first aorist used instead of the present tense. So also in Pac. 528. ἀπέπτυσ' ἐχθροῦ φωτὸς ἔχθιστον πλέκος. This practice is common enough among the tragedians, and particularly with Euripides. Hippol. 610, 1403. Cycl. 81. Alcest. 396, 401. Helen, 355, 843. Ion, 1631. Troad. 53, 668, 727. Orest. 1531, 1688.

435. ἄγαμαι καρδίας. Av. 1744. ἄγαμαι δὲ λόγων. Herodot. VI. 76. ἀγασθαι . . τοῦ Ἑρασίνου. IX. 79. ἄγαμαι σεῦ. Eurip. Iph. Aul. 28. οὐκ ἄγαμαι ταῦτ' ἀνδρὸς ἀριστέως. Rhes. 245. ἄγαμαι λήματος. Porson prefers ἄγαμαι, καρδία, well done, heart ; and defends his reading by various examples ; for which see Kidd's edit. of Dawes, p. 470. The reading in the text is that of Elmsley and Dindorf.

436. The metre is dochmiac. Two senarii intervene, and the dochmiac measure is resumed.

437. σιδηροῦς ἀνὴρ. To the examples collected by Blomfield, in his Prometheus Vincit. p. 137. add the following : Il. Δ. 510. ἐπεὶ οὐ σφί λίθος χρῶς οὐδὲ σιδήρος. Od. M. 280. ἡ γὰρ νῦν σοὶ γε σιδήρεα πάντα τέτυκται. Ψ. 172. Theoc. Idyl. XIII. 5. ἀλλὰ καὶ Ἀμφιτρύωνος ὁ χαλκεοκάρδιος υἱός. Id. XXII. 47. σαρκὶ σιδαρεῖη, σφυρήλατος οἷα κολοσσός. Id. XXIX. 24. κῆμὲ μαλθακὸν ἐξεπόνασε σιδαρέω. Mosch. Idyl. IV. 44. πέτρης δγ' ἔχων νόον ἢ σιδήρου | καρτερὸν ἐν στήθεσσι. Æsch. c. Ctes. 77, 25. οὐ μέμνησθε αὐτοῦ τὰ μισὰ καὶ ἀπίθανα ῥήματα, ἀ πῶς ποθ' ἡμεῖς ὧ σιδήρειοι ἐκαρτερεῖτε ἀκρόωμενοι ; Lysias, 117, 47. ἀλλ' εἰ μὴ σιδηροῦς ἐστίν, οἶμαι αὐτὸν ἐννουν γεγονέναι, κ. τ. λ.

ἅπασιν μέλλεις εἰς λέγειν τάναντία.

HM. ἀνὴρ οὐ τρέμει τὸ πρᾶγμ'. εἰά νυν,
ἐπειδὴ περ αὐτὸς αἰρεῖ, λέγε.

440

ΔΙ. μή μοι φθονήσῃτ', ἄνδρες οἱ θεώμενοι,
εἰ πτωχὸς ὦν ἔπειτ' ἐν Ἀθηναίοις λέγειν
μέλλω περὶ τῆς πόλεως, τρυγῳδίαν ποιῶν·
τὸ γὰρ δίκαιον οἶδε καὶ τρυγῳδία.

445

439. εἰς, more commonly εἰς ὧν, or εἰς ἀνθρώπων.

440. Eq. 262. τρέμων τὰ πράγματα.

442. The following address contains much parody from the Telephus of Euripides. The commencement of the tragedian's own ῥήσις was as follows:

μή μοι φθονήσῃτ', ἄνδρες Ἑλλήνων ἄκροι,
εἰ πτωχὸς ὦν τέτληκ' ἐν ἐσθλοῖσιν λέγειν.

Ib. ἄνδρες οἱ θεώμενοι. The substantive is often omitted in Aristophanes, and the participle by itself stands for *spectators*. Nub. 518. Ran. 2, 926. Pl. 798.

443. ἐν Ἀθηναίοις. Lysias, 898, 16. εἰ καὶ πρότερον μὴ εἴθισται λέγειν ἐν ἀνδράσι.

444. ποιεῖν. Ran. 1021. δράμα ποιήσας Ἄρεως μεστόν. 1255. κάλλιστα μέλη ποιήσαντι. So in old English poetry: "Ye lovins, that can *make* of sentiment." Chaucer's Legends of good Women. "To solace him sometime as I do when I *make*." Visions of Pierce Ploughman.

And hath he skill to *make* so excellent,
Yet hath such little skill to *bridle* love?

Spencer, Eclog. 4.

The god of Shepherds, Tityrus, is dead,
Who taught me humbly as I can to *make*. Id. Eclog. 6.

445. In making this declaration, the poet brings back the comic art to what, if a curious extract from a MS. quoted by the learned editor of Proclus may be believed, was its original purpose and design. Comedy, (τρυγῳδία,) according to this authority, derived its origin from the following circumstance. Some countrymen having been injured by some of the townspeople of Athens, took the following method of redressing their grievances. About the time of the first sleep, they entered the town, and making a circuit of the streets, proclaimed aloud, "There lives such an one, who did so and so to some of the country people." These exclamations naturally attracted the attention of the neighbours, who as naturally talked over in the morning what they had heard on the preceding night. The consequences were presently apparent: strong feelings of shame on the part of the persons thus handled, and a visible decrease in the offences which had been previously committed.

ἐγὼ δὲ λέξω δεινὰ μὲν, δίκαια δέ.
οὐ γάρ με νῦν γε διαβαλεῖ Κλέων, ὅτι
ξένων παρόντων τὴν πόλιν κακῶς λέγω.
αὐτοὶ γάρ ἐσμεν, οὐπὶ Ληναίῳ τ' ἄγῶν,

The practice being continued, and its good effects evident, the heads of the city came to a resolution, that the proceedings of these *κωμικοὶ* were much to the public benefit: a search was accordingly made for them, and these censors given to understand, that their future strictures must no longer be a matter of choice, but, whether they would or not, that they should give them vent on an open stage. The publicity of a theatre, however, appears to have been less to their taste than the obscurity of the streets; and a compromise was accordingly made with their diffidence or their fears, by allowing them to mount the stage with their faces smeared with the lees of wine. The effect of these stationary exhibitions on the public morals (for shame, as the writer observes, then dwelt among men) was still more conspicuous than that of the peripatetic performances; and it was accordingly determined, that the office should in future be transferred to men of learning and ability, properly qualified for so important a task. “ἀρχὴν οὖν δεξαμένου τοῦ πράγματος πολλοὶ γεγόνασι κωμικοὶ, ἐλέγχοντες τοὺς κακῶς βιοῦντας, καὶ τοὺς ταῖς ἀδικίαις χαίροντας, ἀναστέλλοντες τὰς ἀκαίρους καὶ ἀδίκους αὐτῶν πράξεις, καὶ ὠφέλουν κοινῇ τὴν πόλιν τῶν Ἀθηναίων.” Gaisford's *Hephæstion*, p. 409.

448. τὴν πόλιν. Though the rich, the noble, and the influential by their virtues or their talents, might be held up to ridicule on the stage, Athens had still its law of libel, by which the majesty of the sovereign people was protected. *Xenoph. de Rep. Athen. II. 18.* Κωμικοὶ δ' αὖ καὶ κακῶς λέγειν τὸν μὲν δῆμον οὐκ ἐῴσω, ἵνα μὴ αὐτοὶ ἀκούωσι κακῶς· ἰδίᾳ δὲ κελεύουσιν, εἰ τίς τινα βούλεται· εὖ εἰδότες ὅτι οὐχὶ τοῦ δήμου ἐστίν, οὐδὲ τοῦ πλήθους ὁ κωμικοῦμενος, ὥς ἐπὶ τὸ πολὺ, ἀλλ' ἢ πλούσιος, ἢ γενναῖος, ἢ δυνάμενος. See on this subject, Wachsmuth, tom. II. §. 64. and Beilage, 4.

449. αὐτοὶ, *by ourselves.* *Thes. 472.* αὐταὶ γάρ ἐσμεν, κοῦδεμὶ' ἐκφορὰ λόγου. *Plato, Protag. 309, a.* ὅς γ' ἐν αὐτοῖς ἡμῖν εἰρήσθαι. 8 *Legg. 836, b.* αὐτοὶ γάρ ἐσμεν. *Parm. 137, a.* αὐτοὶ ἐσμεν. *Luc. II. 33.* and *Hemsterhuis'* note.

Ib. Λήναιον has been already explained, as the place in Athens where the *Lenææ*, or festival of the wine-press, was held.

Ib. ἀγῶν. *Ran. 882.* νῦν γὰρ ἀγῶν σοφίας ὁ μέγας χωρεῖ πρὸς ἔργον. 785. ἀγῶνα ποιεῖν . . . τῆς τέχνης. 873. ἀγῶνα κρίναι. *Lysias, 190, 24.* ὁ δὲ ἀγῶν οὐ πρὸς τὰ τοῦτων ἔργα ἀλλὰ πρὸς τοὺς πρότερον ἐπ' αὐτοῖς εἰρηπίας. 176, '3. 911, 6. This struggle for victory among the dramatists of Athens (the earnestness of which is still perhaps preserved in the English word *agony*) took place more particularly at the *Lenæan* and great spring festivals. On the two other *Dionysiac* festivals there appear to have been little more than recitations or repetitions of former dramatic pieces.

κούπω ξένοι πάρεισιν· οὔτε γὰρ φόροι

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450. φόροι. How much is contained in this word, and what a landmark in political science does it form for those, who may themselves be called to sway the rod of empire, and have "to read their history in a nation's eye!" On one side of this little word we see Athens comparatively unimportant and insignificant, yet, if the pleasing pictures of Isocrates (Orat. Areop.) be not a rhetorician's dream, free and happy; and if the noble sentiments ascribed to her by Herodotus (VIII. 143. 4.) be correct, deserving at once both happiness and freedom. On the other side is beheld Athens possessed of all that wealth and power can bestow, yet restless and discontented at home; hated and feared among her dependants abroad; mistress of a glorious literature, which will never allow her name to be forgotten, yet herself rapidly setting into dim night, and her pale star only occasionally rising above the horizon, to remind thoughtful minds of that day of vengeance and compensation which awaits "national, as well as individual guilt. Whence had come the mighty change? One source at least will be found in the all-important word before us. When the Persian left the sacred soil of Greece, he left behind him an enemy far more fatal than his sword or bow—the plunder of a rich and luxurious camp, and a body of noble prisoners, easily convertible into riches. From that moment the love of Persian gold seems to have become as predominant among the Greeks as their original fears of Medic iron, and even of Medic dress, (Herodot. VI. 112.) had been; and the mischievous consequences among their two leading states were only of later or earlier date according to the nature of their respective institutions. The Spartan monarch, Pausanias, stood among the magnificent spoils of Plataea, and made an ostentatious display (Herodot. IX. 82.) of virtuous poverty and temperance: the wretched man knew not how soon the demons of luxury and avarice were to take possession of his very soul. The more expeditious Athenians, with Themistocles their guide, took ship after the battle of Salamis, and carried to the islands the news of the victory—and an application for money. (Herodot. VIII. 112.) It was a combination of things which no Athenian ever after lost sight of. Henceforth in their lighter and their graver literature, in the language of the common Athenians, and the workings of their statesmen's minds, the proofs of this growing appetite for gold meet us at every turn. The tragic muse pointed to Persia as the very harbour of treasure (Æschyli Persæ, 255); the comic talked of its gold distributed by bushels (Arist. Ach. 108. Br. edit.). The common people dwelt on the 1200 camel-loads from which it was supplied (Dem. 185, 22): while in the minds of the gravest politicians seemed to run a constant current of two prevailing ideas, and those almost convertible terms,

ἢ Καίτοι προσήκει τὰς ἀρετὰς ἀσκεῖν καὶ τὰς κακίας φεύγειν πολὺ μᾶλλον ταῖς πόλεσιν ἢ τοῖς ἰδιώταις. ἀνὴρ μὲν γὰρ ἀσεβῆς καὶ πονηρὸς τυγχὼν ἂν φθάσειε τελευτήσας πρὶν δοῦναι δίκην τῶν ἡμαρτημένων· αἱ δὲ πόλεις διὰ τὴν ἀθανασίαν ὑπομένουσιν καὶ τὰς παρὰ τῶν ἀνθρώπων καὶ τὰς παρὰ τῶν θεῶν τιμωρίας. *Isoc.* 183, c. d.

ῥηκουσιν, οὐτ' ἐκ τῶν πόλεων οἱ ξύμμαχοι·
ἀλλ' ἐσμέν αὐτοὶ νῦν γε περιεπτισμένοι·

*money and ships, ships and money. That statesmen should have shared the madness will cause no surprise: a large revenue had through their unwise policy become indispensable to Athens; and many were the hungry mouths they had now to feed. This first play of Aristophanes presents us (to say nothing of soldiers and seamen) with a large body of ecclesiasts, who did not afford their deliberative wisdom for nothing: his "Wasps" will let loose upon us some thousands of cormorants, equally clamorous for law, for oratory, and—three obols: while the "Knights" will bring us into the very focus and virulence of the disease, among that accursed crew whose mouths were alike gagged or opened by the precious metals; men who for mercenary motives marred all that the generous mind of Solon had planned, and who have made the very names of demagogue and democracy stink in the nostrils of those who care little to see their fellow-creatures wealthy and powerful, but who care much to see them virtuous and happy, honourable in the eyes of their fellow-creatures, and receding as little as possible from that standard of excellence for which the soul of man was originally designed. As the whole revenue of Athens, internal and external, will come before us in the comedy of the Wasps, to that play any further remarks upon this subject must now be deferred.

451. ἐκ τῶν πόλεων, *the tributary states*. πρῶτον μὲν οὖν πείσας (Alcibiades scil.) ὑμᾶς τὸν φόρον ταῖς πόλεσιν ἐξ ἀρχῆς τάξαι τὸν ὑπ' Ἀριστείδου πάντων δικαιοῦτα τεταγμένον, αἰρεθεὶς ἐπὶ τούτῳ δέκατος αὐτὸς μάλιστα διπλάσιον αὐτὸν ἐκάστῳ τῶν συμμάχων ἐποίησεν κ. τ. λ. Andoc. 30, 21.

Ib. ξύμμαχοι. At the outbreak of the Peloponnesian war, Athens, at Mr. Mitford observes, had few allies, properly so called. On the continent of Greece the principal were the Thessalians and the Acarnanians: of the islands, Corcyra, Zacynthus, Chios, and Lesbos are alone properly reckoned among the allies of Athens. Her tributary states (ἐκ τῶν πόλεων ξύμμαχοι) formed a far more numerous and splendid catalogue. Compare Mitford, III. 87. and Thucyd. II. §. 9, 22. and continue the passage above quoted from Andocides.

452. περιεπτισμένοι. Περιπτίσσειν, *to shell, to slip beans out of their skin, to separate corn from the shell and chaff*. ἀλλὰ περιπτίσσωτες καὶ ἀφελόντες τὸ κάλυφος, μετὰ ταῦτα κόπτουσιν ἐν τῷ δλωφ.

x "It was the main principle of Pericles' policy, and it is also adopted by Thucydides in the famous introduction to his History, that it is not the country and people, but moveable and personal property, χρήματα, in the proper sense of the word, which make states great and powerful." Müller, I. 222. For the historian's reflections on the two subjects in the text, and the operations which naturally arose out of such reflections, see, among other passages, I. 9, 11, 83, 101, 117, 142. II. 13, 97. III. 13, 31. I. 9, 12, 16, 18, 19, 25, 33, 35, 44, 68, 80—82, 86, 93, 107, 108, 117, 121, 142, 143. II. 24, 62. III. 17, 51, 92. IV. 12, 108. V. 52.

τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστῶν λέγω.

Theophr. Hist. Pl. lib. IX. c. 17. Hence the metaphorical expression περιεπιτωμένοι, *free from all husk or chaff*.

453. μετοίκους. The population of Athens consisted of three sorts; the freemen, the slaves, and the metics, or resident aliens. These latter with their families are estimated by Boeckh at 45,000 persons. As commercial occupations were never in great esteem among the ancient Greeks, it was left in a great degree to this body of persons to carry on manufactures and commerce. Hence their general residence was in the city or the sea-port towns, where they lived in hired lodgings; those individuals excepted, who were entertained as guests by their friends. Metics were bound to serve in the fleet. When armed as hoplites, they were originally only used as garrison-soldiers; in later times they also served in campaigns, to which aliens not yet domiciled were also occasionally summoned. They were prohibited from serving in the cavalry. Every resident alien paid, by way of protection-money (μετοίκιον), twelve drachmas a year: widows paying half that sum, provided they had no son of sufficient age to pay for himself; if however the son paid the protection-money, the mother was exempt. Every resident alien had a patron (προστάτης) or surety; and by some writers it has been maintained, that the payment of the protection-money was made by this surety; but this is directly opposed to the testimonies of the ancients: for the state looked for security to the body of the alien himself; and if he was convicted before the πολιτæ of non-payment of the duty, he was immediately sold. What liturgies (λειτουργίαι), or, state-services, these resident aliens performed, we have little knowledge; but that they performed liturgies, different in some respects from those of the citizens, and that they also paid property-taxes, is pretty clear. Property-taxes are often mentioned in connexion with the resident aliens. This class of settlers composed distinct symmoriæ (μετοικικαὶ συμμορίαι), which had treasurers of their own; and a fixed contribution was settled for each one by persons appointed for that purpose (ἐπιγραφεῖς), which was of course only to be paid upon the moveable property in Attica, since, with the exception of the proxeni and isoteles, no resident aliens had the right of possessing land. As the greater number of the metics were probably poor, it cannot be supposed that a large sum could ever have been collected from them, however strict the laws may have been against concealment, which from the nature of their property was easily practised. The manner in which the metics are mentioned in the text, does not say much for the estimation in which they were held at Athens; but insulting language was not the only evil which they had to endure; the dishonourable services imposed on them, under the titles of scaphephoria, hydriaphoria, sciadephoria, must have been still more irritating and offensive. For various points of information contained in this note, the reader is referred to Boeckh, vol. I. pp. 63, 187, 348. II. 44, 313, 315. and Wachsmuth, I. 250, 251.

ἐγὼ δὲ μισῶ μὲν Λακεδαιμονίους σφόδρα,
καὶ τοῖς ὁ Ποσειδῶν, οὐπὶ Ταινάρῳ θεός, 455
σεΐσας ἅπασιν ἐμβάλοι τὰς οἰκίας·
κάμοι γάρ ἐστιν ἀμπέλια κεκομμένα.

454. δέ. Δέ, thus used, serves to resume a subject which has for some time been dropped. See examples by Heindorf, in Plato's Protag. 313, b. Bruck, apparently ignorant of this power of the particle δέ, has altered the text to *ἐγὼ γε μισῶ*.

455. ὁ Ποσειδῶν. On the promontory of Tænarum there was a temple of Apollo, as well as of Neptune (Müller, I. 257, 417): but the worship of the latter deity being the prevalent one among the Ionian race, and that of the former among the Doric tribes, Aristophanes naturally looked to the latter as his avenging deity. Some previous guilt of the Lacedæmonians committed against this temple (Thucyd. I. 128.) still further justified the selection.

Ib. Ταινάρῳ. For an account of the present state of the Tænarian promontory, and the temple of Neptune, see Leake's Morea, vol. I. p. 299—301.

456. σεΐσας. The poet had in his mind the terrible earthquake which befell the Spartans a few years previously. "It came," says Mr. Mitford, "suddenly at mid-day, with a violence before unheard of. The youths of the principal families, assembled in the gymnasium at the appointed hour for exercise, were in great numbers crushed by its fall; many of both sexes and of all ages were buried under the ruins of other buildings; the shocks were repeated; the earth opened in several places; vast fragments from the summits of Taygetus were tumbled down its sides: in the end, only five houses remained standing in Sparta, and it was computed that twenty thousand lives were lost." II. 370. For some political movements consequent on this event, see Arist. Lysistr. 1137—1146.

Ib. ἐμβάλοι. Elmsley compares Nub. 1489. *ἕως ἂν αὐτοῖς ἐμβάλῃς τὴν οἰκίαν*.

457. ἀμπέλια κεκομμένα. "The manner in which the Lydian monarch carried on the war was thus. Marching into the Milesian territory a little before harvest, with all military pomp, to the sound of various musical instruments, he cut down all the corn, and destroyed all the vines, olives, and other valuable trees; sparing the buildings, that the people might have the better means of cultivating fresh harvests for him to carry off or destroy." Mitford, II. 9. To the same cruel method of carrying on war among the Greeks, we find continual allusions in their orators and historians. Lysias, 142, 39. *καὶ γὰρ ὑμᾶς φεύγοντας Φυλὴν καταλαβεῖν καὶ δένδρα τεμεῖν*. Isoc. 92, c. *οὕτω δὲ τὰ περὶ τὸν πόλεμον ἀτυχοῦσιν, ὥστ' ὀλίγου δεῖν καθ' ἕκαστον τὸν ἐνῆαυτὸν τεμνομένην καὶ πορθουμένην τὴν αὐτῶν χώραν περιορᾶσιν*. Ib. 129, d. *οὐδεμία γὰρ ἐστὶ τῶν πόλεων ἀκέραιος, οὐδ' ἡ τις οὐχ ὁμόρους ἔχει τοὺς κακῶς ποιήσοντας ὥς τετμησθαι μὲν τὰς χώρας,*

ἀτὰρ, φίλοι γὰρ οἱ παρόντες ἐν λόγῳ,
 τί ταῦτα τοὺς Λάκωνας αἰτιώμεθα ;
 ἡμῶν γὰρ ἄνδρες, (οὐχὶ τὴν πόλιν λέγω,
 μέμνησθε τοῦθ', ὅτι οὐχὶ τὴν πόλιν λέγω,) 460
 ἀλλ' ἀνδράρια μοχθηρὰ, παρακεκομμένα,
 ἄτιμα, καὶ παράσημα, καὶ παράξενα,

κ. τ. λ. 349, b. οὐ καταλαβόντες τὸν Πειραιᾶ καὶ τὸν σῖτον τὸν ἐν τῇ χώρῃ διεφθείρετε καὶ τὴν γῆν ἐτέμνετε, κ. τ. λ. Dem. 256, 1. Φιλίππῳ . . . τὴν χώρῃν δαίοντος καὶ δεινδροκοπέοντος. See also Andoc. 13, 38. 24, 25. 26, 1. Lycurg. 169, 19. Herodot. I. 17. VI. 99. IX. 86. Thucyd. I. §. 82. Well might the Jewish historian with a just pride observe, "Our legislator obliges us to treat those who are our enemies with moderation ; for he doth not allow us to set their country on fire, nor permit us to cut down those trees that bear fruit." Joseph. c. Apionem.

458. οἱ παρόντες ἐν λόγῳ, qui sermoni huic interestis, sive ejus esis arbitri. Incert. Rhcs. 149. τίς δῆτα, Τρώων, οἱ πάρεσιν ἐν λόγῳ ; KUST.

459. Thes. 473. τί ταῦτ' ἔχουσαι κείνον αἰτιώμεθα ;

461. In some of those severe invectives which Isocrates was in the habit of breaking into against his countrymen, he also guards himself by a similar caution : λέγω δὲ οὐ καθ' ἅπαντων, ἀλλὰ κατὰ τῶν ἐνόχων τοῖς εἰρημένοις ὄντων. Ad Nicocl. 24, b. De Pace, 170, d.

462. παρακεκομμένα. A metaphorical expression derived from money ill coined. Lucian, IV. 170. κατὰ τοὺς ἀργυρογνώμονας διαγιγνώσκων ἃ τε δόκιμα καὶ ἀκίβδηλα, καὶ ἃ παρακεκομμένα ἀργυρομυθικῶς δι τῶν λεγομένων ἕκαστα ἐξετάζοντες, ὡς τὰ μὲν παρακεκομμένα εὐθὺς ἀπορριπτειν, παραδέχεσθαι δὲ τὰ δόκιμα, καὶ ἔννομα, καὶ ἀκριβῆ τὸν τύπον. See also Blomfield's Ag. p. 250. and Monk's Hippol. p. 137.

463. ἄτιμα. Ran. 692. εἴτ' ἄτιμόν φημι χρῆναι μηδέν' εἶναι 'ν τῇ πόλει. Av. 766. εἰ δ' ὁ Πισίου προδοῦναι τοῖς ἀτίμοις τὰς πύλας | βούλεται, πέρδιξ γενέσθω. For the various offences which incurred loss of franchise, and other civil disabilities, among the Athenians—all which class of delinquents were known by the name of ἄτιμοι—see Schömann, 73—75.

463. παράσημα. The metaphor is again derived from the mint. The pure silver coin of Athens was a subject of no small pride to her citizens ; and hence the metaphorical language so often derived from it. In the Frogs (718—733.) this language is pursued to great length.

γ A spirited version of this chorus (from the pen of the Right Hon. J. H. Frere appeared in an early number of a monthly publication, which for fine specimens of the poetic art, rich effusions of fancy, wit, and pathos, and strains of the most powerful eloquence, directed to the best interests of Church and State, has had no superior in the whole compass of British literature.

Oftentimes have we reflected | on a similar abuse
 In the choice of men for office, | and of coins for common use ;

ἐσυκοφάντει Μεγαρέων τὰ χλανίσκια·

Ib. παράξενα. As the preposition *παρά* had in two former epithets marked something wrong in the coining or impress of money, so here it should, in grammatical strictness, imply some abuse in the rights of hospitality, either of a private or a public nature. Brunck translates the word *semi-cives*; and in this sense the commentators and translators generally coincide.

464. ἐσυκοφάντει. This verb is followed equally by an accusative of person or of thing. *Av.* 1431. *συκοφαντεῖν τοὺς ξένους.* *Antiph.* 146, 22. *ἐτέρους τῶν ὑπευθύνων ἔσειε καὶ ἐσυκοφάντει.* *Æsch.* 15, 14. *μάλιστα δ' ἐσυκοφάντησε τῶν ὑπευθύνων τοὺς μηδὲν ἡδικηκότας.* *Dem.* 292, 16. *μὴ τὰ συμβάντα συκοφάντει.* *Lysias,* 177, 32. *τριάκοντα μῶς ἐσυκοφάντησε.* Sometimes without either. *Infr.* v. 738. *εἰ μὴ τέρωσσε συκοφαντήσεις.* *Lysias,* 174, 13. 22. *Plato,* 1 *Rep.* 341, b, *πρὸς ταῦτα κακούργει καὶ συκοφάντει.* 9 *Rep.* 575, b. *κλέπτουσι, τοιχωρυχοῦσι, βαλαντιστομοῦσι, λωποδυτοῦσιν, ἱεροσυλοῦσιν, ἀνδραποδίζονται· ἔστι δ' ὅτε συκοφαντοῦσιν, ἐὰν δυνατοὶ ᾧσι λέγειν, καὶ ψευδομαρτυροῦσι καὶ δωροδοκοῦσιν.* (Who sat for this picture, those acquainted with the Platonic writings need not be informed.) On verbs singular with plural nominatives, see Porson's *Hecuba*, v. 1141.

Ib. Μεγαρέων. “Megara was unfortunately hemmed in between powerful neighbours; and on account of the scanty produce of its stony and mountainous, though well cultivated land, and the consequent deficiency of provisions, it was wholly dependent on the Athenian market, where the Megarians were accustomed to carry their manufactures and some few raw materials.” Müller, II. 418.

Ib. χλανίσκια. From *χλάνis*, a fine, soft upper-garment of wool, worn rather for ornament than protection against weather, comes the diminutive *χλανίσκος*, which again diminishes into *χλανίσκιον*, and that again into *χλανισκίδιον*. The latter very curtailed garment was appropriated to slaves (*Pac.* 999); the one next above it in this scale of diminutives appears to have been considered an effeminate article of dress, if we may judge from the contemptuous observations passed by Æschines on the wardrobe of his great rival: *εἰ γὰρ τίς σου τὰ κομψὰ ταῦτα χλανίσκια περιελόμενος καὶ τοὺς μαλακοὺς*

For your old and standard pieces, | valu'd, and approv'd, and tried,
Here among the Grecian nations, | and in all the world beside;
Recogniz'd in every realm, | for lawful stamp, and pure assay,
Are rejected and abandon'd | for the coin of yesterday;
For a vile adulterate issue, | clipt, and counterfeit, and base,
Which the traffic of the city | passes current in their place:
And the men who stand for office, | noted for acknowledg'd worth,
And for manly deeds of honour, | and for honourable birth;
Train'd in exercise and art, | in sacred dances and in song,
Are rejected and supplanted | by a base ignoble throng;
Foreign stamp and vulgar metal | raise them to command and place,
Brazen, counterfeit pretenders, | scoundrels of a scoundrel race;
Whom the state in former ages | scarce would have allow'd to stand
At the sacrifice of outcasts, | as the scape-goats of the land.

Blackwood's Magazine.

On Attic money, see a valuable paper by lord Aberdeen, inserted in *Walpole's Memoirs of Turkey*.

κεῖ που σίκυον ἴδοιεν ἢ λαγφδιον
 ἢ χοιρίδιον ἢ σκόροδον ἢ χόνδρους ἄλας,
 ταῦτ' ἦν Μεγαρικὰ, καπέπρατ' αὐθημερόν.

465

καὶ ταῦτα μὲν δὴ σμικρὰ καπιχώρια·
 πόρην δὲ Σιμαίθαν ἰόντες Μέγαράδε
 νεανίαί κλέπτουσι μεθυσοκότταβοι·

470

χιτωνίσκουσ, ἐν οἷς τοὺς κατὰ τῶν φίλων λόγους γράφεις, περιενέγκας δοίη
 εἰς τὰς χεῖρας τῶν δικαστῶν, οἷμαι ἂν αὐτοὺς, εἴ τις μὴ προειπὼν τοῦτο ποι-
 ῇσειεν, ἀπορῆσαι εἴτε ἀνδρὸς εἴτε γυναικὸς εἰλήφασιν ἐσθήτα. Æsch. 18, 30.

466. χόνδρους ἄλας, *lumps of salt*. Elmsley quotes the following
 passages as proof that the word χόνδρους is here to be taken ad-
 jectively, and as the opposite of λεπτοὺς ἄλας.

Δότ', ὃ γὰρ θολ, τι τῶν ἑκαστος ἐν χερσὶν
 ἔχει, κορώνη· χάλα λήφεται χόνδρον.

Phœnicis Coloph. apud Athen. 359, f.

α. καὶ πῶς ἐγὼ Σθενέλου φάγοιμ' ἂν ῥήματα;

β. εἰς ὄξος ἐμβαπτόμενος ἢ λεπτοὺς ἄλας.

Fragm. Arist. Dind. p. 139.

ἄλαιοι χόνδροι. Herodot. IV. 185.

467. καπέπρατ'. Soph. Philoct. 1002. οἷμοι· πέπραμαι κάπλωλ'.

Ib. αὐθημερόν, *the selfsame day*. Cf. Thes. 813. Lys. 114. οἱ
 δὲ (Atheniensens scil.) οὐ προσεδέξαντο² αὐτὸν ἐς τὴν πόλιν οὐδ' ἐπὶ τὸ
 κοινόν· ἦν γὰρ Περικλέους γνώμη πρότερον νευικηκῦα, κήρυκα καὶ πρεσβείαν
 μὴ προσδέχεσθαι Λακεδαιμονίων ἐξεστρατευμένων· ἀποπέμπουσιν οὖν αὐτὸν
 πρὶν ἀκοῦσαι, καὶ ἐκέλευον ἐκτὸς ὄρων εἶναι αὐθημερόν, τό τε λοιπὸν ἀναχω-
 ρήσαντας ἐπὶ τὰ σφέτερα αὐτῶν, ἦν τι βούλωνται, πρεσβεύεσθαι. Thucyd.
 II. §. 12.

468. σμικρά. The first syllable of this word, as also μικρά, which
 in other poets is sometimes short and sometimes long, is in Aristo-
 phanes always elongated.

Ib. ἐπιχώριος, *peculiar to our country*. Pl. 47. ἀσκεῖν τὸν υἱὸν τὸν
 ἐπιχώριον τρόπον. Vesp. 859. εὖ γ' ἐμπορίζεις αὐτὰ καπιχωρίως.

470. μεθυσοκότταβοι, *intoxicated at the cottabus*. The game of
 cottabus was a favourite amusement among the young men of Athens
 at their convivial parties. It was a practice originally introduced
 into Greece from Sicily, and though simple enough at first, spread
 into various forms, involving much dexterity in their practice.
 Groddeck (Antiq. Versuche, Th. I. p. 163, fg.) mentions no less
 than nine species of the cottabus. An explanation of one or two
 of them will suffice for the present purpose. The simplest form of
 the game consisted in throwing or letting drop the remains of a
 goblet of pure unmixed wine into a metal dish; the party recalling
 at the same time to his thoughts, or naming with his lips the object
 of his affections. A more difficult branch of the art consisted in
 removing to a prescribed distance from the metal dish. From this

² Envoy sent by Archidamus, then on his march against Athens.

καὶ οἱ Μεγαρήϊς ὀδύναις πεφυσιγγωμένοι
 ἀντεξέκλεψαν Ἀσπασίας πόρνα δύο·
 κἀντεῦθεν ἀρχὴ τοῦ πολέμου κατερράγη

distance the remains of wine were to be thrown from the back of the hand, yet so, that, after describing an arch in the air, no drop was to be lost in its progress, but the whole was to fall, with a clear distinct sound, into the receptacle prepared for it. From the nature of the sounds emitted, the party playing gathered prognostics as to the degree of favour in which he stood with the object of his affections. The cup out of which the wine was thrown, the remains actually discharged, the dish which received the contents thrown, and the noise emitted, all had their respective names; the word *κότταβος* implied the last. See Passow in v. Beck. Comm. Soc. Philol. Lips. I. 1. p. 100. Jacobs in Attisch. Mus. III. 3. Potter's Antiq. II. 405. As no further mention of this game will occur in the course of this publication, one or two extracts relating to it will be found in the Appendix (note L.)

471. *πεφυσιγγωμένοι*. As garlic grew plentifully in Megara, the heat and excitement of its inhabitants at this affront are expressed by a verb derived from the outer skin of that vegetable. Erotianus: *σκορόδου φύσιγγα· τὸ ξεῖθεν λέμμα*.

472. *ἀντεξέκλεψαν Ἀσπασίας*, stole in return from Aspasia. Plat. de Rep. V. 449, c. ἀπορραθυμῶν ἡμῖν δοκεῖς, ἔφη, καὶ εἶδος ὄλον οὐ τὸ ἐλάχιστον ἐκκλέπτειν τοῦ λόγου, ἵνα μὴ διέλθῃς. Eq. 1149. ἀπ' αὐ κεκλόφωσί μου. Vesp. 1369. τῶν ξυμποτῶν κλέψαντα. Pind. Olymp. I. 98. ἀπατάων κλέψας.

473. The "Old Comedy" must have been to the political world of that time, what certain newspapers and journals are to the political world of the present day—the channels through which the leaders of party make known such parts of their own policy, or that of their opponents, as they wish or think necessary to go forth to the public. Aristophanes must in this point of view have been an invaluable addition to the aristocratical or peace party. Plutarch, in his Life of Pericles, (168, e.) assures us that these verses of the poet were perpetually in the mouths of the Megarians, as explaining the real cause of the Peloponnesian war; and Wasse considers a passage in Thucydides (^aI. §. 139.) as referring to the same fact. Those who refer all the wars of Louis XIV. to an ill-constructed window, and the change in queen Anne's politics to a dish of tea spilt on Mrs. Masham's gown, will doubtless be satisfied with these explanations: those who see in these small occurrences, if they ever did take place, that which adds the finishing drop to a cup already about to overflow, will give credence to the poet's tale, but without supposing that the deep policy of Pericles needed any such childish reasons to put his long-intended schemes in prac-

^a Οἱ δ' Ἀθηναῖοι οὐτε τάλλα ὑπῆκουον οὐτε τὸ ψήφισμα καθήρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου, καὶ ἀνδραπόδων ὑποδοχὴν τῶν ἀφισταμένων.

Ἑλλησι πᾶσιν ἐκ τριῶν λαικαστριῶν.

ἐντεῦθεν ὀργῇ Περικλέης Οὐλύμπιος

475

ἥστραπτεν, ἐβρόντα, ξυνεκύκα τὴν Ἑλλάδα,

ἐτίθει νόμους ὥσπερ σκολιὰ γεγραμμένους,

tice. The student will do well to compare the account here given of the origin of the Peloponnesian war with that of the author in his comedy of "Peace," 603—648. For other motives which are supposed to have influenced Pericles in commencing the Peloponnesian war, such as his embarrassments about the public accounts, his concern for Phidias, &c. see Wachsmuth, II. §. 62. Boeckh, I. 261, 263.

Ib. κατερράγη. Eq. 644. ὁ πόλεμος κατερράγη.

474. ἐκ, *on accoupi of*. II. I. 562. ἐξ ἀρέων μητρὸς κεχολωμένος. Od. G. 134. τῷ σφέων πολέες κακὸν οἶτον ἐπέσπον, | μῆνιος ἐξ ὅλης Γλαυκῆπιδος ὀβριμοπάτρης. Herodot. II. 129. τῷ ἐπιμεμφομένῳ ἐκ τῆς δίκης παρ' ἐωντοῦ διδὼν ἄλλα.

475. ὀργῇ. Lysist. 550. χωρεῖτ' ὀργῇ, καὶ μὴ τέγγεσθ'. Herodot. I. 61, 114. ὁ δὲ Ἀρτεμβάρης ὀργῇ, ὥς εἶχε, ἔλθων παρὰ τὸν Ἀστυαγέα. III. 35. τούτων δὴ ὦν ἐπιμνησθέντα, ὀργῇ λέγειν πρὸς Πηρξασπεία. Thucyd. II. §. 22. ἐκκλησίαν τε οὐκ ἐποίει (Pericles scil.) αὐτῶν οὐδὲ ξύλλογον οὐδένα, τοῦ μὴ ὀργῇ τι μᾶλλον ἢ γνώμῃ ξυνελθόντας ἐξαμαρτεῖν. Add I. §. 31. II. §. 85. Antiph. 137, 32. The ellipse is supplied from Herodot. I. 141. ὁ μὲν δὴ, ὀργῇ ἐχόμενος, ἔλεγέ σφι τάδε. VI. 85. εἰ νῦν ὀργῇ χρεώμενοι ἔγνωσαν οὕτω Σπαρτιῇται.

Ib. Οὐλύμπιος. The immense power which the Athenians had put into the hands of Pericles might almost justify the application of this magnificent epithet. A fragment of Telecleides, a contemporary of Aristophanes, thus enumerates some particulars of it:

πόλεων τε φόρους αὐτάς τε πόλεις, τὰς μὲν δεῖν, τὰς δ' ἀναλύνει,
λαῖνα τείχη, τὰ μὲν οἰκοδομεῖν, τὰ δὲ αὐτὰ πάλιν καταβάλλειν,
σπονδὰς, δύναμιν, κράτος, εἰρήνην, πλοῦτόν τ' εὐδαιμονίαν τε.

Plutarch. Vit. Per. 16. Wachsmuth, II. 167.

476. ἥστραπτεν, ἐβρόντα. This testimony to the oratorical powers of Pericles has been the subject of innumerable quotations and references. See, among others, Cicero in Oratore 29. Epist. ad Atticum, XII. 6.

Ib. ξυνεκύκα. This is the only instance, I believe, where that system of agitation, so much practised in Greek, is spoken of in a compound form: the simple verb *κυκᾶν* in that sense will meet us frequently enough in these comedies.

477. σκολιά. These drinking-songs of the ancients are more fully illustrated in our poet's comedy of the Wasps, 1222—1252. That they were not all of a light or trifling nature, is evident from the one here more particularly alluded to, (a composition of Timoleon of Rhodes,) and from a few others, which are here quoted from a collection made by the learned Tyrwhitt (Kidd's Dawes, p. 664-7):

ὥς χρὴ Μεγαρέας μήτε γῇ, μήτ' ἐν ἀγορᾷ,
μήτ' ἐν θαλάττῃ, μήτ' ἐν ἡπείρῳ μένειν.

ὦ φίλες, ὦ τυφλὲ Πιλοῦτε,
μήτε γῇ, μήτ' ἐν θαλάττῃ,
μήτ' ἐν ἡπείρῳ φανῆναι,
ἀλλὰ Τάρταρόν τε ναίειν,
κ' Ἀχέροντα, διὰ σέ γάρ
πάντ' ἐν ἀνθρώποις κακά.

Ἄλλο.

εἴθ' ἐξῆν, ὅποιός τις ἦν ἕκαστος,
τὸ στήθος διελόντ', ἔπειτα τὸν νοῦν
ἐσιδόντα, κλείσσωτα πάλιν,
ἄνδρα φίλον νομίζειν ἀδόλῳ φρενί.

Ἄλλο.

ὕγιαίνειν μὲν ἄριστον ἀνδρὶ θνητῷ
δεύτερον δέ, καλὸν φυὰν γενέσθαι·
τὸ τρίτον δὲ πλουτεῖν ἀδόλως·
καὶ τὸ τέταρτον ἡβᾶν μετὰ τῶν φίλων.

Ἄλλο.

ἐκ γῆς χρὴ κατιδεῖν πλόον
εἴ τις δύναιτο καὶ παλάμην ἔχει,
ἐπεὶ δέ κ' ἐν πόντῳ γένηται
τῷ παρέοντι τρέχειν ἀνάγκη.

Ἄλλο.

αἱ αἱ Λειψύδριον προδωσέταιρον,
οἶους ἄνδρας ἀπώλεσας, μάχεσθαι
ἀγαθοὺς τε, καὶ εὐπατρίδας,
οἱ τότ' εἰδείξαν οἶων πατέρων κύρον.

From these specimens it will appear that a scolion generally consisted of four verses, of which the first two were hendecasyllables, the third a glyconeus polyschematistus, (i. e. an antispastus, under its several varieties, and a choriambus,) and the fourth a dimeter dochmiac, consisting of a dactyl and cretic, and another dactyl and cretic, or two dactyls, according as the final syllable was long or short. Two specimens of this system occur in the Ecclesiastus of our author, which do not require a further notice.

478. Thucyd. I. §. 67. καὶ ἄλλοι τε παριόντες ἐγκλήματα ἐποιοῦντο ὥς ἕκαστοι καὶ Μεγαρῆς, δηλοῦντες μὲν καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἴργεσθαι τῶν ἐν τῇ Ἀθηναίων ἀρχῇ καὶ τῆς Ἀττικῆς ἀγορᾷ παρὰ τὰς σπονδάς. §. 144. νῦν δὲ τοῦτοις ἀποκρινάμενοι ἀποπέμφωμεν, Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾷ καὶ λιμέσι χρῆσθαι, ἦν καὶ Λακεδαιμόνιοι ξενηλασίας μὴ ποιῶσι μήτε ἡμῶν μήτε τῶν ἡμετέρων ξυμμάχων κ. τ. λ.

Ib. μήτε γῇ μήτ' ἐν ἀγορᾷ. Similar examples occur Eq. 567. πεζαῖς μάχαισιν, ἔν τε ναυφράκτῳ στρατῷ. Pind. Ol. II. 109. ἴσον δὲ νύκτεσσιν αἰεὶ, | ἴσα δ' ἐν ἡμέραις. Pyth. II. 44. IV. 232. V. 93. VIII. 143. Nem. III. 147. Mosch. Id. II. 138. Plato de Rep. VII. 546, a. οὐ μόνον φυτοῖς ἐγγείοις ἀλλὰ καὶ ἐν ἐπιγείοις ζώοις. See also Monk's Alcest. p. 16.

479. Whatever share the personal affront offered to Pericles may

έντεϋθεν οἱ Μεγαρήs, ὅτε δὴ 'πείνων βάδην,
 Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως
 μεταστραφείῃ τὸ διὰ τὰς λαικαστρίας·
 κούκ ἡθέλομεν ἡμεῖs, δεομένων πολλάκιs.
 κάντεϋθεν ἤδη πάταγος ἦν τῶν ἀσπίδων.

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have had in causing these vindictive decrees, it will not account for the promptitude and ardour with which the Athenians followed them up. The motives for these lay in a far deeper root, in a sense of injuries sustained and benefits forgot, a knowledge of which is only to be derived from the page of history. (Thucyd. I. 103, 105, 114. Müller, I. 201. Mitford, I. 367-8.) The foundation of Megara was in itself a source of hostile feeling, which was never likely to be wholly dried up. It was one of those *ἐπικυρίσεις*, which Dr. Arnold has so well described (Thucyd. I, 201), originally founded by the Dorians as a check on the Athenians after their own unsuccessful expedition into Attica in the time of Codrus. At the breaking out of the Peloponnesian war, Megara was naturally found among the states which took the side of Sparta; and it was at her suggestion, that at the end of the third year of the war, that attack upon the Piræus of Athens was attempted by the Peloponnesians, which Thucydides has described in so interesting a manner, and which, as he observes, terrified the Athenians as much as any occurrence during the whole war. Much more might be added to illustrate the causes of that bitter animosity of the Athenians against the Megarians, so visible in the present comedy, and which never wholly left them. (Dem. 175, 25. 691, 4-)

Mais malheur à l'auteur qui veut toujours instruire !

Le secret d'ennuyer est celui de tout dire. Voltaire.

480. βάδην, *step by step*. The slow march of famine upon the Megarians is well pictured by this expressive word. See Suidas: also Blomfield Gloss. in Pers. 102, and Stocker's Herodotus, IX. 57.

481. ὅπως . . . μεταστραφείῃ. Ὅπως with an optative has the same meaning as ὅπως ἂν with a subjunctive. Eq. 935. σπεύδειν, ὅπως τῶν τευθίδων | ἐμπλήμενος φθαίης ἔτ' εἰς | ἐκκλησίαν ἐλθεῖν. Pac. 616. οὐδ' ὅπως αὐτῇ ποσῆκοι Φειδίας ἡκηκόη. Nub. 974. ὅπως τοῖs ἔξωθεν μηδὲν δειξέωσαν ἀπηγνῆs.

483. δεομένων πολλάκιs. Thucyd. I. §. 139. καὶ μάλιστα γὰρ πάντων καὶ ἐνδηλότατα προὐλεγον τὸ περὶ Μεγαρέων ψήφισμα καθελούσι μὴ ἂν γίνεσθαι πόλεμον . . . οἱ δ' Ἀθηναῖοι οὐτε τάλλα ὑπήκουον οὐτε τὸ ψήφισμα καθήρουν. §. 140. ὡμῶν δὲ μηδεὶs νομίση περὶ βραχείος ἂν πολεμεῖν, εἰ τὸ Μεγαρέων ψήφισμα μὴ καθέλοιμεν, ὅπερ μάλιστα προὐχονταί, εἰ καθαιρεθῇ, μὴ ἂν γίνεσθαι τὸν πόλεμον.

484. ἤδη, *forthwith, instantly*. Nub. 479. ἤδη 'πὶ τοῖτους. Th. 655. μετὰ τοῦτ' ἤδη . . . ζητεῖν. Pl. 697. μετὰ τοῦτο δ' ἤδη. Dem. 108, 17. οὐκ ἀναστάντες ἤδη πορεύσεσθε εἰς τὸν Πειραιᾶ;

Ib. πάταγος, *a clatter*. Blomfield, Sept. c. Theb. p. 115. To the

“ἐρεῖ τις· οὐ χρῆν.” ἀλλὰ τί ἐχρῆν εἶπατε. 485
 φέρ', εἰ Λακεδαιμονίων τις ἐκπλεύσας σκάφει
 ἀπέδοτο φήνας κυνίδιον Σεριφίων,
 καθῆσθ' ἂν ἐν δόμοισιν ; ἧ πολλοῦ γε δεῖ.
 καὶ κάρτα μέντ' αὖ εὐθέως καθείλκετε

examples there given, add Aristoph. Pac. 155. χρυσοκάλιον πάταγον ψαλίων | διακνήσας. Herodot. III. 79. βοῇ τε καὶ πατάγῃ χρεώμενοι. VIII. 37. ἀπὸ δὲ τοῦ Παρησσοῦ ἀπορραγεῖσαι δύο κορυφαὶ ἐφέροντο πολλῇ πατάγῃ ἐς αὐτοὺς. Compare Pindar, Pyth. I. 40—46.

485. τί ἐχρῆν. Elmsley and Dindorf both edit with the augment ; the latter nevertheless approves of Reisig's reading, τί χρῆν, and adds in confirmation a proposed reading of Kidd, (Dawes, p. —.) ἐρεῖ τις ; οὐ χρῆν ; ἀλλὰ τι [sic] οὐ χρῆν ; εἶπετε.

487. ἀπέδοτο. A profusion of examples of the verb ἀποδόσθαι (*to sell*) has been furnished by Kidd in his Dawes, p. 449. Mr. Kidd is too well-read a scholar not to be aware that the general recompence of such labour is to be informed, that some of the most valuable instances have been omitted. Add, from the fierce oath of democracy in Andocides, (13, 15.) καὶ τὰ κτήματα τοῦ ἀποθανόντος πάντα ἀποδόμενος ἀποδώσω τὰ ἡμίσηα τῷ ἀποκτείναντι. Also Æsch. 13, 40. καὶ γὰρ οὐδὲ τῆς ἀξίας ἕκαστον τῶν κτημάτων ἀπεδίδωτο, οὐδ' ἐδύνατ' ἀναμένειν τὸ πλεόν οὐδὲ τὸ λυσιτελοῦν, ἀλλὰ τοῦ ἤδη εὐρίσκοντος (*quocunque pretio*, Reisike) ἀπεδίδωτο.

Ib. φήνας, from φαίνω, *to give notice of before a court of justice*.

Ib. Σεριφίων. Seriphus, an insignificant island under the control of the Athenians. The poet's language is so framed as to diminish in every way the offence committed by the Lacedæmonian, and contrast with it the captious spirit of the Athenians. The inference as regarded the case of the Megarians is clear enough. From the insignificance of the Seriphians arose the excellent answer of Themistocles, recorded in Plato: ἀλλὰ τὸ τοῦ Θεμιστοκλέους εἶς ἔχει, δε, τῷ Σεριφίῳ λοιδορουμένῳ καὶ λέγοντι, ὅτι οὐ δι' αὐτὸν, ἀλλὰ διὰ τὴν πόλιν εὐδοκίμοι, ἀπεκρίνατο, ὅτι οὐτ' ἂν αὐτὸς, Σεριφίος ὦν, ὀνομαστὸς ἐγένετο, οὐτ' ἐκεῖνος Ἀθηναῖος. Rep. I. p. 329, e. For a nearly similar sarcasm of Themistocles, see Herodot. VIII. 125.

488. Eurip. Androm. 669. εἰ σὺ, παῖδα σὴν | δούς τῃ πολιτῶν, εἴτ' ἔπασχε τοιαῦτα | σιγῇ κάθησ' ἂν ; οὐ δοκῶ.

Ib. Το καθῆμην the tragedians prefix no augment ; the comedians prefix or reject it at pleasure. Porson.

489. καθέλκειν, *to launch*. Eccl. 197. ναὺς δὴ καθέλκειν τῷ πένητι μὲν δοκεῖ. It is a word of frequent occurrence in Demosthenes, and sometimes without the word ναὺς attached to it: 29, 24. 217, 18. 1229, 11. But no where does it occur in so animated a form as in his speech de Chersoneso: “οὐκ ἐμπλήσετε τὴν θάλατταν ὧς ἄνδρες Ἀθηναῖοι τριήρων ; οὐκ ἀναστάντες ἤδη πορεύσεσθε εἰς τὸν Πειραιᾶ ; οὐ καθέλξετε τὰς ναὺς ;” οὐκοῦν εἶπε μὲν ταῦτα ὁ Τιμόθεος, ἐποιήσατε δ' ὑμεῖς. Dem. 108, 15.

τριακοσίας ναῦς, ἣν δ' ἂν ἡ πόλις πλέα 490
 θορύβου στρατιωτῶν, περὶ τριηράρχου βοῆς,
 μισθοῦ διδομένου, Παλλαδίων χρυσομένων,
 στοιᾶς στεναχούσης, σιτίων μετρουμένων,
 ἀσκῶν, τροπωτήρων, κάδους ὠνουμένων,

490. τριακοσίας ναῦς. This number Pericles also gives as the amount of the Athenian fleet at the commencement of the Peloponnesian war. Thucyd. II. §. 13. For an account of the gradual augmentation of the Athenian navy, see Andocides' speech de Pace; in what manner its crews were furnished, consult Boeckh, I. 347—351.

491. στρατιωτῶν. From the amphibious nature of Grecian service, where the same person was alternately called to handle a pike and an oar, the word *στρατιῶται* may be considered as applicable to both services. Hence when Phormio addresses his crew before the engagement recorded in Thucydides, (II. 89.) he styles them *ἄνδρες στρατιῶται*, Lysias, 162, 27. Hence the word *στρατόσπεδον* applied to a fleet as well as a camp. Thucyd. I. 117. Lysias, 126, 36. 162, 9.

Ib. περὶ τριηράρχου βοῆς. "Besides the ships which were built in time of peace, the Athenians were accustomed, as soon as any severe struggle was apprehended, to apply themselves with extraordinary zeal to the construction of vessels: yet, before the ships could be ready to sail, there remained always much to be done in order to complete their equipment; part of which was furnished by the state, and part by the trierarch at his own cost." Boeckh, I. p. 384. Hence apparently the clamour for him in the text.

492. Παλλαδίων χρυσομένων, *gilded images of Pallas*. The ancient ships appear to have had at their prows a painted representation of the god, hero, animal, or whatever it was, from which the ship derived its name; and at the poop a painted image of the deity under whose protection it sailed. Thus the ship which bore away Europa had a bull for its sign, and Jupiter for its protecting deity. It was perhaps some consolation to the intellectual exile Ovid, that the vessel which conveyed *him* to his place of banishment had the helmet of Minerva for its sign, and the same deity for its guardian.

Est mihi, sitque precor, flavæ tutela Minervæ,

Navis; et a picta casside nomen habet. Trist. I. 10, 1.

In ornaments of this kind the commanders of ships appear to have incurred considerable expense. See Thucyd. VI. §. 31. and Schleusner in *ν. παράσημον*. Of all tutelary deities, the most usual of course with the Athenians was their own patron-goddess.

493. στοιὰ or στοά, a hall with pillars, a gallery, a long place with pillars on one side; here, a hall occupied by those who sold barley-meal. Compare Eccl. 676, 684, 686.

494. Three things were indispensable to a Greek sailor; his oar,

σκορόδων, ἐλαῶν, κρομμύων ἐν δικτύοις, 495
 στεφάνων, τριχίδων, αὐλητρίδων, ὑπωπίων,
 τὸ νεώριον δ' αὖ κωπέων πλατουμένων,

a cushion to sit upon, and a thong (τροπήρ) to fasten the oar to the rowlock or pin; a method, as Dr. Arnold observes, still in use amongst the boatmen in the Mediterranean, and which they profess to find more convenient than our way of letting the oar play between two pins, and so requiring no thong to fasten it. Hence in that sudden attack on Piræus, concerted by the Peloponnesian commanders, it is stated by Thucydides: ἐδόκει δὲ λαβόντα τῶν ναυτῶν ἕκαστον τὴν κῆπην καὶ τὸ ὑπηρέσιον καὶ τὸν τροπήρη περὶ ἑνὶ ἐκ Κορίνθου, κ. τ. λ. See also Blomf. Pers. p. 141. and Leake on the Demi of Attica, p. 140.

495. κρομμύων ἐν δικτύοις. "The trierarchs supplied their inferiors with barley-meal (ἄλφιτα), cheese, and onions, or garlic, which were carried in nets: the maza was baked from the barley-meal, with water and oil; and if it was wished particularly to stimulate the rowers, wine also was added." Boeckh, I. 382. Hence the casks that were wanted in a preceding verse.

496. στεφάνων. The chaplets used in convivial meetings seem here intended. To a festive meeting refer also the word αὐλητρίδων.

Ib. ὑπωπίων. A natural consequence of the preceding gaieties.

τρεῖς γὰρ μόνους κρατήρας ἐγκεραννύω
 τοῖς εὖ φρονούσι· τὸν μὲν ὑγίειας ἔνα,
 ὃν πρῶτον ἐκπίνουσι· τὸν δὲ δεύτερον
 ἔρωτος ἡδονῆς τε· τὸν τρίτον δ' ὕπνου,
 ὃν εἰσπύοντες οἱ σοφοὶ κεκλημένοι
 οἴκαδε βαδίζουσ'· ὁ δὲ τέταρτος οὐκ ἔτι
 ἡμέτερος ἔστί, ἀλλ' ὕβριος· ὁ δὲ πέμπτος, βοῆς·
 ἕκτος δὲ κόμων· ἑβδομος δ' ὑπωπίων·
 ὄγδοος ἀνακλητόρων· ὁ δ' ἔνατος χολῆς·
 δέκατος δὲ μανίας, ὥστε καὶ βάλλειν ποιεῖν.
 πολὺς γὰρ εἰς ἐν μικρὸν ἀγγεῖον χυθεὶς
 ὑποσκελίζει ῥᾶστα τοὺς πεπωκότας.

Eubulus in Brunck's Gnom. Poet. p. 197.

497. κωπεύς, a wood particularly adapted for making oars. Compare Herodot. V. 23. ἵνα ἴδῃ τε ναυπηγησιμὸς ἐστὶ ἄφθονος, καὶ πολλοὶ κωπέες. and Andoc. 21, 12, 14, 28. εἰσάγαγον εἰς στρατιάν ὑμῶν οὖσαν ἐν Σάμφῃ καπέας . . . καὶ παρόν μοι πέντε δραχμῶν τὴν τιμὴν αὐτῶν δέξασθαι, κ. τ. λ.

Ib. πλατοῦν, to make flat or broad, like the wood at the broad, lower end of an oar.

^b The learned editor of the Greek Orators, Reiske, translates this word *remiges*, assigning them five drachmas for their pay: but on this latter subject see Boeckh, I. 367—369.

τύλων ψοφούντων, θαλαμῶν τροπουμένων, αὐλῶν κελυστῶν, νιγλάρων, συριγμάτων.

498. τύλων, *wooden pegs or nails*; ψοφούντων, which make a noise, as they are driven in with a mallet.

Ib. θαλαμῶν (*κωπῶν* understood), *oars used by the rowers called θαλάμοι*. These were the shortest of the three, required least labour, and consequently gained the least pay for their occupiers.

Ib. τροπουμένων, *fastened with the oar-band*.

499. κελυστῶν. "It was the business of the κελυστῆς to make the rowers keep time by singing to them a tune or boat-song; and also to cheer them to their work, and to encourage them by speaking to them. The Scholiast on Aristophanes tells us that it was also the business of the κελυστῆς to see that the men baked their bread, and contributed their fair share to the mess, that none of the rations issued to each man might be disposed of improperly."

ARNOLD. Thucyd. I. 365. As neither the κελυστῆς nor the κέλυσμα of antiquity will occur again in these pages, may the editor be allowed to illustrate them both by a passage from the ^cMunchausen of antiquity? (Those who prefer a less humorous illustration, will find it in some comic senarii of Demoxenus, which have received the emendations of Porson, (*Advers.* 47.) Ἐνιαυτὸν μὲν οὖν, καὶ μῆνας ὀκτὼ τοῦτον διήγομεν τὸν τρόπον. τῷ δ' ἐννάτῳ μηνί, πέμπτῃ ἰσταμένου, περὶ τὴν δευτέραν τοῦ στόματος ἀνοίξιν, (ἀπαξ γὰρ δὴ τοῦτο κατὰ τὴν ὥραν ἐκάστην ἐποίει τὸ κῆτος, ὥστε ἡμᾶς πρὸς τὰς ἀνοίξεις τεκμαίρεσθαι τὰς ὥρας,) περὶ οὖν τὴν δευτέραν, ὡς ἔφην, ἀνοίξιν, ἄφρων βοή τε πολλή, καὶ θόρυβος ἠκούετο, ὥσπερ κελεύσματα καὶ εἰρεσίαι. παραχθέντες οὖν, ἀνείρπυσσαμεν ἐπ' αὐτὸ τὸ στόμα τοῦ θηρίου, καὶ στάτες ἐντὸς τῶν ὀδόντων καθεωρῶμεν ἀπάντων ὧν ἐγὼ εἶδον θεαμάτων παραδοξότατον, ἄνδρας μεγάλους ὅσον ἡμισταδιαίους τὰς ἡλικίας, ἐπὶ νήσων μεγάλων προσπλέοντας, ὥσπερ ἐπὶ τριηρῶν. οἶδα μὲν ἀπίστοις εὐκότα ἱστορήσων, λέξω δ' ὁμῶς. Νῆσοι ἦσαν ἐπιμήκεις μὲν, οὐ πάνυ δὲ ὑψηλαί, ὅσον ἑκατὸν σταδίῳ ἐκάστη τὴν περίμετρον. ἐπὶ δ' αὐτῶν ἔπλεον τῶν ἀνδρῶν ἐκείνων ἀμφὶ τοὺς εἴκοσι καὶ ὀκτώ. τούτων δὲ οἱ μὲν παρ' ἐκάτερα τῆς νήσου καθηήμενοι, ἐφεξῆς ἐκαπηλάτουν, κυπαρίσσοις αὐτοκλάδοις μεγάλαις, καὶ αὐτοκόμοις, ὥσπερ εἰρετμοῖς. κατόπιν δὲ ἐπὶ τῆς πρύμνης, ὡς ἐδόκει, κυβερνήτης ἐπὶ λόφον ὑψηλοῦ εἰστήκει, χαλκοῦν ἔχων πηδάλιον, σταδιαῖον τὸ μῆκος. ἐπὶ δὲ τῆς πρῶρας, ὅσον τεσσαράκοντα ὀπλισμένοι αὐτῶν ἐμάχοντο, πάντα εὐκότεις ἀνθρώποις, πλὴν τῆς κόμης. αὕτη δὲ πῦρ ἦν, καὶ ἐκαίετο, ὥστε οὐδὲ κορύθῳ ἐδέοντο. ἀντὶ δὲ ἰστίων, ὁ ἀνεμος ἐμπίπτων τῇ ὕλῃ, πολλῇ ἐνούσῃ ἐν ἐκάστῃ, ἐκόλλου τε αὐτὴν, καὶ ἔφερε τὴν νήσον, ἣ ἐθέλει ὁ κυβερνήτης. κελυστῆς δ' ἐφεισθήκει αὐτοῖς, καὶ πρὸς τὴν εἰρεσίαν ὀξέως ἐκινούντο, ὥσπερ τὰ μακρὰ τῶν πλοίων. Luciani Veræ Historiæ, lib. IV. 258, 260.

^c The reader will not think this term misapplied, when informed that the author quoted details a portion of the history of some adventurers, who with their ship had dropped into the mouth of a whale of such prodigious size, that it was capable of accommodating 10,000 men. In the interior of this animal were found hills, woods, a temple of Neptune, and divers inhabitants, aboriginal or foreigners, the latter of whom paid a species of black-mail for their lodging. The battles, hunting-parties, in which these incarcerated seamen engage, are foreign to our quotation.

ταῦτ' οἷδ' ὅτι ἂν ἐδράτε· “ τὸν δὲ Τήλεφον 500
οὐκ οἴομεσθα ;” νοῦς ἄρ' ἡμῖν οὐκ ἔνι.

ΗΜ. ἄλῃθες, ὠπίτριπτε καὶ μαρώτατε ;
ταυτὶ σὺ τολμᾷς πτωχὸς ὢν ἡμᾶς λέγειν,
καὶ συκοφάντης εἴ τις ἦν, ὠνείδισας ;

Ib. *νεγλάρων*. Νήγλαρος, a small flute or fife, by which the rowers were regulated in their movements.

Ib. *συριγγμάτων*, *tones of the fife*. Such is the bustling picture of the Piræus, as it was in the days of Aristophanes. Its present appearance, inhabited as it now is only by the monks of San Spiridion, (Douglas on the modern Greeks,) is one of those changes and reverses in human affairs, which flash across the gayest minds involuntary feelings of melancholy and sadness.

501. Reisig compares Arist. Lysistr. 1124. νοῦς δ' ἔνεστί μοι. Eccl. 856. ἦν γ' ἐκείναις νοῦς ἐνῆ. Eurip. Androm. 230. τέκν', ὅσοις ἔνεστι νοῦς. Hippol. 920. οἷον οὐκ ἔνεστι νοῦς. Soph. Electr. 1328. νοῦς ἔνεστιν οὗτις ὑμῖν ἐγγενής.

502. ἄλῃθες. An ironical interrogation. Lys. 433. ἄλῃθες, ὃ μαρὰ σύ ; Ran. 840. ἄλῃθες, ὃ παῖ τῆς ἀρουραίας θεοῦ ; Pl. 123, 429. Nub. 841. Av. 174, 1606. Sometimes it is accompanied with *οἶτος*, as Vesp. 1412. Eq. 89. Av. 1048.

Ib. ὠπίτριπτε. Pac. 1236. ἔγωγε νῆ Δί', ὠπίτριπτ'. Pl. 619. αὕτη μὲν ἡμῖν ἠπίτριπτος οἴχεται. Andoc. 13, 24. ὃ συκοφάντα καὶ ἐπίτριπτον κίναδος. Lucian, II. 181. σοφὸς ἀπάντων ἐκείνος κολάκων ἐπιτριπτότατος ὢν ;

503. λέγειν with a double accusative occurs also infr. ταυτὶ λέγεις σὺ τὸν στρατηγόν. and Eq. 810. Eccl. 435. Pac. 651.

504. *συκοφάντης*. The following observations will serve to correct some general opinions upon the origin of this word. It must be left to a future opportunity to describe the pestilent race to whom the name itself belonged. “ As to the prohibition of the export of figs, I am entirely convinced that it did not exist in the times of which we have any certain knowledge. All that occurs in ancient writers upon this subject, only serves to explain the meaning of the term *sycophant*. Plutarch himself ventures to adopt it at the most for the very early times. If, however, the ancients had possessed any account of such a law, that could be at all depended upon, they would not speak in so vague and indefinite a manner concerning the origin of this appellation. If a prohibition ever did exist, it certainly was not caused by the reason which is jocularly mentioned by Hume, that the Athenians thought their figs too expensive for foreign palates, although Athenæus nearly uses the same expression ; but the object of the measure must have been to increase the quantity of figs in the country, while they were as yet very scarce in the most ancient times. This view of the case may be formed from the Scholiast upon Plato, who dates the origin of the name of

HM. νῆ τὸν Ποσειδῶ, καὶ λέγει γ' ἅπερ λέγει 505

δίκαια πάντα, κούδεν αὐτῶν ψεύδεται.

HM. εἴτ', εἰ δίκαια, τοῦτον εἰπεῖν αὐτ' ἐχρῆν ;

ἀλλ' οὐδὲ χαίρων ταῦτα τολμήσει λέγειν.

HM. οὗτος σὺ ποῖ θεῖς ; οὐ μενεῖς ; ὥς εἰ θενεῖς

sycophant at a period when this fruit was first discovered in Attica, and did not grow in any other country. But the account is far more probable, which states that the sacred fig-trees were robbed of their fruit during a famine, and that the wrath of the gods being felt in consequence of this sacrilege, accusations were brought against the suspected." Boeckh, I. 59.

505. νῆ τὸν Ποσειδῶ, καὶ λέγει γ'. In forms of adjuration the particle γε assumes two forms. If it follow the oath, some word or words must interpose, as in the case before us ; otherwise it immediately precedes the oath. 1st class: Pl. 74. νῆ τοὺς θεοὺς, ἡμεῖς γε. 134. καὶ νῆ Δί' εὐχονται γε πλουτεῖν ἄντικρυς. 144. καὶ νῆ Δί', εἴ τι γ' ἔστι λαμπρόν. 551. οὐ μὰ Δί' οὐδέ γε μέλλει. 889. μὰ τὸν Δί' οὐκ οὐκ τῷ γε σφ. 988, 1069. Nub. 121, 251, 261, 388, 1227, 1277. Eq. 186, 282, 417, 719, 1035, 1350, (as emended by Pors. in Adv. 36.) Vesp. 97, 134, 147, 186, 231, 416, 509, 932, 1387, 1474. Av. 11. (Pors. Adv. 36.) Ecc. 451, (as corrected by Dindorf,) 748. Th. 225. 2d class: Pl. 1021. εἰκότως γε, νῆ Δία. 1043. πολλὰ γεγένησαι ταχὺ γε, νῆ τὸν οὐρανόν. Nub. 135. ἀμαθὴς γε, νῆ Δί'. 773. σοφῶς γε, νῆ τὰς Χάριτας. 1331. ἀποφανῶ γε, νῆ Δία. Eq. 609, 941. Eccl. 373, 476. Th. 207. Lys. 148. Ran. 491.

Ib. λέγει—ἅπερ λέγει δίκαια πάντα, *whatever he says, is right*. Hermann observes that περ in composition answers to the German *immer, immerhin*.

508. Bentley and Reisig prefer ἀλλ' οὔτι χαίρων. Schutz is of opinion that the οὐδέ is to be joined, not with χαίρων, but with τολμήσει, in the following order ; ἀλλ' οὐδέ τολμήσει ταῦτα λέγειν χαίρων : with the following sense ; Tantum abest, ut impune illi abire debeat hæc dixisse, ut ne conatum quidem talia dicendi impune laturus sit.

Ib. To the examples adduced by Elmsley, Kidd's Dawes, 493. and Monk (in Hippol. p. 135.) add the nearly similar phrases, Arist. Thes. 718. ἀλλ' οὐ μὰ τὸ θεὸν τάχ' οὐ | χαίρων ἴσως ἐνυβρίεις. Vesp. 186. Οὔτις, μὰ τὸν Δί', οὐ τι χαίρων γ' ἔσει. Ran. 843. Soph. Œd. Tyr. 363. Eupolis quoted in Longinus, §. 16. οὐ γὰρ μὰ τὴν Μαράθωνι τὴν ἐμὴν μάχην, | χαίρων τις αὐτῶν τοῦμὸν ἀλγυνεὶ κέαρ. Plato in Gorg. 510, d. τοῦτον οὐδεὶς χαίρων ἀδικήσει. Herodot. III. 36. ἀπὸ δὲ ὄλεσας Κύρον, πειθόμενόν σοι. ἀλλ' οὐ τι χαίρων. Of the formula ἀλλ' οὔτι as frequently commencing a verse, see Blomfield in Sept. c. Theb. v. 222.

509. οὗτος σὺ answers to the *heus tu* of the Latins. Vesp. 1. οὗτος, τί πάσχεις, ὦ κακόδαιμον Ξανθία ; Eccl. 520. αὐτῇ, πόθεν ἦκεις,

τὸν ἄνδρα τοῦτον, αὐτὸς ἀρθήσει τάχα.

510

HM. ἰὼ Λάμαχ', ὦ βλέπων ἀστραπαῖς,
βοήθησον, ὦ γοργολόφα, φανείς,

Πραξαγόρα; Thes. 689. ποῖ ποῖ σὺ φεύγεις; οὗτος οὗτος, οὐ μενείς; Equit. 240. οὗτος, τί φεύγεις, οὐ μενείς. REISIG.

Ib. εἰ θενεῖς—αὐτὸς ἀρθήσει. This construction of εἰ with a double future abounds in our author. Pl. 1063. εἰ δ' ἐκπλυνεῖται τοῦτο τὸ ψιμύθιον, | ὄψει κατὰδῆλα τοῦ προσώπου τὰ ῥάκη. Ran. 253. δεινὰ γ' ἄρα πεισόμεσθα, | εἰ σιγήσομεν. Lys. 364. εἰ μὴ σιωπήσει, θενὼν ἐκκοκκίῳ τὸ γῆρας. Thes. 853. πικρὰν Ἑλένην ὄψει τάχ', εἰ μὴ κοσμίως | ἔξεις. Add Pl. 446. Nub. 1000. Ran. 10, 703. Pac. 152, 188, 318, 380. An. 177, 931, 1225. (the second verb being ἀκολαστανεῖτε.) Eccl. 160. (ἂν προβαίην ranking as a future,) 1041. Thes. 248. Lys. 656, 672, 682, 691. Vesp. 190, 254, (ἄπιμεν in the second number,) 437, 653, 1329. Eq. 68, 175, 294, 295, 4805, 837, 949.

510. Why Lamachus is thus selected as the representative of the war-party in Athens is pretty evident. He was apparently in the hey-day of youth, full of pride and self-confidence, ready to draw his sword on any occasion, and he was in debt. Where could the head of a war-faction be more appropriately sought? That Lamachus was a man of high courage, the compliments directly and indirectly paid him by Aristophanes (Thes. 841. infr. 1073.) sufficiently indicate; and from an important trust reposed in him by Pericles, (Vit. in Plutarch. 20.) it should seem that he was considered by that great statesman as a man of talent as well as courage, and one whose future exertions were likely to do honour to the republic. If the outward merits of Lamachus, however, had imposed on the penetration of Pericles, they had not on that of Aristophanes: he saw more froth than substance, more of show than solid worth, in the young soldier; a disposition for the distinctions and emoluments which are to be derived from soldiership, but no evidence of those high talents which constitute a really great captain—

Our trust in council, as our shield in war. *Oxford Encænia.*

That the dramatist had formed a more correct estimate of the powers of Lamachus than the contemporary statesman, the comparatively small figure which he afterwards made in history sufficiently proves.

511. The metre is again dochmiac.

512. ὦ γοργολόφα, *having the Gorgon on your helm.* Qui horrenda crista et quasi Gorgone digna terres. SCHÜTZ. Eq. 1181. ἡ γοργολόφα σ' ἐκέλευε τουτουὶ φαγεῖν | ἐλατῆρος. For words of this class the reader is referred to Valckenaer ad Phœniss. 120. Elmsley in Oed. Tyr. p. 66. and Dobree's Aristophanica Porsoni, (p. 129.)

d Compare Isoc. 363, a. λέγων ὅτι οὐδὲν αὐτῷ πλεόν ἔσται, εἰ τὰ μὲν χρήματα ἐκ τῶν συγγεγραμμένων εἰς τὸν Πόντον εἰσπλεύσας ἀποδώσει, αὐτὸς δ' ὁμοίως ἐνθάδε καταγέλαστος ἔσονται.

ἰὼ Λάμαχ', ὦ φίλ', ὦ φυλέτα·

εἶτε τις ἔστι ταξίαρχός τις ἢ

τειχομάχας ἀνὴρ, βοηθησάτω

515

τις ἀνύσας. ἐγὼ γὰρ ἔχομαι μέσος·

ΛΑ. πόθεν βοῆς ἤκουσα πολεμοστηρίας;

ποῖ χρὴ βοηθεῖν; ποῖ κυδοιμὸν ἐμβαλεῖν;

τίς Γοργόν' ἐξήγειρεν ἐκ τοῦ σάγματος;

ΗΜ. ὦ Λάμαχ' ἦρως, τῶν λόφων καὶ τῶν λόχων. 520

515. *τειχομάχας*. Οἱ δὲ Πέρσαι καὶ ὁ ἄλλος ὄμιλος, ὡς κατέφυγον ἐς τὸ ξύλινον τείχος, ἐφθῆσαν ἐπὶ τοὺς πύργους ἀναβάντες, πρὶν ἢ τοὺς Λακεδαιμονίους ἀπικέσθαι· ἀναβάντες δὲ, ἐφράξαντο ὡς ἡδυνάτο ἀριστα τὸ τείχος. προσελθόντων δὲ τῶν Λακεδαιμονίων, κατεστήκεε σφίς *τειχομαχίῃ* ἐρρωμενέστῃ. ἔως μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ' ἡμύνοντο, καὶ πολλὰ πλεονεῖχον τῶν Λακεδαιμονίων, ὥστε οὐκ ἐπισταμένων *τειχομαχίῃ*· ὡς δὲ σφίς οἱ Ἀθηναῖοι προσῆλθον, οὕτω δὴ ἰσχυρὴ ἐγένετο *τειχομαχίῃ*, καὶ χρόνον ἐπὶ πολλόν. Herodot. IX. 70. For further proof of the skill of the Athenians in this branch of military service, see also Mitford, II. 372.

516. Elmsley compares Eq. 388. *νῦν γὰρ ἔχεται μέσος*. Ran. 469. ἀλλὰ νῦν ἔχει μέσος. Add Lys. 437. οὐ ξυναρπάσει μέσην; Eccl. 260. μέσην γὰρ οὐδέποτε ληφθήσομαι. Nub. 1047. ἐπίσχε' εὐθὺς γὰρ σε μέσον ἔχω λαβὼν ἀφυκτον. All metaphors derived from the wrestling-schools.

517. *πολεμοστηρίας*. Nub. 28. πόσους δρόμους ἐλὰ τὰ πολεμοστήρια; Pac. 235. *θυεῖας φθέγμα πολεμοστηρίας*. Herodot. I. 192. V. 113.

518. *κυδοιμὸν*. Theoc. XXII. 73. ὀρνίχων φοινικολόφων τοιοῦτε κυδοιμοὶ (*battles*). Compare Π. Ε. 593. 2. 218, 535.

519. Γόργονα, a shield with the Gorgon's head for a device upon it. Π. Α. 36. τῇ δ' ἔπι μὲν Γοργὸν βλοσυρῶπις ἑσπεφάνωτο | δεινὸν δερκομένη. Lysist. 560. ὅταν ἀσπίδ' ἔχων καὶ Γοργόνα τις, κῆρ' ὀνήται κορακίους.

Ib. *σάγματος*. The case or covering put over a shield. In other words, *Who has obliged me to put on my arms, and take up my shield?* Eurip. Androm. 618. κάλλιστα τεύχη δ' ἐν καλοῖσι σάγμασιν | ὅμοι' ἐκέισε δεῦρο τ' ἤγαγες πάλιν.

520. *τῶν λόφων*. The following fragment, descriptive of an ancient armory, and in which the helmet and its crest make no small figure, will have the merit of being in strict keeping with the present warlike tone of the dialogue, and also prepare the reader for the ἀμφιχαλκοφάλαρα δώματα of Lamachus, which will occur for illustration v. 971.

Μαρμαίρει δὲ μέγας δόμος
χαλκῷ· πᾶσα δ' Ἀρη κεκό-
σμηται στέγη,

ΗΜ. ὦ Λάμαχ', οὐ γὰρ οὗτος ἄνθρωπος πάλαι
ᾤπασαν ἡμῶν τὴν πόλιν κακορροθεῖ;

ΛΑ. οὗτος σὺ τολμᾷς πτωχὸς ὦν λέγειν τάδε;

ΔΙ. ὦ Λάμαχ' ἦρως, ἀλλὰ συγγνώμην ἔχε,
εἰ πτωχὸς ὦν εἰπὸν τι κάστωμυλάμην. 525

ΛΑ. τί δ' εἶπας ἡμᾶς; οὐκ ἐρεῖς; ΔΙ. οὐκ οἶδά πω·
ὑπὸ τοῦ δέους γὰρ τῶν ὅπλων ἱλιγγιῶ.

ἀλλ' ἀντιβολῶ σ', ἀπένεγκέ μου τὴν μορμόνα.

ΛΑ. ἰδού. ΔΙ. παράθες νῦν ὑπτίαν αὐτὴν ἐμοί. 529

λαμπραῖσιν κυνείαισι, κατ-
τῶν λευκοὶ καθύπερθεν ἵπ-
πειοι λόφοι
νεύουσιν, κεφαλαῖσιν ἀν-
δρῶν τάγαλματ'· χάλκεαι δ'
αὐτὰ πασσάλοις
κρυπτοῖσιν περικείμεναι
λαμπραὶ κραμίδες, ἔρκος ἱ-
σχυρὸν βέλους,
θώρακές τε νέω λίνω,
καὶ κοῖλαι δὲ κατ' ἀσπίδες
βεβλημέναι·
παρ' δ' αὐτὰ Χαλκιδικαὶ σπάθαι,
παρ' δὲ ζώματα πολλὰ, καὶ
κυπαττίδες
τῶν οὐκ ἔστι λαθέσθ', ἐπει-
δὴ πρῶτιστ' ὑπὸ φέργον ἔ-

σταμεν τόδε. Alcæi Fragm. in Mus. Crit. I. 431.

521. οὐ γάρ. Elmsley and Bergler compare Eq. 1392. Vesp. 836, 1290. and Soph. Aj. 1329.

522. κακορροθεῖν (ρόθος) = κακολογεῖν. Thes. 896. ξένη, τίς ἡ γραῦς ἢ κακορροθοῦσά σε.

523. λέγειν τάδε, referring, as Elmsley observes, to the word κακορροθεῖ in the preceding verse.

525. στωμύλλειν, (from στωμύλος, as στρογγύλλειν from στρογγύλος,) to chatter. Ran. 1071. μαιρακίων στωμυλλομένων. 1310. ἀλκύνες, αἱ παρ' ἀνείοις θαλάσσης | κύμασι στωμύλλετε. Thes. 1073. ἀπολεῖς μ', ὦ γραῦ, στωμυλλομένη.

527. ὑπὸ τοῦ δέους. So Pl. 693. Av. 87. Eccl. 1061. Eq. 231. Pac. 933.

528. τὴν μορμόνα. For an account of the various spectres of antiquity, the mormo, the empusa, the lamia, &c. see Wachsmuth, IV. 103. It is here evidently transferred, as a word of terror, to the shield of Lamachus.

529. Why Dicæopolis desires the shield to be inverted, and laid

ΛΑ. κείται. ΔΙ. φέρε νυν ἀπὸ τοῦ κράνους μοι τὸ πτερὸν.

ΛΑ. τουτὶ πτίλον σοι. ΔΙ. τῆς κεφαλῆς νύν μου λαβοῦ,
ἵν' ἐξεμέσω· βδελύττομαι γὰρ τοὺς λόφους.

on the ground, needs no explanation. Kuster aptly compares Cratinus ap. Poll. X. 76.

μῶν βδελυγμία σ' ἔχει;

πτερὸν ταχέως τις καὶ λεκάνην ἐνεγκάτω.

530. φέρε μοι τὸ πτερὸν. Suidas, εἰώθασι γὰρ οἱ δυσσεμῶντες, πτερῶ χρησθαι πρὸς τὸ εὐχερῶς ἐμέσαι. In Plato the comic poet, the mighty DEMUS himself, previous to his voting Agyrrius into office, is represented as seized with a violent inclination to vomit, and calling loudly for the usual accompaniments on such occasions, a feather and a basin.

λαβοῦ, λαβοῦ τῆς χειρὸς ὡς τάχιστα μου.

μέλλω στρατηγὸν χειροτονεῖν Ἀγυρρίον.

But there is no occasion to pursue this theme further.

531. τῆς κεφαλῆς λαβοῦ. Vesp. 434. καὶ λάβεσθε τουτουί. 1237. Κλέωνος λαβόμενος τῆς δεξίας. Also Ach. 1214. Lys. 363. Eccl. 1020.

532. βδελύττομαι γὰρ τοὺς λόφους. The crests and helmets of the holiday-captains of Athens (the really brave Lamachus is not to be confounded with this class) seem not a little to have stirred the bile of our comic poet. Hence his special reformist, Lysistrata, is made to consider the putting down of these as one of the first of her patriotic duties.

Lysist.

Our enterprise will give Report

Fit matter for her tongue, if it but quell
The armour-mania that hath late crept in
Amongst us. Herbs and pottery have not
A surer place within our markets, than these
Same heroes, arm'd all cap-a-pie, stalking
And striding round the admiring stalls.

Magistrate.

And how

Should warriors garb them, but in warriors' dress?

Lysist.

O 'tis a sight for Laughter's self to witness—
One bearing shield or buckler—its device
A Gorgon's head mayhap—and all this pomp
And circumstance to end, marry in what?
The purchase of a brace of paltry birds.

1st Woman.

The other day (Jove be my witness that
These eyes were partners in the sight) I saw
A captain of a troop: a casque of brass
Enclos'd his head: his hair hung floating round
Full many a rood: a champion charger bore
His weight. My warrior on a thrifty crone
Made rapid charge, bore off a single egg,
And bagg'd forthwith within his helmet's cavity

ΛΑ. οὗτος, τί δράσεις ; τῷ πτίλῳ μέλλεις ἐμῇν ;

ΔΙ. πτίλον γάρ ἐστιν ;] εἶπέ μοι, τίνος ποτὲ

ὄρنيθός ἐστιν ; ἄρα κομπολακύθου ;

535

ΛΑ. οἴμ' ὡς τεθνήξεις. ΔΙ. μηδαμῶς, ὦ Λάμαχε·

οὐ γὰρ κατ' ἰσχὺν ἐστιν.

The mighty prize. A Thracian too I saw,
Target on arm—his spear in proudest rest—
You had been sworn 'twas Tereus, such a presence
The varlet carried with him : a fig-woman
Took terror at the sight, and fled amain :
Our hero stopp'd his march—fed at free cost,
Nor thank'd the gods, who sent him such a banquet.

Lys. 554.

In another of his dramas we find the passage in the text occurring in a prayer to Mercury, where the author seems anxious to bring down the eyebrows, as well as crests, of these Athenian bobadils to something like a peace establishment.

—If thy inmost soul detest
Beetling brow and floating crest,
Such as he, Pisander, wears,
Spurn not these our suppliant prayers.
So shall praise and rev'ence due,
Feast and sacred revenue,
Ever on great Hermes wait,
Sure as time, and fix'd as fate.

Pac. 395.

533. ἐμῇν. Apoc. iii. 15, 16. οἶδά σου τὰ ἔργα, ὅτι οὐτε ψυχρὸς εἶ, οὐτε ζεστός· ὅφελον ψυχρὸς εἴης ἢ ζεστός· οὕτως ὅτι χλιαρὸς εἶ, καὶ οὐτε ψυχρὸς οὐτε ζεστός, μέλλω σε ἐμῆσαι ἐκ τοῦ στόματός μου.

535. κομπολακύθης, *swaggerer, braggadocio*. A fictitious name of a bird, framed for the purpose of creating a laugh at the pomposity of Lamachus. Its component parts will be traced in the verb κομπολοκεῖν, (Ran. 961.) *to utter words high-sounding, but without any real contents*.

536. οἴμοι. Though generally implying feelings of pain, terror, pity, sorrow, this word in Nub. 774. implies joy (Passow in v.) ; in the present instance, anger.

Ib. τεθνήξεις. On this form of verbs, see Kidd's edition of Dawes, p. 152, 153.

537. κατ' ἰσχὺν, *as strength is, or, according to strength*. That is, this putting me to death for my opinions, which you talk of, is not to be a matter of force and violence, but one of equity and reason, whether I *ought* to be put to death, for entertaining such opinions as I do respecting peace and war. Herodot. IV. 201. μαθὼν τοὺς Βαρκαίους, ὡς κατὰ μὲν τὸ ἰσχυρὸν οὐκ αἰρετοὶ εἶεν, δόλῳ δὲ αἰρετοὶ, ποιεῖσι τοιάδε. Æsch. Prom. Vinc. 220. ὡς οὐ κατ' ἰσχὺν, οὐδὲ πρὸς τὸ καρτερόν | χρεῖη, δόλῳ δὲ, τοὺς ὑπερσχόντας κρατεῖν.

ΛΑ. ταυτί λέγεις σὺ τὸν στρατηγὸν πτωχὸς ὢν ;
 ΔΙ. ἐγὼ γάρ εἰμι πτωχός ; ΛΑ. ἀλλὰ τίς γὰρ εἶ ;
 ΔΙ. ὅστις ; πολίτης· χρηστὸς, οὐ σπουδαρχίδης, 540
 ἀλλ' ἐξ ὅτου περ ὁ πόλεμος, στρατωνίδης·
 σὺ δ' ἐξ ὅτου περ ὁ πόλεμος, μισθαρχίδης.
 ΛΑ. ἐχειροτόνησαν γάρ με ΔΙ. κόκκυγές γε τρεῖς.
 ταῦτ' οὖν ἐγὼ βδελυττόμενος ἐσπείσαμην,
 ὁρῶν πολιοὺς μὲν ἄνδρας ἐν ταῖς τάξεσι, 545
 νεανίας δ' οἶος σὺ διαδεδρακότας,

539. ἐγὼ γάρ εἰμι πτωχός ; Is not this the poet again peeping out under the garb of Dicæopolis, the implied meaning being something like the following : "No, Lamachus ; these are not merely the opinions of the humble individual who now addresses you, but of one whose station in society entitles them to deference and respect, as much as their truth and their propriety."

540. σπουδαρχίδης—στρατωνίδης—μισθαρχίδης. Epithets having the form of patronymics.

Ib. σπουδαρχίδης, *an eager aspirant for office*. Aristot. Polit. V. 5. μεταβάλλουσι δὲ καὶ ἐκ τῆς πατρίας δημοκρατίας εἰς τὴν νεωτάτην. ὅπου γὰρ αἶρεται μὲν αἱ ἀρχαί, μὴ ἀπὸ τιμημάτων δέ, αἰρεῖται δὲ ὁ ἄνθρωπος, δημαγωγούντες, οἱ σπουδαρχιώντες, εἰς τοῦτο καθιστάσιν ὥς κύριον εἶναι τὸν δῆμον καὶ τῶν νόμων. ἄκος δὲ τοῦ ἢ μὴ γίνεσθαι, ἢ τοῦ γίνεσθαι ἤττον, τὸ τὰς φύλας φέρειν τοὺς ἀρχοντας, ἀλλὰ μὴ πάντα τὸν δῆμον.

541. ἐξ ὅτου. Æsch. 72, 42. καὶ ταῦθ' ἡμῖν συμβέβηκεν ἐξ ὅτου Δημοσθένης πρὸς τὴν πολιτείαν προσελήλυθεν. Lysias, 116, 27. ἐξ ὅτου δ' ὑμεῖς κατεληλύθατε, εἰκοστὸν τοῦτ' (ἔτος).

Ib. στρατωνίδης. Ἀντὶ τοῦ στρατεύομενος, στρατιώτης. BRUNCK.

542. μισθαρχίδης. Ἐν τῇ ἀρχῇ μισθὸν λαμβάνων. BRUNCK. The nature of the German language gives Voss an opportunity of translating these lines very much in the manner of the original :

Wer denn ? ein guter Bürger, kein *Herschsuchtlerling*,
 Und nun, so lange währt der Krieg, *Milkämpferling* ;
 Doch der, so lange währt der Krieg, *Lohnherrscherling*.

543. χειροτονεῖν (χεῖρ, τείνω), to vote with the hand stretched out ; ψηφίεσθαι, to vote by suffrages thrown into jars : but this accuracy of language is not always observed by ancient writers. (Lysias, 124, 16. 127, 8.) For χειροτ. with acc. of person, see Dem. 712, 23. ἐγ-
 γητάς, . . οὓς ἂν ὁ δῆμος χειροτονήσῃ. 599, 22. ἀνελοῦσα γὰρ ἡ βουλὴ τὸν νόμον τοῦτον ἐχειροτόνησεν αὐτήν. For the terms προχειροτονεῖν, ἐπχει-
 ροτονεῖν, see Schömann, 99, 100.

Ib. κόκκυγες, i. e. *noodles, simpletons*. Schol. ἀντὶ τοῦ, ἄτακτοι καὶ ἀπαίδευτοι. καὶ γὰρ ὁ κόκκυξ ἄμουσόν τι φθέγγεται.

546. νεανίας δ', οἶος σὺ, διαδεδρακότας. ELMS. This unusual con-

τοὺς μὲν ἐπὶ Θράκης μισθοφοροῦντας τρεῖς δραχμας,
 Τισαμενοφαινίππους, Πανούργιππαρχίδας,
 Γερητοθεοδώρους, Διομειαλαζόνας,
 τοὺς δ' ἐν Καμαρίνῃ, κὰν Γέλα, κὰν Καταγέλα. 550

struction an eminent scholar justifies by referring to it the following passage in Xenophon, *Hist. Gr. I. 4, 16. (6.)* which all the books agree in reading as follows: τῶν οἷων περ αὐτὸς ὄντων. SCHÆF. ad Bos Ellip. p. 479. The reading οἶος σὺ is that which Dindorf has adopted.

Ib. διαδεδρακότας. The satire, as Schutz observes, is directed at those who in their capacity of ambassadors gained a double advantage, that of receiving pay from the public treasury as envoys (μισθοφοροῦντας); and that of avoiding all military duties (διαδεδρακότας). So also the French translator understands the passage: tandis qu'on voit les plus jeunes tels que toi se soustraire à la fatigue par des ambassades; les uns en Thrace avec trois drachmes d'appointemens, &c. Herodot. VIII. 80, διαδρήσονται. Lucian. IV. 44, διαδιδράσκοντα.

547. τοὺς μὲν ἐπὶ Θράκης. The embassies to Thrace appear to have been so frequent, that the Θρακοφοῖται, or *Thrace-journeymen*, had almost passed into a proverb. Thus in a fragment of our author's Gerytades,

Α. καὶ τίς νεκρῶν κευθμῶνα καὶ σκότου πύλας
 ἔτλη κατέλθειν; Β. ἐν' ἀφ' ἐκάστης τῆς τέχνης
 εἰλόμεθα κοινῇ, γενομένης ἐκκλησίας,
 οὓς ἦσμεν ὄντας ἀδοφοῖτας καὶ θαμὰ
 ἐκέισε φιλοχωροῦντας. Α. εἰσὶ γὰρ τινες
 ἄνδρες παρ' ὑμῖν ἀδοφοῖται; Β. νῆ Δία
 μάλιστά γ', ὥσπερ Θρακοφοῖται. πάντ' ἔχεις.

Dindorf. *Fragm.* p. 139.

548. Translate: *such crafty fellows as Tisamenus, Phænippus, and Hipparchides.* Who these persons were, is as little known as many other persons mentioned in this play: as Dexitheus, Marpsias, Ctesias, Prepis, Nicarchus, Ctesiphon, &c. They are the grubs, whom the amber of poetry alone preserves in existence.

549. γοητοθεοδώρους, Reiske, *such jugglers as Theodorus.*

Ib. Διομειαλάζοντας, *braggarts belonging to the borough of Diomeia.*

550. Καμαρίνῃ. The praises of this Sicilian town, its sacred grove, its lake, its beautiful rivers, Oanus and Hipparis, occupy a considerable portion of Pindar's fifth Olympic Ode.

Ib. Γέλα. Apparet Camarina procul, campique Geloi,
 Immanisque Gela, fluvii cognomine dicta.

Æneid. III. 701.

Ib. κὰν Καταγέλα. Translate: *and every other place that is ridiculous.* It is unnecessary to say that this town has no other existence but what it occupies in the word κατάγελων, and the author's

ΛΑ. ἐχειροτονήθησαν γάρ. ΔΙ. αἴτιον δὲ τί
 ὑμᾶς μὲν αἰὲ μισθοφορεῖν ἀμνηγετη,
 τῶνδὲ δὲ μηδέν; ἐτεὸν, ὦ Μαριλάδῃ,
 ἤδη πεπρέσβευκας σὺ πολὺς ὦν; ἐνὶ,
 ἀνένευσε· καίτοι γ' ἐστὶ σῶφρων κἀργάτης. 555
 τί δαὶ Δράκυλλος, κεύφορίδης, ἢ Πρινίδης;

own brain. Athenæus VII. 314, f. has borrowed this play of words from our author, ὡς ὁ ἐκ Γέλας, μᾶλλον δὲ Καταγέλας οὗτος ποιητής. See Porson's Advers. p. 99.

552. The word *μισθοφορεῖν* bears as many senses as the word *μισθός*, which has already been illustrated. It is applied to the payment of official situations generally (Vesp. 683. Eccl. 206), to military pay (Av. 1367), the ecclesiasts' pay (Eccl. 188), the public physicians' pay (Av. 584), and here again to the payment of ambassadors, (on which subject see Wachsmuth II. 281). In Eq. 1352, the word *καταμισθοφορῆσαι* is applied to judicial pay. In one of the most pungent of all Lucian's pieces of satire, it is applied to the pay received for education and instruction. Tom. III. p. 218.

Ib. *ἀμνηγήτη*, in any way. This is one of the first words, which Lucian's Lexiphanes is made to disgorge, after the potion administered to him by Sopolis. "Ἀρξαι δὴ ἐμείν. βαβαί. πρῶτον τουτὶ τὸ μῶν, εἴτα μετ' αὐτὸ ἐξελήλυθε τὸ, κῆτα· εἴτα ἐπ' αὐτοῖς, τὸ, ἡδ' ὅς, καὶ ἀμνηγήτη, καὶ λῶστε, καὶ δῆπουθεν καὶ συνεχές τὸ ἅττα. Lucian. V. 198.

554. *ἦδη*, ever. Nub. 766. *ἦδη* παρὰ τοῖσι φαρμακοπώλαις τὴν λίθον | ταύτην ἐόρακας. Th. 623. ἀνῆλθες *ἦδη* δεῦρο πρότερον; very frequently *πώποτ'* is added. Nub. 370. φέρε, ποῦ γὰρ πώποτ' ἄνευ Νεφέλων ὕοντ' *ἦδη* τεθάσαι; 1061. ἐπεὶ σὺ διὰ τὸ σωφρονεῖν τῷ πώποτ' εἶδες *ἦδη* | ἀγαθὸν τι γεγόμενον, φράσον.

Ib. *πολύς ὦν; ἐνὶ*. This is Dindorf's reading of the passage, who appears to consider the word as bearing the same meaning as the *ἦν, ἦν' ἰδοῦ*, see *there!* of other plays of Aristophanes, Eq. 26. Plut. 75. Pac. 327. Ran. 1390. The same meaning was attached to the word by Elmsley, who, however, reads *ἐνῇ*. Schneider prints the verse η. π. σ. *πολύς ὦν ἐνῇ*. and translates the word by *einmal, once*. *πολύς ὦν ἐνῇ*. Bek. *ἐν, ἢ οὐκ*. Brunck. Sch.

555. *καίτοι γ' ἐστὶ*. Elmsley, doubting the admissibility of the particle *γε* immediately after *καίτοι*, substitutes for the old reading, *καὶ τοῦστί γε*. For the propriety of its present position, see Reisig. p. 296, and add the following examples from the Greek orators. Lycurg. 159, 9. *καίτοι γε ἐπεχείρησεν εἰπεῖν*. Æsch. 72, 17. *καίτοι γε πρῶν ἀπετόλμησε λέγειν*. Antiph. 132, 17, *καίτοι γε οὐ δὴ που κατ' ἐμ-αυτοῦ μηνυτὴν ἔπεμπον εἰδώς*. Dem. 735, 21, *καίτοι γ' ὁ Σόλων*. Translate: *and yet*.

Ib. *κἀργάτης*, i. e. *καὶ ἐργάτης*, a lover of labour.

556. *τί δαί*; i. e. *τί δή*; This word, common enough in Aristophanes, does not occur, as Porson and Monk have observed, in the

οἶδέν τις ὑμῶν τὰκβάταν' ἢ τοὺς Χαόνας ;
οὐ φασίν. ἀλλ' ὁ Κοισύρας καὶ Λάμαχος,
οἷς ὑπ' ἐράνου τε καὶ χρεῶν πρώην ποτὲ,
ὥσπερ ἀπόνιπτρον ἐκχέοντες ἐσπέρας,

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writings of the tragedians. It is found Plat. Conviv. 194, b. Euthyp. 4, a. Dem. c. Lept. τί δαί, ὅσ' ἂν δῶ τις ἀπαξ, δίκαιον ἔχειν εἶν ; 493, 3. See also Scholia to Theoc. Gaisford's Poet. Min. II. p. 47.

Ib. *κευφορίδης*, i. e. καὶ *Εὐφορίδης*, a fictitious name, implying a person, whose bodily strength qualifies him to bear burdens.

Ib. *Πρωίδης*, the nature of this fictitious name has been already pointed out.

558. οὐ φασίν, i. e. *deny positively*. For opinions similar to those here implied as to the choice of ambassadors, compare Isoc. 262, c. d.

Ib. ὁ *Κοισύρας*. Who this son of *Cœsyra* was, is unknown. Elmsley remarks, that, but for the mention of debts, the allusion might be supposed to be directed at Alcibiades, who, on the mother's side, was sprung from *Cœsyra*, and who from his earliest years had acquired great influence in the state.

559. For the various kinds of *eranoi* which existed among the Athenians, the reader is referred to Boeckh, I. 328. Wachsmuth, III. 230. Arnold, I. 287. The *eranos* here alluded to, seems to be that which, according to the learned Boeckh, was founded upon the principle of mutual assistance, and which it was expected that the members who had been relieved should pay back again, when they had raised themselves to better circumstances. Hence a valuable fragment of *Philemon*, where in a conversation between a father and a son, the latter is urged to apply himself to some profession, the profits of which may secure him against the reverses of fortune, and above all save him from being dependent on the contributions of his friends.

- A. ὦ Κλέων, παῦσαι φλυαρῶν· ἦν ὁκνῆς τὸ μανθάνειν,
ἀνεπικούρητον σεαυτοῦ τὸν βίον λήσῃ ποιῶν.
οὔτε γὰρ ναυαγός, ἂν μὴ γῆς λάβηται φερόμενος,
οὐποτ' ἂν σώσειεν αὐτόν· οὐτ' ἀνὴρ πένης γεγώς
μὴ οὐ τέχνην μαθὼν, δύναται' ἂν ἀσφαλῶς ζῆν τὸν βίον.
B. ἀλλὰ χρήματ' ἔστιν ἡμῖν· A. ἃ γε τάχιστ' ἀπόλλυνται.
B. κτήματ', οἰκία. B. Τύχης δὲ μεταβολὰς οὐκ ἀγνοεῖς,
ὅτι τὸν εὐπορον τίθησι πτωχὸν εἰς τὴν αὐριον.
κἂν μὲν ὀρμισθῇ τις ἡμῶν εἰς λιμένα τὸν τῆς Τέχνης,
ἔβαλεν ἀγχυραν καθάψας ἀσφαλείας εἵνεκεν.
ἂν δ' ἀπαίδευτος μετασχῇ πνεύματος φορούμενος,
τῆς ἀπορίας εἰς τὸ γῆρας οὐκ ἔχει σωτηρίαν.
ἀλλ' ἑταῖροι καὶ φίλοι σοι καὶ συνήθεις, νῆ Δία,
ἔρανον εἰσοίσουσιν· εὐχον μὴ λαβεῖν πείραν φίλων.
εἰ δὲ μὴ, γνώσῃ σεαυτὸν ἀλλὰ μὴδὲν, πλὴν σκίαν.

Emend. in Phil. Reliq. p. 122.

560. ἀπόνιπτρον, water that has been used in a foot-bath.

ἄπαντες “ἐξίστω” παρήνουν οἱ φίλοι.

ΛΑ. ὦ δημοκρατία, ταῦτα δὴτ’ ἀνασχετά;

ΔΙ. οὐ δὴτ’, ἐὰν μὴ μισθοφορῇ γέ Λάμαχος.

ΛΑ. ἀλλ’ οὖν ἐγὼ μὲν πᾶσι Πελοποννησίοις

αἰὲ πολεμήσω, καὶ ταραῶξ πανταχῇ, 565

καὶ ναυσὶ καὶ πεζοῖσι, κατὰ τὸ καρτερόν.

ΔΙ. ἐγὼ δὲ κηρύττω γε Πελοποννησίοις

ἅπασι, καὶ Μεγαρεῦσι, καὶ Βοιωτίοις,

πωλεῖν, ἀγοράζειν πρὸς ἐμέ, Λαμάχῳ δὲ μή. 569

ΧΟ. ἀνὴρ νικᾷ τοῖσι λόγοισιν, καὶ τὸν δῆμον μεταπείθει

Ib. ἰσπέρας. Nub. 175, 613. Vesp. 1401. Ecc. 56. Av. 1054. Pac. 228. τῆς ἰσπέρας. Ecc. 406. Av. 1487. Pac. 796, 1151.

561. “ἐξίστω.” *Take yourself off, begone.* A very natural salutation to those, who, not having paid former debts, are asking for a fresh supply.

562. ὦ δημοκρατία, *in the name of the Sovereign People.* Bergler compares Av. 1569. ὦ δημοκρατία, ποὶ προβιβᾶς ἡμᾶς ποτέ;

566. κατὰ τὸ καρτερόν. Plato in Conviv. 217, c. ἔδοξέ μοι ἐπιθεῖον εἶναι τάνδρῳ κατὰ τὸ καρτερόν.

567. δέ—γε, *yes, and.* Pl. 164—167.

ὁ δὲ χρυσοχοεῖ γε, χρυσίον παρὰ σοῦ λαβὼν,

ὁ δὲ λωποδυτεῖ γε νῆ Δί, ὁ δὲ τοιχωρυχεῖ,

ὁ δὲ γναφεύει γ’, ὁ δὲ γε πλύνει κώδια,

ὁ δὲ βυρσοδεψεῖ γ’, ὁ δὲ γε πωλεῖ κρόμμνα.

Add, 168, 302, 770. Ran. 934. Eq. 362, 3, 432, 443, 713, 744, 908, 1105, 1154, 1156, 1171, 1178, 1191, 1204. Nub. 1504.

Ib. κηρύττω, *I, as a herald, announce.* Il. B. 444. οἱ μὲν ἐκήρυσσον. Od. B. 8. Ran. 1172. κηρύσσω πατρὶ | κλύειν.

569. ἀγοράζειν. This verb occurs in three forms in Aristoph. *to frequent the agora, in foro versari.* Lys. 555. ἦν παύσωμεν πρῶτιστον μὲν ξὺν ὄπλοισιν | ἀγοράζοντας καὶ μαινομένους. 633. ἀγοράσω τ’ ἐν τοῖς ὄπλοις ἐξῆς Ἀριστογείτονι, *to purchase in the market.* Pl. 984. καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτώνιον | ἐκέλευσεν ἂν, τῇ μητρὶ θ’ ἱματίδιον. Vesp. 557. ἢ πὶ στρατίᾳ τοῖς ξυσσίτοις ἀγοράζων, *to talk, to harangue.* Eq. 1373. οὐδ’ ἀγοράσάγεινος οὐδεὶς ἐν ἀγορᾷ. Ἀγορ. ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων;

Ib. ἀγοράζειν πρὸς ἐμέ. So supr. σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμόνιους. Pl. 1055. βούλει διὰ χρόνου πρὸς με παῖσαι; Isoc. 62, e. εἰρήνην δ’ ἄγοντες πρὸς πάντας ἀνθρώπους. Dem. 30, 16. ἐπράξαμεν ἡμεῖς κάκεινοι πρὸς ἡμᾶς εἰρήνην.

570. The course of our observations has now brought us to that remarkable part of the * old comedy, in which it was usual for the

* Wachsmuth, citing Pollux IV. 3. says that the tragedians tried this mode of

περὶ τῶν σπονδῶν. ἀλλ' ἀποδύντες τοῖς ἀναπαίστοις ἐπίωμεν.

Ἐξ οὗ γε χοροῖσιν ἐφέστηκεν τρυγικοῖς ὁ διδάσκαλος ἡμῶν,

author to speak in his own name to the audience, making use of the Chorus for that purpose. This address, it need scarcely be added, was called the parabasis. For an account of the seven parts, into which the parabasis was divided, as the commation, the pure anapaests, the μακρὸν, &c. the reader is referred to Florens Christianus, and preceding critics. For the general laws of the metre in which the parabasis was delivered, the student will consult Porson and Hermann. Though this metre bears more particularly the name of Aristophanic, Marius Victorinus observes that it had been previously used by Eupolis and Cratinus. As Latin specimens, he gives the following verses :

Alius cithara sonituque potens volucres pecudesque movere.

And,

Admota labris tuba terribilem sonitum dedit ære canoro.

571. ἀποδύντες. Ran. 641. ἀποδύεσθε δῆ. Pl. 931. οἴμοι τάλας, ἀποδύομαι μεθ' ἡμέραν. Hence Suidas: ἀποδύντες, ἀπὸ τοῦ ἀποδυσάμενοι. ἀπὸ μεταφορᾶς τῶν ἀθλητῶν, οἱ ἀποδύονται τὴν ἔξωθεν στολὴν, ὥστε εὐτόνως χερεύουσιν. This throwing off the upper robe does not appear to have been a mere metaphor, but a real act, and which was not unaccompanied with some risk.

ἡμεῖς δὲ τέως τάδε τὰ σκεύη παραδόντες
τοῖς ἀκολουθοῖσι δώμεν σώζειν, ὥς εἰώθασι μάλιστα
περὶ τὰς σκηνὰς πλείστοι κλέπται κυπτάζειν καὶ κακοποιεῖν.
ἀλλὰ φυλάττετε ταῦτ' ἀνδρείως. Pac. 729—732.

Ib. ἀναπαίστοις. Eq. 503. ὑμεῖς δ' ἡμῶν πρόσχετε τὸν νοῦν | τοῖς ἀναπαίστοις. Av. 684. ἀρχου τῶν ἀναπαίστων. Pac. 735. παραβὰς ἐν τοῖς ἀναπαίστοις. Originally, this kind of address was composed in pure anapaests, without any mixture of spondees or dactyls.

572. ἐξ οὗ, from the time that. So Lys. 108, 759, 866. Av. 1515. Eq. 4, 644. Il. Hom. A. 6. Θ. 295.

Ib. ἐξ οὗ γε χοροῖσιν ἐφέστηκεν. The cæsure is neglected by having a syllable over after the first dipodia. Reisig (170.) furnishes similar examples from the Clouds: 322, 358, 370, 375, 398, 962.

ὥστ' εἴ πως ἔστιν | ἰδεῖν αὐτάς :
χαῖρ', ὦ πρεσβύτα | παλαιογενές :
φέρει ποῦ γὰρ πάποτ' | ἄνευ Νεφελῶν :
αὐται βροντῶσι | κυλινδόμεναι.
καὶ πῶς, ὦ μῶρε | σὺ καὶ Κρονίων :
ὅτ' ἐγὼ τὰ δίκαια | λέγων ἤνθουν.

Add Ecc. 597, 639, 647, 664, 682. Av. 468, 488, 493, 566, 575.

addressing the audience, more particularly Euripides in his Danaides and other pieces. tom. II. p. 161. (note.)

οὐπω παρέβη πρὸς τὸ θέατρον λέξων ὥς δεξιὸς ἐστὶ
 διαβαλλόμενος δ' ὑπὸ τῶν ἐχθρῶν ἐν Ἀθηναίοις ταχυ-
 βούλοις,

ὥς κωμῳδεῖ τὴν πόλιν ἡμῶν, καὶ τὸν δῆμον καθυβρίζει, 575
 ἀποκρίνεσθαι δεῖται νυνὶ πρὸς Ἀθηναίους μεταβούλους.

Vesp. 660, 706, 716, 1043, 1047. Equit. 763, 774, 781, 812. Lys. 490, 510, 530, 578. Thes. 795, 799, 811. Ran. 1028, 1052, 1056, 1067. Plut. 570, 584. See also Herman de Metr. 399.

Ib. χοροῖσιν ἐφέστηκεν. Vesp. 955. πολλοῖς προβατίοις ἐφεστάναι.

Ib. ὁ διδάσκαλος. As the poet *taught* the actors their parts *by word of mouth*, he is often called in these plays διδάσκαλος or κωμωδοδιδάσκαλος. See Ran. 1055. Pac. 737, 738. Eq. 507, 516.

Ἦρχεν Ἀδείμαντος μὲν Ἀθηναίους, δὲ ἑνίκα

Ἀντιοχίς φυλὴ δαιδαλέον τρίποδα·

Ζεῖνοφιλον δέ τις υἱὸς Ἀριστείδης ἐχορήγει

πεντήκοντ' ἀνδρῶν καλὰ μαθόντι χορῶ.

ἄμφι διδασκαλίᾳ δὲ Σιμωνίδῃ ἔσπετο κῦδος

ὀδυκονταέτει παιδὶ Λεωπρεπέος.

Simonides ap. Poet. Min. Gaisf. V. 1. p. 377.

573. παρέβη.

εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος ἡμᾶς

ἠνάγκαζεν λέγοντας ἔπη πρὸς τὸ θέατρον παραβῆναι. Eq. 507.

· χρῆν μὲν τύπτειν τοὺς ῥαβδούχους, εἴ τις κωμωδοποιητῆς

αὐτὸν ἐπῆνει πρὸς τὸ θέατρον παραβὰς ἐν τοῖς ἀναπαίστοις.

Pac. 734.

ἡμεῖς τοῖνυν ἡμᾶς αὐτὰς εὖ λέξωμεν παραβάσαι.

Thes. 785.

Ib. δεξιός. Vesp. 1265. πολλάκις δὴ ὁξ' ἐμαυτῷ δεξιὸς πεφυκέναι |
 καὶ σκαῖος οὐδεπώποτε. Ib. 1175. ἀνδρῶν παρόντων πολυμαθῶν καὶ δεξιῶν.
 Nub. 834. καὶ μηδὲν εἶπης φλαῦρον ἀνδρας δεξιούς | καὶ νοῦν ἔχοντας.

575. κωμῳδεῖ τὴν πόλιν. Pac. 751. οὐκ ἰδιώτας ἀνθρωπίσκους κωμῳδῶν.
 Lysias, 170, 3. ἐμὲ κωμῳδεῖν βουλόμενος. Alciph. lib. II. ep. 2. δια-
 κωμῳδεῖ σε Τιμοκράτης.

Ib. καθυβρίζει. Eq. 722. οὐκ, ἀγὰθ', ἐν βουλῇ με δόξεις καθυβρίσαι.
 Soph. Aj. 153.

576. ἀποκρίνεσθαι, *to apologize, to make a defence*. Vesp. 951. χα-
 λεπὸν μὲν, ἄνδρες, ἐστὶ διαβεβλημένου | ὑπεραποκρίνεσθαι κυνός. Thes. 184.
 εἰαν γὰρ . . . ὑπεραποκρίνη μου, σαφῶς σώσεις ἐμέ. Eupolis: ὥς ὑμῖν πάν-
 τως ἐγὼ | ἀποκρινοῦμαι πρὸς τὰ κατηγορούμενα. Harpocr. in v. Ἀπόκρισις.

Ib. ταχυβούλους, μεταβούλους. The best interpretation of these words will be found in the writings of Aristophanes himself. Thus Nub. 587, it is said: φασὶ γὰρ δυσβουλίαν | τῇδε τῇ πόλει προσεῖναι· ταῦτα μέντοι τοὺς θεοὺς, | ἅτ' ἂν ὑμεῖς ἐξαμάρτη', ἐπὶ τὸ βέλτιον τρέπεις. So also in Ecc. 473. λόγος γέ τοι τις ἔστι τῶν γεραιτέρων, | ἀνόηθ' ὅσ' ἂν καὶ μῶρα βουλευσώμεθα, | ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῖν ξυμφέρειν. To Minerva more particularly was it ascribed, that the δεῦτεραι φροντίδες of this

φησὶν δ' εἶναι πολλῶν ἀγαθῶν ἄξιος ὑμῖν ὁ ποιητὴς,
παύσας ὑμᾶς ξενικοῖσι λόγοις μὴ λίαν ἐξαπατᾶσθαι,
μήθ' ἦδεσθαι θωπευομένους, μήτ' εἶναι χαυνοπολίτας.
πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρέσβεις ἐξαπα-
τῶντες

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πρῶτον μὲν "ἴστεφάνους" ἐκάλουν· κάπειδ' ἡ τοῦτό τις εἴποι,

hasty people were somewhat wiser than their first thoughts, and that their general undertakings had a happier issue than their rashness deserved. Thus Solon in one of his noble fragments :

Ἡμετέρῃ δὲ πόλις κατὰ μὲν Διὸς οὐ ποτ' ὀλείται
αἰσῶν, καὶ μακάρων θεῶν φρένας ἀθανάτων.
τοίῃ γὰρ μεγάλθυμος ἐπίσκοπος ὀβριμοπάτρῃ
Πάλλας Ἀθηναίῃ χεῖρας ὑπερβεν ἔχει.
αὐτοὶ δὲ φθείρειν μεγάλην πόλιν ἀφραδίῃσιν
ἀστοὶ βούλονται—

Poet. Min. Græc. I. 337.

577. πολλῶν ἀγαθῶν ἄξιος ὑμῖν, i. e. from you. Pac. 918. πολλῶν . . . ὑμῖν ἄξιος Τρυγαῖος. Pl. 877. πολλοῦ γ' ἄξιος | ἅπασιν τοῖς Ἑλλήσιν. Eurip. Alcest. 445. ἀξία δέ μοι | τιμῆς. (where see Monk's note.) Xenoph. Mem. II. ἄξιος θανάτου τῇ πόλει. Lysias, 122, 4. οὐ τούτων ἀξίους γε ὄντας τῇ πόλει. Lucian, VII. p. 73. καὶ ἀντὶ ἀνδραπύδου κόσμον ἄνδρα καὶ σώφρονα, καὶ πολλοῦ ἄξιον τοῖς Ἑλλήσιν ἀπέδειξα.

578. παύσας—ἐξαπατᾶσθαι. Il. A. 442. ἦτοι μὲν ῥ' ἐμ' ἐπανσας ἐπὶ Τρώεσσι μάχεσθαι.

Ib. λίαν. Brunck observes that this word occurs nowhere in the Attic poets with the last syllable short. The first is contracted or lengthened at pleasure.

579. θωπευομένους. Eq. 1116. Pac. 389.

Ib. χαυνοπολίτας, (χαῦνος, πολίτης), a citizen, who allows himself to be talked over, puffed up, and led by windy words.

ὑμῶν δ' εἰς μὲν ἕκαστος ἀλώπεκος ἔχνευσι βαίνει,
σύμπασιν δ' ὑμῖν χαῦνος ἐνεστι νόος.

εἰς γὰρ γλῶσσαν ὀρᾶτε καὶ εἰς ἔπη αἰμύλου ἀνδρός·
εἰς ἔργον δ' οὐδὲν γιγνόμενον βλέπετε.

Solon. Vit. ap. Plut. 30.

χαῦνα μὲν τότε ἐφράσαντο, νῦν δ' ἐμοὶ χολοῦμενοι
λοξὸν ὀφθαλμοῖς ὀρῶσι πάντες ὥστε δήιον.

Id. 16.

See also Toup's Notes on Longinus, p. 280. Markland's Supplices, v. 412. and Poet. Min. p. 340.

580. The old reading of this verse was, πρότερον δ' ὑμᾶς οἱ πρέσβεις ἀπό. The cæsura thus falling upon a preposition, the above emendation was proposed by Bentley, and has since been adopted by succeeding editors.

581. πρῶτον μὲν ἴστεφάνους ἐκάλουν. This verse affords an opportunity of noticing another class of neglected cæsura, where half of the second dipodia is included in the first. Reisig compares Nub. vv. 274, 314, 316, 336, 346, 371, 380, 967, 972.

εὐθὺς διὰ τοὺς “στεφάνους” ἐπ’ ἄκρων τῶν πυγιδίων ἐκάθησθε.

εἰ δέ τις ὑμᾶς ὑποθωπεύσας, “λιπαρὰς” καλέσειεν Ἀθήνας, ἤρρετο πᾶν ἂν διὰ τὰς “λιπαρὰς,” ἀφύων τιμὴν περιάψας.

ὑπακούσατε δεξάμεναι | θυσίαν :
 πρὸς τοῦ Διὸς ἀντιβολῶ σε, | φράσον :
 ἦκιστ’, ἀλλ’ οὐράναια | Νεφέλαι :
 πλοκάμους θ’ ἐκατογκεφάλᾳ | Τυφῶ :
 ἤδη ποτ’ ἀναβλέψας | εἶδες :
 καίτοι χρῆν αἰθρίας | ὕειν :
 ἦκιστ’, ἀλλ’ αἰθέριος | δίνος :
 ἡ Παλλάδα περσέπολιν | δεινάν :
 ἐπετρίβετο τυπτόμενος | πολλύς :

Add Eccl. 616, 646. Av. 687, 696. Vesp. 357, 381, 564, 571, 573, 579, 587, 611, 652, 680, 712, 728. Equit. 516, 530, 1321, 1323, 1325. Pac. 743. Lys. 491, 517, 519, 554, 577. Ran. 1033, 1048, 1061. Pl. 519.

Ib. *ιστεφάνους, men of the violet-chaplets*. Eq. 1323, 1329. This compound epithet had been applied to Athens in one of those magnificent poems, which cities as well as individuals seem to have considered as the surest means of present distinction, and the most certain passport to future fame. Αἱ λιπαραὶ καὶ ἰστέφανοι Ἀθῆναι. Pind. Fragm. Dithyr. X. The graceful practice of twisting chaplets around the head among the ancients is too well known to need illustration; and in Athenian chaplets no flower bore a more frequent part than that beautiful one, which formed so common an ornament in their parterres and gardens. Pac. 577.

582. ἐπ’ ἄκρων τῶν πυγιδίων ἐκάθησθε. SCHOL. οἱ ἐπαίων εἰς ἑαυτοὺς γυνομένων ἀκούοντες, εἰώθασι τὴν πυγὴν τῆς καθέδρας ἐξαιρεῖν. Translate: you could hardly keep your seats. Euripid. Electr. 845. ὄνυχας ἐπ’ ἄκρους στάς. Ion. 1180. ἐν δ’ ἄκροισι βὰς ποσί. Cycl. 159. ὥστ’ εἰς ἄκρους γε τοὺς ὄνυχας ἀφίκετο. Soph. Ajax, 1229. ἥ που τραφεῖς ἂν μητρὸς εὐγενοῦς ἀπο | ὑψηλ’ ἐκόμπεις, κατ’ ἄκρων ὠδοιπόρεις.

583. ὑποθωπεύσας. Vesp. 610. καὶ τὸ γύναϊόν μ’ ὑποθωπεύσαν. Herodot. I. 30. οὐδὲν ὑποθωπεύσας.

Ib. *λιπαρὰς, bright, splendid*. The allusion is again to the complimentary strains of the Theban poet. Nem. IV. 29. λιπαρᾶν | . . . ἀπ’ Ἀθανᾶν. Isth. II. 30. ταῖς λιπαραῖς ἐν Ἀθῆναις. Fr. Dithyramb. X. λιπαραὶ καὶ αἰδιδμοὶ κλειναὶ Ἀθῆναι. In this latter sense our poet himself occasionally uses the word. Nub. 299. ἔλθωμεν λιπαρὰν χθόνα Παλλάδος. Eq. 1329. Fragm. (Dind. 137.) ὃ πόλι φίλῃ Κέκροπος, αὐτοφυὲς Ἀττικῇ, | χαίρε λιπαρὸν δάπεδον, σέθεν ἀγαθῆς χθονός. To the examples from Euripides and other authors, given in Monk’s Alcestis, p. 56. add Theognis, 941. Æschin. Epist. 668, 7, and a celebrated prophecy of Bacis. (Herodot. VIII. 77.)

584. ἤρρετο πᾶν ἂν, was accustomed to obtain. This formula, common enough with an imperfect tense, occurs with a first and second aorist in Lysistr.

ταῦτα ποιήσας πολλῶν ἀγαθῶν αἴτιος ὑμῖν γενένηται, 585
καὶ τοὺς δῆμους ἐν ταῖς πόλεσιν δείξας, ὥς δημοκρατοῦνται.
τοιγάρτοι νῦν ἐκ τῶν πόλεων τὸν φόρον ὑμῖν ἀπάγοντες

καὶ πολλάκις ἐνδὸν ἂν οὖσαι

ἠκούσαμεν ἂν τι κακῶς ὑμᾶς βουλευσαμένους μέγα πρᾶγμα·

εἰτ' ἀλγοῦσαι τάνδοθεν ὑμᾶς ἐπανήρομεθ ἂν γελάσασαι. 510—12.

That the active verb εὔρειν bears the sense of *obtaining*, as well as the middle verb, see Mus. Crit. I. 210.

Ib. διὰ τὰς λιπαράς, *on account of the epithet λιπαράς*.

Ib. ἀφῶν τιμὴν περιάψας. To understand this expression, we must refer once more to the epithet λιπαραί. Unfortunately this word bore two meanings; its better sense implying *brightness* and *splendour*, its worse betokening *fatness* and *grease*. It suited the satirical object of the poet to make the present application in its worse bearing. Whatever mortification, however, the poet's audience might receive from this application of the sense, they would have to share in common with many other places: the word being a frequent epithet in the Pindaric writings. Thus we find λιπαρὰ Μαραθῶν. Olymp. XIII. 157. λιπαρὰς . . Ὀρχομένου. XIV. 3. λιπαρῶν . . Θηβῶν. Pyth. II. 6. ἐν Νάξῳ λιπαρῶ. IV. 157. λιπαρὰν Αἴγυπτον. Fr. Dithyr. IX.

Ib. τιμὴν περιάψας. Pl. 590. πολὺ τῆς πενίας πρᾶγμ' αἰσχίον ζητεῖς αὐτῷ περιάψαι. Plat. Apol. Soc. 35, a. αἰσχύνῃν τῇ πόλει περιάψας. Euthyd. 272, c. μὴ αὐτὸς δνειδος τοῖν ξένοιον περιάψω. 7 Epist. 334, b. αἰσχύνῃν οὗτοι περιῆψαν τῇ πόλει. 6 Rep. 495, c. δνειδῇ περιῆψαν. Ly-sias, 164, 1. δνειδῇ καὶ ἐμαυτῷ καὶ ἐκείνοις περιάψω. Dem. 1401, 9. αἰσχύνῃν μᾶλλον ἢ τιμὴν περιάπτοντα τοῦτοις περὶ ὧν ἐστὶ γεγραμμένα. Joseph. Antiqu. Jud. XII. c. 5. §. . ταῖς δημοταῖς αἰτίαῖς (ἡμᾶς) περιάπτουσιν. Id. de Bello Judaico, IV. c. 4. §. 4. καὶ τὸ τῆς δυναστείας ὄνομα τοῖς ὑφ' ὑμῶν τυραννουμένοις περιάπτετε.

586. Brunck translates: *tum etiam ostendit sociarum civitatum incolae, ut populari regantur imperio*: and Voss, as usual, follows him. But is this consistent either with the text or context? Does not the whole of the latter imply that the poet is on his defence for some former liberties, which he had taken with the Sovereign People, liberties which he is so far from extenuating, that he abides by, and justifies them? Referring to the deceptions which were played on the popular ear in the assembly by foreign ambassadors, he asserts that these tricks had been stopped by the biting satire of his two former comedies; and for having done this, he proceeds to declare that he has been the author of great benefits to his country, "even though he has shewn in the presence of the tributary states, in what manner popular governments are conducted (δῆμοι δημοκρατοῦνται)," i. e. how easily they are made the dupes of their own vanity, and the arts of designing men. It now remains to justify by details the propriety of this interpretation.

' Though the above appears to myself a correct interpretation, I must not disguise, that two learned correspondents, well qualified to give an opinion on the subject, see the matter in a different light. Their joint view of the passage is as

ἤξουσιν, ἰδεῖν ἐπιθυμοῦντες τὸν ποιητὴν τὸν ἄριστον,

Ib. καὶ, *even*. Il. A. 625. Andoc. 34, 16. Lucian. III. Free as was the old comic stage in Athens, it was not absolutely "a charter'd libertine." To attack the people in their collective capacity was, as we have already seen, to be guilty of a libel; and the guilt was of course aggravated, when the offence took place at the great spring festival, when strangers as well as natives were present at the dramatic representations. Aristophanes, it is evident from several passages in this play, had been considered guilty of both these offences: hence the qualifying sense of καὶ, even with all deference to his moral courage, seems here to be necessary.

Ib. δήμους. The three leading governments of antiquity were democracy, oligarchy, and tyranny: in Pindaric language, Pyth. II. 159. παρὰ τυραννίδι, χάπταν δ' | λαβρὸς στρατὸς, χάταν πόλιν οἱ σοφοὶ | τηρεῖντι. Such cities as followed in the train of either of these, or had some mixed government of their own, I apprehend were called πόλεις. Lysias, 125, 39. καὶ τὸν ἄνδρα οὐ δῆμος, οὐκ ὀλιγαρχία, οὐ τύραννος, οὐ πόλις ἐθέλει δέξασθαι διὰ τέλους.

Ib. ἐν ταῖς πόλεσι. Compare the verse which follows with vv. 447—451, for the word πόλεις: for the sense of the preposition compare vv. 443, 574. and add Plat. Alcib. I. 105, d. ἐν τῇ πόλει (int. *coram, inter, apud cives* Ast.) ἐνδείξασθαι. Arist. Pl. 1061. πλυνόν με ποιῶν ἐν τοσοῦτοις ἀνδράσιν. Nub. 891. πολὺ γὰρ μᾶλλον σ' | ἐν τοῖς πολλοῖσι λέγων ἀπολῶ.

Ib. τοὺς δήμους—δείξας. A well-known Attic form, where the substantive serves as an accusative to one verb, which might more properly be made the nominative to another.

Ib. δήμοι δημοκρατοῦνται. Another Attic formula, which has already been explained. The word deserves notice in a passage of the orator Lysias, where, speaking of his family, who had originally settled in Athens, as metics, he observes: ἀλλ' οὕτως φέκοῦμεν δημοκρατούμενοι, ὥστε μήτε εἰς τοὺς ἄλλους ἐξαμαρτάνειν μήτε ὑπὸ τῶν ἄλλων ἀδικεῖσθαι. 120, 29.

587, 8. The delight with which the members of the subject-states must have seen their imperious masters held up to ridicule, and their astonishment at the boldness of the poet who ventured to do it, will be better understood and appreciated by the following quotation from Isocrates. Whether this gratuitous insult, by which, as the rhetorician observes, his countrymen studiously sought, as it were, how they might make themselves most abhorred, was practised at the Dionysiac festivals in the time of Aristophanes, is not clear.

follows: "The meaning of the two verses (639-40.) appears to be special, and not general. 'Aristophanes has been of great service to you, (he says, in allusion to his former play, the Babylonians,) by exposing these flatteries, and by shewing how the democracies are administered (or how the people are governed) in the several subject states of Athens.' There is no particular stress on *democracy*: it so happened that the governments were all democratical, and therefore he uses the term δημοκρατοῦνται; but the attention is not particularly called to the form of government. Doubtless the matter of which Aristophanes complained was of a wholly different nature from the form of the constitution, which in subject cities of Athens would as a matter of course be democratical, as that in the subject cities of Sparta was equally as a matter of course oligarchical."

ὅστις γ' εἰπεῖν παρεκινδύνευσ' ἐν Ἀθηναίοις τὰ δίκαια.
οὕτω δ' αὐτοῦ περὶ τῆς τόλμης ἤδη πόρρω κλέος ἦκει, 590
ὅτε καὶ Βασιλεὺς, Λακεδαιμονίων τὴν πρεσβείαν βασι-
νίζων,

Οὕτω γὰρ ἀκριβῶς εὗρισκον ἐξ ὧν ἄνθρωποι μάλιστα ἂν μισθῆιεν, ὥστ' ἐψη-
φίσαντο, τὸ περιγινόμενον ἐκ τῶν φόρων ἀργύριον, διελόντες κατὰ τάλαντον,
εἰς τὴν ὀρχήστραν τοῖς Διονυσίοις εἰσφέρειν, ἐπειδὴν πλήρες ἦ τὸ θέατρον·
καὶ τοῦτ' ἐποίουν, καὶ παραιοῖσι τοὺς παῖδας τῶν ἐν τῷ πολέμῳ τετελευτη-
κότων, ἀμφοτέροις ἐπιδεικνύσας, τοῖς μὲν συμμάχοις τὰς τιμὰς τῆς οὐσίας
αὐτῶν ὑπὸ μισθῶν εἰσφερομένας, τοῖς δ' ἄλλοις Ἑλλησι τὸ πλῆθος τῶν
ὀρφανῶν καὶ τὰς συμφορὰς τὰς διὰ τὴν πλεονεξίαν ταύτην γιγνομένας. καὶ
ταῦτα δρῶντες αὐτοὶ τε τὴν πόλιν εὐδαιμονίζον, καὶ πολλοὶ τῶν νούν οὐκ
ἐχόντων ἐμακάριζον αὐτήν, τῶν μὲν συμβήσεσθαι διὰ ταῦτα μελλόντων οὐδε-
μίαν ποιοῦμενοι πρόνοιαν, τὸν δὲ πλοῦτον θαυμάζοντες καὶ ζηλοῦντες, ὅς ἀδί-
κως εἰς τὴν πόλιν εἰσελθὼν καὶ τὸν δικαίως ὑπάρξαντα διὰ ταχέων ἤμελλε
προσαπολείν. Isoc. 175, b, c, d.

589. The old reading (by which Bekker and Schutz still abide)
was ὅστις παρεκινδύνευσεν Ἀθηναίοις. To preserve the cæsura, Porson
emended the line as it stands in the present text. Dindorf reads
ὅστις παρεκινδύνευσ' εἰπεῖν.

Ib. παρεκινδύνευσ'. Vesp. 6. σὺ δ' οὖν παρακινδύνεν'. Eq. 1054.
τοῦτό γέ τοι Παφλαγὼν παρεκινδύνευσσε μεθυσθείς.

590. οὕτω δ' αὐτοῦ. So vulg. Bek. Schutz. Dind. οὕτως αὐτοῦ with
a different punctuation, Elmsley. The connexion is more easily
understood, than explicable, whichever way we take it.

Ib. κλέος. In a very elegant piece of criticism in the Museum
Crit. II. 243. it is observed by the writer, that he is not aware of
this word occurring in the plural excepting Il. I. 189, and Odys. Θ.
73. We beg to add that it is also to be found in Hesiod's Theo-
gonia, and in a passage, which certainly does not impugn the cri-
tic's ingenious theory. Among other noble descriptions of a bard it
is there observed,

εἰ γάρ τις πένθος ἔχων νεκρῶν θυμῷ
ἄζηται κραδίην ἀκαχήμενος, αὐτὰρ αἰοιδὸς
Μουσάων θεράπων κλέα προτέρων ἀνθρώπων
ὑμνήσῃ, μάκαράς τε θεοὺς οἱ Ὀλυμπον ἔχουσιν,
αἰψ' ὅγε δυσφρονέων ἐπιλήθεται, οὐδέ τι κηδέων
μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεῶων.

Theogon. 98—103.

It is also found in the opening verse of the Argonautics of Apollo-
nιος, Ἀρχόμενος σέο, Φοῖβε, παλαιγενέων κλέα φωτῶν | μνήσομαι.

591. Βασιλεὺς, King, i. e. the Great King. The word, which at
first sight appears one of comic or democratic familiarity, occurs in
the same form, Dem. 1185, 20. παρὰ βασιλείῳ οἰκαδὲ ἀφικνεῖσθαι. 169,
4. τῶν βασιλείῳ ἀξία χρημάτων ἐστί. Isocrates, 254, a, b. 350, c. ἔτι
δὲ χρημάτων ὑμῖν μὲν οὐκ ὄντων, ἐκείνοις (Lacedæmoniiis, scil.) δὲ βασι-
λείῳ παρέχοντος.

Ib. βασανίζειν, properly, to put to the proving-stone, βάσανος, and
rub it thereon: hence, to search into, to investigate, to inquire ac-

ἡρώτησεν πρῶτα μὲν αὐτοὺς, πότεροι ταῖς ναυσὶ κρατοῦσιν·
εἶτα δὲ τοῦτον τὸν ποιητὴν, ποτέρους εἴποι κακὰ πολλά·
τούτους γὰρ ἔφη τοὺς ἀνθρώπους πολὺ βελτίους γεγε-
νησθαι, 594

καὶ τῷ πολέμῳ πολὺ νικήσειν, τοῦτον ξύμβουλον ἔχοντας.
διὰ ταῦθ' ὑμᾶς Λακεδαιμόνιοι τὴν εἰρήνην προκαλοῦνται,
καὶ τὴν Αἴγινα ἀπαιτοῦσιν· καὶ τῆς νήσου μὲν ἐκείνης
οὐ φροντίζουσ', ἀλλ' ἵνα τοῦτον τὸν ποιητὴν ἀφέλωνται.

curately. In what manner the Greeks gained a knowledge of the most secret proceedings of the Persian court, see Mitford, II. 190.

592. The naïveté of this question must not a little have amused the audience. It is somewhat as if the present Shah had inquired of sir Harford Jones Brydges, which river in England had the greatest number of vessels upon it; the Thames, the Isis, or the Cam.

592, 3. In the first of these verses, the latter sentence seems to stand in the place of a second accusative as Lys. 493. τοῦτό μ' ἐρωτᾷς; Nub. 641. οὐ τοῦτ' ἐρωτᾷ σ'. In the second verse it assumes the form of that well-known Atticism, when an accusative is put in the first sentence which might serve as a nominative for the verb in the second. *

594. This is another piece of pleasantry, under which, however, lies a vein of deep seriousness. The production of two or three dramas (whatever their merit) did not perhaps entitle Aristophanes to use this high language; but there are tongues,

in which the graceful name

Of poet and of prophet is the same;

and it was in the proud consciousness of what he *could* do, and what he *would* do, and what he *did* do, that the dramatist must be supposed to be speaking.

596. ὑμᾶς—εἰρήνην προκαλοῦνται, *propose peace to you.* Plat. Euthyphr. 5, a. πρὸ τῆς γραφῆς τῆς πρὸς Μελίτων αὐτὰ ταῦτα προκαλεῖσθαι αὐτόν. Xenoph. Cyrop. I. 4, 4. οὐχ ἂν κρίσιων ἤδη ἦν, ταῦτα προὔκαλεῖτο τοὺς ξυνόντας. Compare Eq. 794. Thucyd. II. 72. V. 37.

597. Λακεδαιμονίων δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας τοιαῦτα ἐπέταξαν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγῶν τῆς ἐλάσεως· ὕστερον δὲ φοιτῶντες παρ' Ἀθηναίους Ποτιδαίαις τε ἀπανίστασθαι ἐκέλευον καὶ Αἴγινα αὐτόνομον ἀφίεναι. Thucyd. I. 139.

598. τοῦτον τὸν ποιητὴν. Dindorf, Boeckh, (II. 175.) and Wachsmuth (II. 41.) agree in opinion, that Aristophanes himself and not Callistratus is to be here understood. That the latter, however, was a cleruchus of Ægina, i. e. had had a portion of the conquered land allotted him, as well as Aristophanes, see C. Müller's Æginetics, p. 184.

Ib. ἀφέλωνται. This verb, with a second accusative rather implied than expressed, occurs also in Ran. 585. ἀλλ' ἦν σε τοῦ λοιποῦ

ἀλλ' ὑμεῖς τοι μή ποτ' ἀφήθῃ· ὥς κωμωδήσει τὰ δίκαια·
 φησὶν δ' ὑμᾶς πολλὰ διδάξειν ἀγάθ', ὥστ' εὐδαίμονας εἶναι,
 οὐ θωπεύων, οὐδ' ὑποτείνων μισθοὺς, οὐδ' ἐξαπατύλλων,
 οὐδὲ πανουργῶν, οὐδὲ κατάρδων, ἀλλὰ τὰ βέλτιστα δι-
 δάσκων.

ποτ' ἀφέλωμαι χρόνου. Vesp. 1379. τί μέλλεις δρᾶν; ἄγειν ταύτην λαβὼν
 | ἀφελόμενός σε. So also Dem. 100, 4. ἐστὲ γὰρ ὑμεῖς οὐκ αὐτοὶ πλεο-
 νεκτῆσαι καὶ κατασχέιν ἀρχὴν εὐ πεφυκότες, ἀλλ' ἕτερον λαβεῖν κωλύσαι καὶ
 ἔχοντ' ἀφελέσθαι δεινοί.

599. ἀλλ' ὑμεῖς τοι | μή ποτ' ἀφήσθῃ· ὥς. | For verses of this kind,
 certainly not the most elegant, see Herm. de Metr. 401, 2.

Ib. ὥς κωμωδήσει τὰ δίκαια. Kidd compares CEd. Col. 1725. ὥς τί
 ῥέξομεν. Eur. Alcest. 74. στεῖχω δ' ἐπ' αὐτήν, ὥς κατάρχομαι ξίφει.
 Xen. K. Π. VII. II. 25. δοκεῖς ἔτι ἀληθεύσειν τὸν Ἀπόλλω, ὥς εὐδαίμων
 ἔσομαι γινώσκων ἐμαντόν;

Ib. κωμωδήσει τὰ δίκαια. Various methods have been offered for
 meeting the difficulties of this passage by Brunck, Elmsley, and
 Hermann: but the easiest explanation appears to me that proposed
 by Hotibius: κωμωδήσει, *he will ridicule*, τὰ δίκαια, *the things which*
deserve to be ridiculed. If it be objected, as I think it may, that
 κωμωδεῖν is followed rather by an acc. of *person*, than an acc. of
thing (supr. v. 575); perhaps the following substitute might be ad-
 mitted: κωμωδήσει, *he will play his part as a comic writer*, (Lucian.
 III. 145. Μένιππον ἀναπέσας . . . συγκωμωδεῖν αὐτῷ. also 155.) τὰ δίκαια
honorably and justly. That τὰ δίκαια is thus used adverbially in the
 Greek writings, take the following instances: Lysias, 102, 40. βοη-
 θῆσαι Καλλίᾳ τὰ δίκαια. 894, 5. ὑμῶν δέομαι . . . βοηθεῖν αὐτοῖς τὰ δίκαια.
 Dem. 406, 24. βουλομένον γὰρ ἐμοῦ τὰ δίκαια, ὥσπερ ἐπρέσβευσα δις,
 οὕτω καὶ λόγον ὑμῖν δοῖναι δις, προσελθὼν Αἰσχίνης οὕτοσι κ. τ. λ. In the
 following passage the sense of τὰ δίκαια is not so clear; but the
 whole passage deserves consideration. ἐχρῆν δὲ, ὦ ἄνδρες Ἀθηναῖοι,
 τουναντίον ἢ νῦν ἅπαντας τοὺς πολιτευομένους ἐν μὲν ταῖς ἐκκλησίαις πρᾶους
 καὶ φιλανθρώπους ὑμᾶς ἐθίζειν εἶναι· πρὸς γὰρ ὑμᾶς αὐτοὺς καὶ τοὺς συμ-
 μάχους ἐν ταύταις ἐστὶ τὰ δίκαια· ἐν δὲ ταῖς παρασκευαῖς ταῖς τοῦ πολέμου
 φοβεροὺς καὶ χαλεποὺς ἐπιδεικνύναι· πρὸς γὰρ τοὺς ἐχθροὺς καὶ τοὺς ἀντι-
 πάλους ἐν ἐκείναις ἔσθ' ὁ ἀγών. Dem. 98, 3. For the high part, which
 an ancient comedian had to play, see Lucian, VII. 180. γὰρ ἡ

601. ὑποτείνων μισθοὺς. Isoc. 159, e. οἱ δ' οὐδὲν τοιοῦτον ὑποτείνουσιν,
 ἀλλ' ὥς ἡσυχίαν ἔχειν δεῖ. This word sometimes occurs elliptically
 without any accusative. Herodot. VII. 158. ὑποτείνοντός-τε τὰ ἐμπό-
 ρια συνελευθεροῦν. Thucyd. VIII. 48. καὶ ὑποτείνοντος αὐτοῦ Τισσαφέρ-
 ην μὲν πρῶτον, ἔπειτα δὲ καὶ βασιλέα φίλον ποιήσιν. Eurip. Orest. 905.
 ὑπὸ δ' ἔτεινε Τυνδάρεως λόγους τῷ σφῷ κατακτείνοντι τοιοῦτους λέγειν.

Ib. ἐξαπατύλλων. Eq. 1143. τοὺς οἰομένους φρονεῖν | κἄμ' ἐξαπατύλ-
 λειν.

602. κατάρδων. SCHOL. οὐ καταβρέχων ὑμᾶς τοῖς ἐπαίνοισι ὥς φυτά.
 SCHNEID. the same as καταρδεύω. Metaph. εὐφραίνω. comp. Pind.
 Isth. 6, 94.

πρὸς ταῦτα Κλέων καὶ παλαμάσθω,
καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω.

τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον
ξύμμαχον ἔσται· κού μήποθ' ἄλῳ

605

603. The dimeter anapaests which follow, were termed a *μακρόν*, and the actor was expected to pronounce them in a breath. The present *μακρόν* appears to have been in a great degree a parody on some verses of Euripides. See Suidas in v. Ἀλωτὸν and παλαμάσθαι.

Ib. πρὸς ταῦτα, *whencefore*. Nub. 990, 1433. Vesp. 927, 1386. Eccl. 486, 851, 1140. Eq. 760. Pac. 416, 765.

Ib. παλαμάσθαι, *prop. to handle*. Xen. Cyrop. IV. 3, 17. ταῖς χερσὶ παλαμάσθαι τὸ δέον: hence *metaph. to contrive*. Pac. 94. τὸ λημμα νέον παλαμηςάμενος.

604. For numerous examples of πᾶν, *quodlibet*, and τὸ πᾶν, *omne*, see Kidd's Dawes, p. 476.

Ib. τεκταινέσθω. Lysist. 674. ἀλλὰ καὶ ναὺς τεκτανοῦνται. *Metaph.* Eq. 462. ταυτὰ μὰ τὴν Δήμητρά μ' οὐκ ἐλάνθανεν | τεκτανώμενα τὰ πράγματ'. Il. K. 19. εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο. Od. Ξ. 131. αἰψὰ κε καὶ σὺ, γεραίε, ἔπος παρατεκτῆναιτο.

605. τὸ γὰρ εὖ μετ' ἐμοῦ, κ. τ. λ. Herodot. VII. 239. τὸ οἶκος ἐμοὶ συμμαχεται, and in Antiph. 134, 24. καίτοι τὸ εἶκος σύμμαχόν μοι ἐστίν. Lysias, 924. καὶ ἐλπίζοντας ἐπὶ (Sluiterus ζεῖ) τὸ δίκαιον μετὰ τῶν ἀδικουμένων ἔσεσθαι. 160, 6. πιστεύων αὐτῷ μηδὲν ἡμαρτῆσθαι ἀλλ' ἀγωνεῖσθαι εὖ μετὰ τοῦ δικαίου. 191, 23. τὸ δὲ δίκαιον ἔχοντες σύμμαχον ἐνίκων μαχόμενοι. 191, 33. καὶ ἡξίουν ὑπὲρ τῶν ἀσθενεστέρων μετὰ τοῦ δικαίου διαμάχεσθαι μᾶλλον ἢ τοῖς δυναμένοις χαριζόμενοι τοὺς ὑπ' ἐκείνων ἀδικουμένους ἐκδούναι.

Ib. μετ' ἐμοῦ ἔσται. Pl. 1081. εἶναι μετ' αὐτῆς. Pac. 765. πρὸς ταῦτα χρεὼν εἶναι μετ' ἐμοῦ | καὶ τοὺς ἄνδρας καὶ τοὺς παῖδας.

606. οὐ μήποθ' ἄλῳ. *I will never be found*. This passage involves the second branch of that canon of Dawes, which enjoins that the words οὐ μὴ must be construed either with a future of the indicative or the second aorist of the subjunctive: a proposition the whole extent of which has not been admitted by learned men. See Kidd's Dawes, p. 408. Elmsley's Review of Markland's Supplices, (note to v. 1066.) Poppe's Observations on Thucydides, p. 155. Heindorf ad Phædon. §. 29. Ast. ad X. Legg. §. 11. and Stalbaum ad Phileb. §. 16. (Hence in Bekker's Plato: Phileb. 15, d. οὐτε μὴ παύσηται ποτε. 10 Rep. 609, a. οὐ γὰρ τό γε ἀγαθὸν μὴ ποτέ τι ἀπολόσῃ. Epin. 985, c. οὐποτε μὴ τολμήσῃ.) Examples with the second aorist occur in Arist. Lys. 492. τὸ γὰρ ἀργύριον τοῦτ' οὐκέτι μὴ καθέλῳσιν Av. 461. τὰς σπονδὰς οὐ μὴ πρότερον παραβῶμεν. Pac. 1302. εὖ γὰρ οἶδ' ἐγὼ σαφῶς | ὅτι ταῦθ' ὅς' ἦσας ἄρτι περὶ τῆς ἀσπίδος | οὐ μὴ 'πιλάβῃ ποτ'. Lys. 363. Examples from the tragic writers will be found in profusion in Elmsley's Œd. Tyr. p. 54. and Kidd's edition of Dawes. To those contained in Matthiæ, §. 516, b. add Plat. Phileb. 21, e. οὐδέτερος ὁ βίος, ὃ Σώκρατες, ζῆμοιγε τούτων αἰρετὸς, οὐδ' ἄλλω μὴ ποτε, ὡς ἐγῷμαι, φανῇ. Phædr. 260, e.

περὶ τὴν πόλιν ὦν, ὥσπερ ἐκεῖνος,

δειλὸς [καὶ λακκαταπύγων.]

δεῦρο Μοῦσ' ἐλθὲ φλεγυρὰ, πυρὸς ἔχουσα μένος, ἔντονος
'Αχαρνική.

οἶον ἐξ ἀνθράκων πρινίων φέψαλος ἀνήλατ' ἐρεθιζόμενος
οὐρία ῥιπίδι, 610

ἡνίκ' ἂν ἐπανθρακίδες ὥσι παρακείμεναι,

οἱ δὲ Θασίαν ἀνακυκῶσι λιπαράμπυκα,

τοῦ δὲ λέγειν, φησὶν ὁ Λάκων, ἔνυμος τέχνη ἄνευ τοῦ ἀληθείας ἡφθαι οὐτ' ἔστιν, οὔτε μὴ ποθ' ὑστέρον γένηται. Legg. 942, c. τοῦτου γὰρ οὐτ' ἔστιν, οὔτε ποτὲ μὴ γένηται κρεῖττον. de Rep. X. 597, c. δύο δὲ τοιαῦται ἡ πλείους οὔτε ἐφυτεύθησαν ὑπὸ τοῦ θεοῦ οὔτε μὴ φύωσι.

607. περὶ τὴν πόλιν. Pl. 568. περὶ τὸν δῆμον καὶ τὴν πόλιν δίκαιοι. Thes. 306. τὴν ἀγορεύουσιν τὰ βέλτιστα περὶ τὸν δῆμον τὸν Ἀθηναίων. Ran. 456. Equit. 763, 812, 831, 873, 1208.

608. δειλός. Compare Thucyd. V. 7.

609. δεῦρο Μοῦσ'—πυρὸς ἔχουσα μένος. Why a 'burning Muse, having the force of fire,' is here so earnestly invoked will be explained presently. If that explanation should prove to be correct, these choruses, which have hitherto been involved in so much obscurity, will be found to be as honourable to the poet's heart, as the playfulness of the humour, and the graphic character of the language, are to his talents. The metre is again pæonic, the prevailing measure of the drama.

Ib. φλεγυρὰ. Elmsley compares Cratinus ap. Athen. p. 344, f.

Ib. ἔντονος, *vehement*. Herodot. IV. 11. γνώμας—ἐντόνους. Eurip. Hippol. 117. ὑφ' ἥβης σπλάγχχνον ἔντονον φέρων.

610. This is a formidable line; but it moves its length along in conformity with the latest arrangements of the metre by Dindorf and Bekker.

Ib. φέψαλος, *a spark*. Archil. Fragm. 61. πυρὸς δ' ἦν αὐτῷ φεψάλυξ. Lysist. 187. Here, *a brand*.

Ib. ἐρεθιζόμενος οὐρία ῥιπίδι, *kindled by the favouring fire-fan*.

611. ἐπανθρακίδες, *small fish, calculated for frying*; or, *fish roasted on the coals*. Vesp. 1127. ἐπανθρακίδων ἐμπλήμενος. Compare Av. 1546. Ran. 506.

612. Θασίαν, i. e. ἀλμυρὴν. Some varieties of the ἀλμη, or *pickle*, occur in the following dactyls of Cratinus, which are preserved in Athenæus, IX. p. 385, d. and which, as the learned editor of Hephæstion observes, appear to have formed part of a speech from the Cyclops to Ulysses and his companions:

ἀνθ' ὧν πάντας ἐλὼν ὑμᾶς, ἐρίηρας ἐταίρους,
φρύξας, ἐψήσας, κἀπανθρακίσας, ὑπτήσας,
εἰς ἀλμυρὴν τε καὶ δξάλμυρην, κἄτα σκοροδάλμυρην

οἱ δὲ μάττωσιν, οὕτω σοβαρὸν ἔλθῃ μέλος, εὐτονον,
ἀγρουκότερον,

ὥς ἐμὲ λαβοῦσα τὸν δημότην.

οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.

615

οὐ γὰρ ἀξίως ἐκείνων, ὧν ἐναυμαχήσαμεν,

χλιαρὸν ἐμβάπτων, ὃς ἂν ὀπτότατός μοι ἀπάντων
ἱμῶν φαίνεται, κατατρώξομαι, ὃ στρατιῶται.

Gaisford's Hephæst. p. 272.

Ib. λιπαράμπυκα (λιπαρός, ἀμπυξ): literally, *with glittering frontlet*: translate, *the bright Thasian pickle*. The word ἀμπυξ was applied to the frontlet worn by horses, and also to the band or fillet worn by the ladies of antiquity over the hair. (Il. X. 468.) In his seventh Nemean ode Pindar had added the word λιπαρός to the substantive ἀμπυξ, applying the compound as an epithet to the goddess of Memory; a union which enables the poet to renew the mirth of v. 584. Let the reader suppose a similar epithet, parodied from the lyric productions of Collins or Gray, held up to the mirth of an English theatre; and if he considers how few would be prepared to enter into it, he will have some idea of that quickness of apprehension and general knowledge of poetry, upon which Aristophanes could at all times calculate in the audience before him. It may not be amiss to add, that Theocritus (Epig. 9.) applies the epithet λιπαρὴν to the island of Thasos, in allusion to its richness and fertility. The poet Archilochus, from some personal offence, if I remember right, gives a more sarcastic description of it.

613. σοβαρόν. An epithet expressive of quick, rapid movement. Pac. 945. σοβαρὰ ἄδρα. (In v. 83. of the same play, σοβαρῶς seems opposed to ἡρέμα in the preceding verse.) The order of the words in this sentence is as follows: οὕτω λαβοῦσα μέλος σοβαρόν, εὐτονον, ἀγρουκότερον, ἔλθῃ ὥς (i. e. πρὸς) ἐμὲ τὸν δημότην. (*fellow-burgher.*).

615. μεμφόμεσθα τῇ πόλει. Vesp. 1016. Nub. 576.

616. ἀξίως ἐκείνων. Ran. 391. τῆς σῆς ἐορτῆς ἀξίως παίσαντα. Th. 187. μόνος γὰρ ἂν λέξειας ἀξίως ἐμοῦ. Brunck renders this latter verse, *solus enim condigne pro me dicere queas*; i. e. *on my behalf*. But the sense appears rather to be, *in a manner worthy of me*: the poet wishing to point out the similarity of genius, disposition, and manners, existing between Agathon and Euripides.

† The poet was asserting the splendid privilege of his craft to rescue great deeds from the night in which they would otherwise be enveloped, and hand them down to everlasting fame:

ταὶ μεγάλαι γὰρ ἀλκαὶ
σκότον πολλὸν θμῶν ἔχοντι δεόμεναι.
ἔργοις δὲ καλοῖς ἔσο-
πτρον ἴσαμεν ἐνὶ σὺν τρόπῳ,
εἰ Μνημοσύνας ἔκατι λιπαράμπυκος
εὖρη τις ἔποινα μόχθων
κλυταῖς ἐπέων ἀοιδαῖς.

Nem. VII. 18—24.

γηροβοσκούμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ πᾶσχομεν,
οἷτινες γέροντας ἄνδρας ἐμβalόντες εἰς γραφὰς,

Ib. *ἐναυμαχῆσαμεν*. The great sea-fights of Artemisium and Salamis are here meant. *ναυμαχεῖν*. Ran. 33, 49. 693.

617. Of the neglect experienced in old age by those who had worn themselves out in providing intellectual entertainment for the Athenians, we have a strong, and, amidst all the comic colouring, a pathetic description in the Parabasis of the Knights. It seems, from the present series of choruses, that those who had bled for their countrymen on the waves and in "the tented field," did not fare much better. If ingratitude be, as is asserted, the peculiar vice of courts, that of the people-king comes in for as large a share of this odious vice, as that of any other monarch.

618. *γραφὰς*. Of what suits do these "ancient men of former day" complain? That they were of a public nature, the word *γραφῇ* sufficiently indicates; and a speech of Ἐλυσίας, which has been fortunately preserved, will, if I mistake not, throw considerable light over the suits themselves, as well as the whole of these hitherto obscure choruses. It appears that a law, decreeing a public provision for the wounded in their country's service, had been provided (Plut. Vit. Sol. 31.) by the head of that illustrious family, the attempt to blast whose characters by an opposite faction is one of the most remarkable proofs of the violence of political opposition recorded in history. But though the wisdom and humanity of Pisistratus had provided such a law, it is evident from the speech to which we have referred, that the claims to this public provision were narrowly watched, and resisted, when there appeared to be any just or imaginary grounds for so doing. The consequences of the Peloponnesian war must necessarily have thrown many additional claimants on the bounty of their countrymen; and from the tenor of these choruses it should appear, that the older servants of the republic, those who had fought and bled in the battles of Marathon and Salamis, had been made to give way to younger and more importunate claimants on the poor laws. To gain redress for these "indigent faint souls, past corporal toil," seems to be the object of the poet throughout these choruses; which at first sight appear to have as little connexion with the piece, as those of Euripides frequently have with *his* dramas. Hence the 'muse of fire,' which, in allusion to their trade and occupation, is invoked by the poet at the commencement of these patriotic strains. Had "the Clouds" been the chorus of the piece, instead of a poor body of old charcoal-burners, we should have had perhaps remonstrances as *strong*, as they are here *warm*; and a voice of thunder, instead of a muse of fire, would have been called in to assert their just claims to attention and relief. To conclude: why do we hear so continually

§ Orat. 24. *Περὶ τοῦ ἀδυνάτου*, i. e. a person who, on account of bodily defects or infirmities, is unable to procure a livelihood. The word in this sense occurs so rarely in ancient authors, that Schneider does not appear to have been aware of its full import.

ὑπὸ νεανίσκων ἔατε καταγελαῖσθαι ῥητόρων,
οὐδὲν ὄντας, ἀλλὰ κωφούς καὶ παρεξηλημένους, 620
οἷς Ποσειδῶν ἀσφαλείος ἐστὶν ἡ βακτηρία.
τονθορίζοντες δὲ γήρᾳ τῷ λίθῳ προσέσταμεν,
οὐχ ὁρῶντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἡλύγην.

of the miserable trash which this poet's office, and not his wish, imposed on him (Nub. 537); and so rarely of the deep claims which his piercing intellect and rare genius, his uncompromising courage and sincere patriotism, have upon the reverence and gratitude of his countrymen and posterity? "The celestial bird," says a beautiful Hindoo drama, "sips the milk, and leaves the water which has been mingled with it." By the mere performance of this simple office, the editor, though no bird of heavenly plumage, feels certain, that for every single admirer whom the dramatist has hitherto possessed, he may secure him a thousand.

620. οὐδὲν ὄντας. Sophocl. Aj. 125.

ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
εἶδωλ' ὅσοι περ ζῶμεν ἢ κούφην σκιάν.

Eurip. Æoli Fragm. XVIII.

γέροντές ἐσμεν οὐδὲν ἄλλο πλὴν ὄχλος
καὶ σχῆμ', ὀνείρων δ' ἔρπομεν μμήματα.

Ib. παρεξηλημένους, unable to utter a word. The metaphor is derived from a flute, the mouth-piece of which is worn out, and unable to utter a sound.

621. Ποσειδῶν ἀσφαλείος, Neptune the Securer. The "Neptunus Asphalius" had mariners more particularly under his protection. The play of words implied in the ποσι, ἀσφάλεια, and βακτηρία of these present 'ancient mariners,' need not be pointed out.

622. τονθορίζειν, to utter inarticulate sounds, to mutter. Ran. 747. Vesp. 614. Lucian, ὑποτονθορίσας, III. 10, 249. IV. 1. IX. 55.

Ib. τῷ λίθῳ, i. e. τῷ βήματι. Elmsley compares Pac. 680. Eccl. 87. Eq. 956. The passages to which this eminent scholar refers, signify the βῆμα in the Pnyx: but the bema here referred to, must, I imagine, have been that in the law-courts, or in the senate-house; it being evident from Lysias's speech, that the right of claim to the state-allowance was cognizable by the senate. In the courts of law there were two bemata, in one of which the accuser stood, in the other the defendant. (Dem. 1176, 2. Æsch. 83, 32.) Whether the same provision was made in the senate-house, I cannot take upon myself to say. For the bema of the law-courts, see Dem. 441, 2. Æsch. 61, 29. 74, 19. 77, 22. Isæus, 53, 22. and perhaps Aristoph. Eccl. 677. Pl. 382.

623. τῆς δίκης τὴν ἡλύγην, the dark, intricate course of a law-suit. Passow.

Ib. ἡλύγην. Ernesti derives the word from a privativa, and λύκη, lux; whence, says he, the word alucinari. The ancient poets,

ὁ δὲ νεανίας ἐαυτῷ σπουδάσας ξυνηγορεῖν,
ἐς τάχος παίει ξυνάπτων στρογγύλοις τοῖς ῥήμασι 625

when speaking of justice and injustice, were commonly accustomed to derive their expressions from the opposite ideas of light and darkness:

εἰ δειν' ἔδρασας, δεινὰ καὶ παθεῖν σε δεῖ·

Δίκης γὰρ ἐξέλαμψε νῦν δσιον φάος. Stob. Excerpt. p. 127.

τῆς δίκης σῶζων φάος.

Eurip. Supp. 574.

(to which Markland justly opposes the passage in our author.) Of the same kind are the metaphors derived from the eye or from vision, and applied to justice:

δοκίς τὰ θεῶν συ ξυνετὰ νυκτὶ καὶ ποτὶ

καὶ τὴν Δίκην ποῦ μακρ' ἀποικεῖσθαι βροτῶν;

ἡδ' ἐγγύς ἐστιν, οὐχ ὀρωμένη δ' ὄρᾳ. Stob. Excerpt. p. 127.

τὸ χρύσειον δὲ τῆς Δίκης

δέδορκεν ὄμμα, τὸν δ' ἄδικον ἀμείβεται. Herren's Stobæus.

ἔστιν Δίκης ὀφθαλμος, ὃς τὰ πάνθ' ὄρᾳ. Philem. Fragn.

ὄμμα Δίκης μέλπω πανδερκέος.

Orphic Hymn, 62.

624. The grammatical difficulties of this chorus are not less than those of catching its real sense. Elmsley has called into play all the resources of his ingenious and powerful scholarship to master them, but he evidently retires from the field, dissatisfied with his exertions. It is with great distrust that the following explanations are offered. There appears to be an opposition here intended between the proceedings of the claimant for the state-bounty, and that of the young orator appointed to dispute his claims. The latter appears to be intended by the *ὁ δὲ* of the present verse, and the former by the *ὁ δὲ* of v. 627. In the same way, in a few verses preceding, we have *οἱ δὲ* twice repeated, instead of *οἱ μὲν, οἱ δέ*: the first *δὲ* connecting the verse with what had gone before, the second *δὲ* answering to *μὲν* understood.

Ib. *νεανίας* Elmsley considers to be an accusative plural. He also reminds the student, that the office of the *συνήγοροι* was to assist, not the accused, but the accuser, with their eloquence and advice. I translate therefore the whole: *The one having duly prepared that young men play the parts of συνήγοροι with, or for himself.*

Ib. *ξυνηγορεῖν*. Nub. 1089. *φέρε δὴ μοι φράσον | ξυνηγορούσῳ ἐκ τινῶν;*

625. *ἐς τάχος* (i. e. *ταχέως*: Matthiæ, §. 578, d.) *παίει, strikes him rapidly.*

Ib. *ξυνάπτων* (i. e. *λόγον*) σ. τ. ρ. *putting together his harangue with rounded* (i. e. *glib*) *words*; or, *compressing his matter in voluble words*. In this latter sense Elmsley seems to have understood the passage, comparing Theopompus in Athen. 423, a. *ἡρίσταμεν, δεῖ γὰρ συνάπτειν τὸν λόγον*: where *ἡρίσταμεν*, he observes, is a contraction for *ἡριστήκαμεν*. As the verb *συνάπτειν* presents some rather unusual appearances in ancient authors, it may assist the student to bring

κατ' ἀνελκίσας ἐρωτᾷ, σκανδάληθρ' ἱστὰς ἐπῶν,
 ἄνδρα Τιθωνὸν σπαράττων καὶ ταράττων καὶ κυκῶν.

several of them together. And first, where no case follows: Pind. Pyth. IV. 439. ἄρα γὰρ συνάπτει. Soph. Aj. 1334. εἰ μὴ ξυνάψω, ἀλλὰ συλλύσων πάρει. Herodot. IV. 80. μελλόντων δὲ αὐτῶν συνάψεν. Plutarch. Vit. Thes. 27. Secondly, followed by a dative: Æsch. Pers. 887. Τῇ|νφ τε συνάπτουσ' | Ἄνδρος ἀγχιγείων. Soph. Electr. 21. ξυνάπτειτον λόγοισι. Eurip. Hippol. 187. τὸ μὲν ἐστὶν ἀπλοῦν, τῷ δὲ συνάπτει | λύπη . . . φρενῶν. Thirdly, with acc.: συνάπτειν πόλεμον, Herodot. I. 18. Eurip. Hel. 55. Rhes. Incert. 428. μάχην, Herod. VI. 108. Eurip. Heracl. 808, 831. Phœniss. 1245. Alcest. 518, 1159. ἀλκῆν, Suppl. 693. ἔχθραν, Herac. 460. Herc. Fur. 1212. κακὰ θέλων κακοῖς συνάψαι. Fourthly, followed by noun with prep. and with or without a dat.: Herodot. V. 75. μελλόντων δὲ συνάψεν τὰ στρατόπεδα ἐς μάχην. Eurip. Phœn. 714. εἰς λόγους ξυνήψα Πολυνείκει. Plut. Pericl. 22. Arist. Lys. 468. τί τοῖσδε σαντὸν ἐς λόγον τοῖς θηρίοις ξυνάπτεις. The pronoun in the last example seems to furnish the means of filling up the ellipse in many of the preceding ones. For a similar reason, προσάψει (Ced. Tyr. 666.) may be understood with Erfurd to have a neuter sense, rather than an active one with Elmsley.

Ib. *στρογγύλως*. The word *στρογγύλος* (*στράγγω*) occurs first in Herodotus, where it is applied to *round* vessels, (*στρογγύλα πλοία*,) in opposition to those which were long and sharp-pointed. Hence the metaphorical sense, *στρογγύλη λέξις*, a speech rounded by compression and contraction. Schneider refers to the present passage in Aristophanes as the earliest instance of this metaphorical use of the word. Subsequent to Aristophanes, the learned commentator traces the word in Aristotle's Rhetoric, II. *προστίθεντα τὸ διότι στρογγυλώτατα*: in Demetrius Phaler. *συνθεῖναι στρογγύλος καὶ δεινῶς*: in Dionysius Hal. de Lysia, *συστρέφειν τε καὶ στρογγυλίζειν τὰ νοήματα*: while the reverse is said of Isocrates: *στρογγύλη δὲ οὐκ ἔστιν ἡ τοῦτον λέξις καὶ συγκεκροτημένη, ἀλλ' ὑπτία καὶ κεχυμένη*. "Cicero eodem fere sensu *oratore* ipsum, *verba et orationem pressam* dixit de Orat. II. 23, 13. Bruti 55. Or. 5." SCHNEIDER. The mouth from which this neat, compact, and rounded language fell, naturally became the "*os rotundum*" of Horace and the Romans.

626. *ἀνελκίσας ἐρωτᾷ*, *protractum interrogat*. Brunck. Pac. 307. *εἰς τὸ φῶς ἀνελκίσαι*.

Ib. *σκανδάληθρον*. Schneider explains the word very scientifically, as the crooked hook to which the bait is suspended in a trap, and which being disturbed, causes the mouth of the trap to fall, and imprison the disturber. Alciph. lib. III. ep. 22. *κρεάδιον τῆς σκανδάλης ἀφάψας*.

627. *Τίθωνον*. Metaph. a very old man. The '*longa Tithoni senectus*' needs no explanation.

Ib. *καὶ ταράττων καὶ κυκῶν*. Eq. 251. *καὶ τάρασσε καὶ κύκα*. 692. *καὶ ταράττων καὶ κυκῶν*. Pac. 320. *ὥς κυκάτω καὶ πατείτω πάντα καὶ ταράττειω*. 655. *καὶ κύκηθρον καὶ τάρακτρον*.

Ib. *κυκᾶν, piacere, ταράττειν τὰ ἄλφιστα*: Photius. The word is of

ὁ δ' ὑπὸ γήρως μασταρίζει, κατ' ὀφλῶν ἀπέρχεται·

rare occurrence in the tragedians, (Blomf. in Prom. Vinct. 201.) but is frequently found in Homer, both in an original and a metaphorical sense. Compare Π. Ε. 903. Δ. 129, 637. Ζ. 229. Οδ. Κ. 235. Μ. 238, 241. From the original meanings of the word, it will be seen why the comedies of Aristophanes apply it almost exclusively to that system of agitation, confusion, and embroilment, which the demagogues of ancient Greece promoted, for purposes clearly pointed out in those dramas.

Προβ. διὰ τὰργύριον πολεμοῦμεν γάρ;

Λυσ. καὶ τὰλλα γε πάντ' ἐκυκήθη.

ἵνα γὰρ Πείσανδρος ἔχοι κλέπτειν χοὶ ταῖς ἀρχαῖς ἐπύχοντες,
αἰεὶ τινα κορκορυγὴν ἐκύκων.

Lysistr. 489—491.

That this practice, the source of so much misery, should have excited the indignant feelings of Grecian moralists, will excite no surprise. If the hand of an interpolator has been busy with the following fragment, still it no doubt speaks the feelings of the wiser and better minds of antiquity:

Think not, Niceratus, that they
Whose life has been one holiday of revel,
Die to compound them with the senseless clod,
Safe, and for ever, from the gaze of Heaven.
No, no: there is an Eye (and Justice claims it),
Whose scrutinizing ken nought may elude.
Death hath its double path; this for the good,
That for the base to tread. Were it not so,
But one event came uniform to both,
"Up and be doing" I would bid thee: "pluck from
Curb'd knavery the muzzle of restraint;
Filch, plunder, steal: or, pettier gains foresworn,
Betake thee to the agitator's trade,
And reap the harvests of a wholesale guilt."
Be not deceiv'd; death hath its solemn courts,
Where H^ε presides, whose name—holy and fearful—
Seals and shuts close the mouth of guarded Reverence;
And life, though running to extremest verge,
Is but a larger date allowed the criminal
To meet that day of awful retribution.

Fragm. Philem. p. 360.

628. μασταρίζει. The word implies that sort of stammering which old men use, who, having lost the powers of mastication, move very much their lips and jaw-bones. Most of the words here used by the poet are of that graphic description in which people of lively sensibilities take so much delight, and which constitute the very essence of a man of genius.

Ib. ὀφλῶν, (sc. δίκην,) *having lost his cause*. Compare Eccl. 655. Nub. 34, 777. Av. 1457. Pac. 172. See also Timæum, in v. and Blomf. Gloss. in Ag. p. 233.

εἶτα λύζει, καὶ δακρύει, καὶ λέγει πρὸς τοὺς φίλους· 629
 “οὐ μὲ ἔχρην σορὸν πρίασθαι, τοῦτ’ ὀφλὼν ἀπέρχομαι.”
 ταῦτα πῶς εἰκότα γέροντ’ ἀπολέσαι, πολὺν ἄνδρα, περὶ
 κλεψύδραν,
 πολλὰ δὲ ξυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον
 ἀνδρικὸν ἰδρώτα δὲ καὶ πολὺν,

629. λύζει. In the process of sorrow which the cynic in Lucian (tom. VIII. 276.) displays over the fate of the infamous impostor Peregrinus, the act of *souffling* follows that of weeping and tearing the hair (the latter operation performed with great discretion and forbearance): *εἰδάκρυε μάλα γελοῖως, καὶ τὰς τρίχας ἐτίλλετο, ὑποφειδόμενος μὴ πάνυ ἔλκειν, καὶ τέλος ἀπήγον αὐτὸν λύζοντα μεταξὺ τῶν κυνικῶν τινας, παραμυθούμενοι.* On the subject of this verb and its compound *ἀναλύζειν*, see a long and learned note by Hemsterh. in Lucian, vol. I. 178. *τοιαῦτ’ ἐπ’ ἀλλήλοισιν ἀμφικείμενοι | λύγδην ἔκλειον πάντες.* Soph. Œd. Col. 1620.

630. οὐ—πρίασθαι. Matthiæ, §. 342.

Ib. τοῦτ’ ὀφλὼν. Pac. 172. πέντε τάλανθ’ . . . ὀφλήσει.

Ib. σορὸν. Lys. 600. Vesp. 1365. Pl. 277. The phrase *σορὸν πρίασθαι* occurs in a ridiculous epigram which the Joe Millers of antiquity, no doubt, very much relished:

δακρύει Φεῖδων ὁ φιλάργυρος, οὐχ ὅτι θνήσκει,
 ἀλλ’ ὅτι πέντε μνῶν τὴν σορὸν ἐπρίατο.
 ταῦτ’ αὐτῷ χαρίσασθε, καὶ ὡς τόπος ἐστὶν ἐν αὐτῇ,
 τῶν πολλῶν τεκνίων ἐν τι προσεμβάλετε.

Incerti apud Stob. in Floril. p. 75.

631. εἰκότα. Εἰκὼς, Ἀττικῶς. εἰκὼς, Ἑλληνικῶς. ΜΑΞΙΣ.

Ib. ἀπολέσαι—περὶ κλεψύδραν. Trans. *to ruin in the law-courts.* The clepsydra, or water-clock, of the ancients is too well known to require explanation. Who does not see in the present chorus the germ of the following bitter contrasts between the old and new governments of Athens? οὐ γὰρ ἐκ τῶν πομπῶν οὐδ’ ἐκ τῶν περὶ τὰς χορηγίας φιλονεικίων, οὐδ’ ἐκ τῶν τοιούτων ἀλαζονειῶν τὴν εὐδαιμονίαν ἐδοκίμαζον, ἀλλ’ ἐκ τοῦ σωφρόνως οἰκεῖν καὶ τοῦ βίου τοῦ καθ’ ἡμέραν καὶ τοῦ μηδένα τῶν πολιτῶν ἀπορεῖν τῶν ἐπιτηδείων. ἐξ ὧν περ χρὴ κρίνειν τοὺς ὡς ἀληθῶς εὐ πράττοντας καὶ μὴ φορτικῶς πολιτευομένους· ἐπεὶ νῦν γε τίς οὐκ ἂν ἐπὶ τοῖς γιγνομένοις τῶν εὐ φρονούντων ἀλγήσειεν, ὅταν ἴδῃ πολλοὺς τῶν πολιτῶν αὐτοὺς μὲν περὶ τῶν ἀναγκαίων, εἴθ’ ἔξουσιν εἶτε μὴ, πρὸ τῶν δικαστηρίων κληρουμένους, τῶν δ’ Ἑλλήνων τοὺς ἐλαύνειν τὰς ναῦς βουλομένους τρέφειν ἀξιούντας, καὶ χορεύοντας μὲν ἐν χρυσοῖς ἱματίοις, χεϊμάζοντας δ’ ἐν τοιαύτοις ἐν οἷς οὐ βούλομαι λέγειν, καὶ τοιαύτας ἄλλας ἐναντιώσεις περὶ τὴν διοίκησιν γιγνομένας, αἱ μεγάλην αἰσχύνην τῇ πόλει ποιούσιν. ISO. 150, c. d.

632. ἀπομορξάμενον. Vesp. 560. τὴν ὀργὴν ἀπομορχθεῖς.

Ib. ἀνδρικὸν ἰδρώτα. Plato in Phædro, §. 35. πόνων μὲν ἀνδρείων καὶ ἰδρώτων ξηρῶν ἀπειρος. On which passage Heindorf quotes Suidas: *ξηρὸς ἰδρῶς, ὁ μὴ ὑπὸ λουτρῶν, ἀλλ’ ὑπὸ γυμνασίων καὶ πόνων γινόμενος:*

ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν ;
 εἶτα Μαραθῶνι μὲν ὅτ' ἤμεν, ἐδιώκομεν·
 νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα, κᾶτα
 πρὸς ἀλυσκόμεθα.

635

πρὸς τάδε τίς ἀντερεῖ Μαρψίας ;

τῷ γὰρ εἰκὸς ἄνδρα κυφόν, ἡλίκον Θουκυδίδην,

and adds, "Inde hujusmodi sudorem ἀνδρικὸν ἰδρῶτα dicit Arist. Ach. 697."

633. ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι. For an impartial account of the battle of Marathon, in a military point of view, (and it is only the exaggerations of romance which can diminish the real merits of that well-fought field,) the reader is referred to the observations of Col. Leake, (Demi of Attica, p. 81-2.) a gentleman who, by his extensive erudition, and personal investigations, has thrown more light upon the antiquities of Athens than almost any other scholar that can be named. See also the papers of Col. Squire, in Walpole's Memoirs of Turkey. That even in the days of Aristophanes, the perpetual allusions to this theme of national vanity and exultation had surfeited men of soberer minds, is evident from the language which Thucydides puts into the mouth of one of his speakers: τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοὶ ξύνιστε, εἰ καὶ δι' ὅχλου μᾶλλον ἔσται ἀεὶ προβαλλομένοις, ἀνάγκη λέγειν. Thucyd. I. §. 73. In Lucian's time, the battle of Marathon had, as a rhetorical flourish, become a perfect laughing-stock. Luc. vol. VI. 261-2.

634. Μαραθῶνι. Reitz lays it down as a rule, (Lucian, IX. 426.) that when μάχη or any other substantive is joined with Μαραθῶνι, the preposition ἐν is to be prefixed; otherwise that it may be omitted. The recent learned editor of the Greek Orators (Bekker) does not appear to assent to this rule, having twice expunged the preposition, which appears in the common editions of Isocrates, (59, b. ζηλοῦν τὴν πόλιν τῆς Μαραθῶνι μάχης. 112, a. ἐκ δὲ τῆς Μαραθῶνι μάχης,) and inserting it, contrary to the common editions, in the words which immediately follow, τῆς ἐν Σαλαμῖνι ναυμαχίας.

634, 635. ἐδιώκομεν—διωκόμεθα. The poet plays on the military and forensic meanings of the words διώκειν, *to pursue an enemy*, and διώκειν, *to be the plaintiff* (Scottice *pursuer*) *in a court of justice*. Eccl. 452. Vesp. 902, 1207. Antiph. 119, 5. οὐκ ἔστιν ἔτι τῶν διωκομένων (vulg. δοκουμένων) ἔλεγχος.

635. ἀλυσκόμεθα. See preceding note; and compare Herodot. II. 174. VII. 102. Plutarch. in Vit. Aristid. 26. antep. For πρὸς, *in addition*, see v. 1101.

636. πρὸς τάδε—ἀντερεῖ. Nub. 1079. τάδ' ἀντερεῖς πρὸς αὐτόν. Eccl. 249. πῶς ἀντερεῖς πρὸς αὐτόν; Isoc. 245, d. 255, d. 378, b.

Ib. Μαρψίας. Most probably one of the young orators mentioned in a preceding verse.

637. τῷ γὰρ εἰκὸς, *qui equum siet*. Kust. The same words occur Thes. 839. Elmsley compares with them Nub. 385. τῷ χρηΐ πιστεύειν; Pl. 48. τῷ τοῦτο κρίνεις; supply, he says, τεκμηρίω.

ἐξολέσθαι, συμπλακέντα τῇ Σκυθῶν ἐρημίᾳ,
 τῷδε τῷ Κηφισοδήμῳ, τῷ λάλῳ ξυνηγόρῳ ;
 ὥστ' ἐγὼ μὲν ἡλέησα, κάπεμορξάμην ἰδὼν 640
 ἄνδρα πρεσβύτην ὑπ' ἀνδρὸς τοξότου κυκώμενον,
 ὅς, μὰ τὴν Δῆμητρ', ἐκεῖνος ἥνικ' ἦν Θουκυδίδης,
 οὐδ' ἂν αὐτὴν τὴν Ἀχαιᾶν ῥαδίως ἡνέσχετ' ἂν,

Ib. Θουκυδίδην. My learned predecessor, Elmsley, considers this Thucydides as the famous son of Milesias, the political opponent of Pericles: but how he should be found in this catalogue of state-paupers, is difficult to say. Instead of an orator and a statesman, I see nothing in this Thucydides but a person once conspicuous as an archer and wrestler, and with powers of voice as remarkable as those of his heels and hands; now, however, disabled by age, and depending upon that public charity which was doled out so reluctantly and grudgingly.

638. συμπλακέντα, *negotium habentem cum hoc Cephisodemo*. BRUNCK. Herodot. III. 78. συμπλακέντος δὲ Γαβρύου τῷ Μάγῳ. Æschin. 48, 32. συμπλέγμαι δ' ἐν τῇ πολιτείᾳ καθ' ὑπερβολὴν ἀνθρώπων γόητι καὶ ποιητῇ. Plut. Pericl. 11. περὶ τὸ βῆμα τῷ Περικλεῖ συμπλεκόμενος.

Ib. τῇ Σκυθῶν ἐρημίᾳ. On the proverbial expression Σκυθῶν ἐρημία, see Blomfield's Prom. Vinc. p. 99. In the present passage, Elmsley considers the words as synonymous with Cephisodemus himself. If so, we may perhaps translate: *Entangled in that Scythian wilderness, Cephisodemus, the chattering advocate*. Elmsley supposes the allusion to be to some ancestor of the advocate, who had married into a Scythian family, a connexion which was afterwards the cause of so many sneers against the great orator Demosthenes. From the expression ἀνδρὸς τοξότου, however, in a subsequent verse, I think it more probable that the allusion is to Cephisodemus himself, and implies, that from being one of that body of Scythians, who composed the police of Athens, (see note v. 54.) he had by the revolutionary spirit of the times been pushed up into place and profit, like many other persons stigmatized in these comedies.

639. ξυνηγόρῳ. "Deduci in iudicium, nisi quid extraordinarii populus statuisset, vulgo solebat a Thesmothetis, accusari autem, præter ipsum delatorem, ab oratoribus, decem plerumque, ad hanc ipsam accusationem, a populo creatis, qui συνήγοροι αὐτὸν κατήγοροι etiam appellabantur, drachmamque de publico honorarium accipiebant." Schömann, p. 209-10.

640. Hesych. ἀπεμορξάμην ἰδάκρυσσα: rather, *I wiped off my tears*. Compare Il. 2. 414. Od. 2. 200.

641. κυκώμενον, *harassed*. Compare Sol. Fr. XXVIII. 25. and Archil. Poet. Min. Gaisf. I. 294.

642. ἐκεῖνος—Θουκυδίδης. On the omission of the article, see Reisig. Conject. 184. ἦν, *was in his vigour*.

643. Ἀχαιᾶν, *the Sorrower*. A name of Ceres, derived from the

ἀλλὰ κατεπάλαισεν ἂν μὲν πρῶτον Εὐάθλους δέκα,
κατεβόησε δ' ἂν κεκραγὼς τοξότας τρισχιλίους, 645
περιετόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς.
ἀλλ' ἐπειδὴ τοὺς γέροντας οὐκ ἔαθ' ὕπνου τυχεῖν,

grief (ἄχος) which she felt on account of the loss of her daughter. The commentators have been far more profuse in accounting for the derivation of this name, than successful in establishing its connexion with the text. Brunck translates: *Ne Cererem quidem ipsam facile passus fuisset sibi molestam esse*. For the propriety of this version I can offer nothing but a mere conjecture. From the pages of that agreeable mythologist, Apollodorus, it appears that Ceres, on hearing of the rape of her daughter by Pluto, left the heavens in a violent fit of anger with its inhabitants (lib. I. c. 5). In such a mood the goddess could not have been very pleasant to encounter; and some stories were perhaps in circulation of acts not the most gentle committed by her, while under these mixed feelings of grief and indignation. The tale, accounting for the manner in which her sorrow was converted into merriment, has been better preserved.

644. κατεπάλαισεν. The preposition in this and the following word κατεβόησε answers very closely to a common Anglicism, *he would have wrestled down, he would have cried down*. The preposition κατὰ appears to bear pretty nearly the same meaning in the following passages: *Æsch. c. Tim. 13, 34. ἐπειδὴ δὲ ταῦτα μὲν ἀπολώλει καὶ κατακεκύβετο καὶ κατωφράγητο.* 45, 27. κατελύθησαν δ' ἀπορία χρημάτων, ἐπειδὴ κατεμισθοφόρησαν τὰ ὑπάρχοντα. *Dem. 102, 22. πάντα τοῖνυν τὰλλ' εἰπὼν ἂν ἡδέως, καὶ δείξας ὃν τρόπον ὑμᾶς ἐνιοὶ καταπολιτεύονται, τὰ μὲν ἄλλα ἔασω.* 442. 20. βούλομαι τοῖνυν ὑμῖν ἐπελθεῖν ἐπὶ κεφαλαίων, ὃν τρόπον ὑμᾶς καταπολιτεύσατο Φίλιππος, προσλαβὼν τούτους τοὺς θεοὺς ἔχθρους. So in allusion to the fine voice of *Æschines*, and his former profession as an actor: καίτοι καὶ περὶ τῆς φωνῆς ἴσως εἰπεῖν ἀνάγκη· πάνν γὰρ μέγα καὶ ἐπὶ ταύτῃ φρονεῖν αὐτὸν ἀκούω, ὡς καθυποκρινόμενον ὑμᾶς. 449, 15. Also *Plut. Thes. 35. Lycurg. 9. 22. Pericl. 9.*

Ib. Εὐάθλους. Nothing more is known of this person than what is contained in a fragment of our poet's *Holcades*:

ἔστι τις πονηρὸς ἡμῖν τοξότης ξυνήγορος
... ὥσπερ Εὐαθλος παρ' ὡμῖν τοῖς νέοις.

645. κατεβόησε δ' ἂν κεκραγὼς. *Equit. 286:*

ΚΛΕΩΝ.

καταβοήσομαι βοᾶν σε.

ΑΛΛΑΝ.

κατακεκράζομαι σε κράζων.

646. αὐτοῦ τοῦ πατρὸς τοὺς ξυγγενεῖς. Who is this paternal bowman, with his kindred? Apparently the *Cephisodemus* already so much referred to.

647. ὕπνου. The word ὕπνου is not much misplaced here; but supposing some theories stated above to be correct, the word *μισθοῦ*

ψηφίσασθε χωρὶς εἶναι τὰς γραφὰς, ὅπως ἂν ᾗ
 τῷ γέροντι μὲν γέρων καὶ νωδὸς ὁ ξυνήγορος,
 τοῖς νέοισι δὲ λάλος χά Κλεινίου. 650
 κάξελάνειν χρὴ τὸ λοιπὸν, κἂν φύγη τις, ζήμιον

would have been better. Is it a rash surmise to suggest that ὕπνον is said ἀπροσδοκῆτως for μισθοῦ? That this term characterised the donative allowed to paupers, as well as so many other payments in the Athenian state, the following passage from Æschines will evince. The orator, reproaching Timarchus with his infamous conduct to an uncle, who from great affluence had been thrown a dependent on the public bounty, says, ἀλλὰ περιεῖδεν ἐκ τοσαύτης οὐσίας ἐν τοῖς ἀδυνάτοις μισθοφοροῦντα. καὶ τὸ τελευταῖον, ὃ καὶ δεινότατον, ἀπολειφθέντος τοῦ πρεσβύτου τῆς γυνομένης τοῖς ἀδυνάτοις δοκιμασίας, ἱκετηρίαν θέντος εἰς τὴν βουλὴν ὑπὲρ τοῦ μισθοῦ, βουλευτῆς ὦν καὶ προεδρεύων ἐκείνην τὴν ἡμέραν οὐκ ἠξίωσεν αὐτῷ συνεπεῖν, ἀλλὰ περιεῖδεν ἀπολέσαντα τὸν τῆς πρυτανείας μισθόν. Æsch. 14, 40.

648. χωρὶς εἶναι, *to be separated*.

649. νωδὸς (νῆ-όδους), *toothless*; (νῆ-αὐδή), *speechless*. The word λάλος in the following verse seems to require that νωδὸς should here be taken (with proper modification) in the second sense. In Pl. 265. it occurs in its first sense.

650. χά Κλεινίου. This was the famous Alcibiades, already taking an important part in ^hpublic affairs, and whose character, in its mingled virtues and vices, was to exhibit individually what that of the Athenians did collectively:

This should have been a noble creature; he
 Hath all the energy which would have made
 A goodly frame of glorious elements,
 Had they been wisely mingled: as it is,
 It is an awful chaos—light and darkness,
 And mind and dust.

MANFRED.

651. The Chorus having apparently settled their own particular concern to their satisfaction, appear here to generalize; proposing that *all* legal matters, at all events that the two most important, *expulsion* and *fine*, should in future be decided by a similar process; viz. by the old and young assessing these punishments on their respective peers. Whatever may be the sense of this somewhat difficult passage, an apt illustration of Elmsley has left us at no loss about its grammatical constructions.

Ib. ἐξελάνειν. As the comic productions of every nation make us acquainted with particulars which we should never learn from the contemporary writers, so in the nature of things they often allude with the utmost brevity to things, of which the deep interest

^h At the time the Acharnenses was exhibited, Alcibiades, according to Dodwell, was scarcely twenty-four years of age; according to other accounts, was scarcely twenty. Schömann points to this, as well as other instances, as a proof of the utter neglect into which the regulations of Solon had fallen with respect to the age of those who addressed the public assemblies. p. 105. See also Mitford, III. 366.

and importance must be collected from other sources. Who from this single word would form any idea of the frightful extent to which expulsion was carried in the Greek republics, according as one faction or the other got the upper hand? Greece at all times swarmed with persons driven from their native towns. A painful picture of an exile's life will be found in the second speech of Andocides; but no ancient writer more abounds in representations of the ills of exile than Euripides; and in his 'Phœnissæ,' more particularly, its miseries may be said to be the very essence of the poet's theme. Full as that masterly performance is of the most pathetic incidents throughout—a gallant youth devoting himself to death for his country's weal—a father full of the most generous sentiments, yet attacked in the only point where nature seems to have been stronger than generosity,—a princess, high-minded, yet gentle, with the current of her feelings stopped, when their tide ran purest—two brothers, enemies in life, yet grappling for fraternal love in the very arms of death;—after thrilling the mind with all the horrors of incest, fratricide, and self-murder, the poet could yet let fall on Grecian ears a supernumerary horror. And what was that? It was that mad and blind old man, with his grey hairs about him, and a head "reft of its regal crown." It was to call up this being as it were of another world, from darkness, solitude, and the depths of a deserted palace, to thrust his discrowned head, sacred as it should have been in misery, on all the evils of a scornful world. But thus it behoved the poet to act, to make his picture complete. The miseries of *past* exile he had extorted from lips the least willing to complain, the lips of a soldier of fortune, young, and a prince; its *present* evils he had exemplified in that sex, which most easily begets compassion, for his CHORUS consists of captive Phœnician virgins: and by an act of dreadfully retributive justice, he leaves its *future* horrors to be conceived, where conception most revolted from the task. And this is done with an almost evident exultation of power on the poet's part, as if, by drawing the theoretic miseries of exile to their height, his mind felt some relief from the exacerbations which the aspect of its real miseries must so often have inflicted on a citizen of the old republics.

Ib. ἐξελαύνειν—τὸν γέροντα τῷ γέροντι. Elmsley aptly compares Antiphanes ap. Athen. 144, a.

Οἶνφ [δὲ δεῖ] τὸν οἶνον ἐξελαύνειν,
 σάλπιγγι τὴν σάλπιγγα, τῷ κήρυκι τὸν βοῶντα,
 κόπφ κόπον, ψόφφ ψόφον, τριωβόλφ δὲ πόρνην,
 αἰθαδῖαν αἰθαδίφ, Καλλίστρατον μαγείρφ,
 στάσει στάσιν, μάχη μάχην, ὑπωπίοις δὲ πύκτην,
 πόνφ πόνον, δίκη δίκην, γυναικὶ τὴν γυναικα.

Ib. φεύγειν, to be a defendant in a civil or criminal cause. The elliptical form, to which this as well as so many other idioms of the Attic language belong, will be seen by the following quotation, which further illustrates the frequent similarity between the military and forensic terms of the Greeks: ὅτε τὴν θανατικὴν δίκην ἔφυγεν. Plut. Pericl. 10.

τὸν γέροντα τῷ γέροντι, τὸν νέον δὲ τῷ νέφ.

ΔΙ. ὅροι μὲν ἀγορᾶς εἰσιν οὔδε τῆς ἐμῆς.

ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις

ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτίοις,

655

ἐφ' ᾧ τε πωλεῖν πρὸς ἐμέ, Λαμάχῳ δὲ μὴ.

Ib. *ζημοῦν*. Next to total confiscation of property (*δημίεισις*), the supreme delight of Athenian legislation was a mulct or fine. (Boeckh. II. 103—118.) The one was the day-dream of her dicasts (*Vesp.* 847); the other was the repast on which her demagogues fed before they closed their eyes for the night. (*Eq.* 103.) How indeed were they to sleep, till they felt that they had in some measure provided for those many clamorous mouths, which were still crying "Give, give?" But let us hear the learned Boeckh: "These fines were necessarily made a productive branch of the public revenue by the injustice of demagogues, by party hatred, and the litigious disposition which prevailed. The popular leaders, seldom guided by purely moral principles, raised themselves by flattering the people, and by the lavish administration and distribution of the public money. The majority of them, however, so little forgot their own gain, when they had reached their high station, that they omitted no means of enriching themselves, and the people, on the other hand, rejoiced in condemning and overthrowing them." Boeckh. II. 114.

652. τῷ γέροντι—τῷ νέφ. Porson, observing that the article is faulty, proposes to read τὸν γέροντα μὲν γέροντι, τὸν νέον δ' ἔστω νέφ' quoting ἔστω from *Eccl.* 1019. "In Antiphane τῷ κηρύκι *vertendum the public cryer*; quare locus non officit Porsono." DOBREE.

653. ἀγορᾶς. This word in its large sense comprehends a public place, where the people assemble for deliberative purposes, the magistrates and judges for judicial business, and where also provisions and commodities are bought and sold. Hence *εἶργεσθαι τῆς ἀγορᾶς καὶ τῶν ἱερῶν* (*Lysias*¹, 105, 23.) is equivalent to the loss of all civil and religious privileges. In the present scene the marketplace of the agora is more particularly intended.

656. ἐφ' ᾧ τε, *on condition that*. Pl. 1000. ἐφ' ᾧ τ' ἐκείσε μηδέποτε μ' ἔλθειν ἔτι. 1141. ἐφ' ᾧ τε μετέχειν καὶ τὸς, ᾧ τοιχωρύχε. *Thes.* 1162. ἐφ' ᾧ τ' ἀκούσαι μηδὲν ὑπ' ἐμοῦ μηδαμὰ | κακόν. *Herodot.* I. 22. ἐπ' ᾧ τε ξείνους ἀλλήλοισι εἶναι καὶ ξυμμάχους. III. 83. VI. 65. VIII. 4. *Thucyd.* I. 103. *Xen. Anab.* VI. 4, 22.

Ib. Λαμάχῳ δὲ μὴ (*ἔξεστι*) So *Sup.* v. 569. Λαμάχῳ δὲ μὴ (*κηρύττω*).

657. ἀγορανόμους. The *agoranomi*, as their name implies, were magistrates who had the regulation of the market, and all vendibles therein. In the execution of their office they were armed with a scourge. For the regulation of the corn-market, there was a separate class of superintendants. οὕτω δὲ πάλαι περὶ τῆς τούτων πανουργίας καὶ κακονοίας ἡ πόλις ἔγνωκεν, ὥστ' ἐπὶ μὲν τοῖς ἄλλοις ὠνίοις ἀπασιν τοῖς

¹ Compare the same author, 129, 12. τοὺς μὲν ἐκ τῆς ἀγορᾶς τοὺς δ' ἐκ τῶν ἱερῶν συναρπάζοντες.

ἀγορανόμους δὲ τῆς ἀγορᾶς καθίσταμαι
τρεῖς τοὺς λαχόντας τοὺςδ' ἱμάντας ἐκ λεπρῶν.

ἐνταῦθα μῆτε συκοφάντης εἰσίτω,
μήτ' ἄλλος ὅστις Φασιανός ἐστ' ἀνὴρ.

660

ἐγὼ δὲ τὴν στήλην, καθ' ἣν ἐσπείσάμην,
μέτειμι, ἵνα στήσω φανεράν ἐν τᾷγορᾷ.

ἀγορανόμους φύλακας κατεστήσατε, ἐπὶ δὲ ταύτῃ μόνῃ τῇ τέχνῃ χωρὶς σιτο-
φύλακας ἀποκληροῦτε. Lys. 165, 33.

657, 8. "As overseers of the market I appoint these three rough
scourges."

Ib. λαχόντας. The official term, as if officers, *chosen by lot*, were
spoken of.

Ib. λεπρῶν, i. e. δερμάτων or κυνῶν. Elms.

660. φασιανός, a play upon the word φαίνειν, *to inform against*;
equivalent to συκοφάντης in the preceding verse.

661. τὴν στήλην. The ancient practice of engraving the terms of
national treaties on pillars, is too well known to need much expla-
nation. A few specimens from the historians and orators of anti-
quity, as well as the author more immediately before us, will serve
to illustrate the general practice, as well as some of the minutiae
connected with it. Lysistr. 513. τί βεβούλευται περὶ τῶν σπονδῶν ἐν
τῇ στήλῃ παραγράφαι | ἐν τῷ δήμῳ τήμερον ὑμῖν; Av. 1050. ἐὰν δέ τις
ἐξέλαινη τοὺς ἀρχοντας, καὶ μὴ δέχῃται κατὰ τὴν στήλην. Thus in the
general treaty of peace for fifty years between Athens and Lacedæ-
mon (Thucyd. V. §. 18.) the concluding condition is, στήλας δὲ στή-
σαι Ὀλυμπίᾳσι καὶ Πυθοῖ καὶ Ἰσθμῷ καὶ ἐν Ἀθήναις ἐν πόλει, καὶ ἐν Λα-
κεδαιμόνι ἐν Ἀμυκλαίῳ. Compare also (V. §. 23). See also Isoc.
78, d. Andoc. 25, 1. 26, 14. 27, 44. As a sign that the treaties
thus recorded were at an end, it was usual to take down the monu-
ments on which they had been engraved. φημι δὲ ἅμα τούτοις (Ar-
cadas, scil.) ἀξιούν καθαίρειν τὰς στήλας καὶ Λακεδαιμονίους ἄγειν εἰρήνην.
Dem. 209, 11. An intermediate step, however, was left previous
to this proceeding. Ἀθηναῖοι δὲ Ἀλκιβιάδου πείσαντος τῇ μὲν Λακω-
νικῇ στήλῃ ὑπέγραψαν ὅτι οὐκ ἐνέμειναν οἱ Λακεδαιμόνιοι τοῖς ὅρκοις,
κ. τ. λ. Thucyd. V. §. 56. This shewed, as Dr. Arnold justly
observes, that the Athenians did not renounce the treaty with La-
cedæmon altogether. That these treaties on stone, like those on
paper, were regarded only as long as they served the temporary
interests of those concerned in them, see one of those political
speeches of Demosthenes, (Orat. 16. Bekk. 209, 7.) which, in acute-
ness of reasoning and subtle observation, comes nearest to his legal
speeches, those true proofs of the deep and searching intellect of
Demosthenes. Those whose taste leads them to the humorous ap-
plications of which such solemnities are susceptible, will find their
appetite consulted in the "Toxaris" and "True History" of Lu-
cian, IV. 239. VI. 61.

Ib. ἐγὼ δὲ τὴν στήλην, καθ' ἣν ἐσπείσάμην. A similar accumulation

ME. ἀγορὰ 'ν 'Αθήναις, χαῖρε, Μεγαρεῦσιν φίλα.

of sounds occurs Pac. 1202. ὁδὶ δὲ τριδάχμους τοὺς κάδους εἰς τοὺς ἀγροῦς.

Ib. τὴν στήλην—μέτειμι'. Nub. 801. ἀτὰρ μέτειμι γ' αὐτόν. Pac. 274. οὐκ οὐν ἑτερόν γε τιν' ἐκ Λακεδαιμόνος μέτει | ἀνύσας τι ;

663. ἀγορά. The establishment of a market by Dicæopolis enables the poet to put in strong contrast the horrors of war and the blessings of peace. As a proof of the first, he introduces a native of Megara reduced to such misery, that he is willing to dispose of his two daughters to purchase himself a little food: a picture so pathetic in itself, that the disguise in which they are offered for sale is barely sufficient to preserve the proper tone of comedy. The reader, who is conversant with the Spanish language will find in Cervantes's "Numancia," and his "El Trato de Argel," some scenes not altogether unlike the one here depicted, but of a deeply tragic nature. See more particularly the market-scene in the latter drama, where the two boys with their father and mother are put up for sale, and in the former where a woman enters "con una criatura en los brazos, y otra de la mano."

Ib. 'Αθήναις. Though the paramount interest of the Aristophanic writings must necessarily lie in the insight which they afford into ancient laws and forms of government, yet many collateral subjects of importance are presented in them, which must not pass without due notice and attention. To those who reflect on the intimate connexion which subsists between the thoughts of man, and the dress in which his thoughts are clothed, mere forms of speech and modifications of language will never be without a certain corresponding interest. Why some nations should prefer harsh, and others softer inflexions, why these should elongate and those contract their words, why sounds proceeding from the throat should abound in one spot of earth, and those which belong to the lips, the palate, and the teeth, should more prevail in another, are all peculiarities, for which there must be some disposing cause. Is it soil, or climate? Is it the mere difference of mountain and of plain? Is it peculiar organisation of body, or habits of more or less intercommunion with fellow-creatures, which produce these striking differences? But a commentator's humble province is perhaps rather to furnish materials for thinking than to reason upon those materials. In regard to the Doric dialect, upon which the course of our remarks will now bring us, its distinguishing features, whatever their origin, are not easily mistaken ;—a predilection for pure, ^b broad and long

^b Hence the expostulation and reply in an Idyl of Theocritus (the Adoniazase), which will be frequently quoted in the ensuing pages.

Stranger. Have done, you endless chatter-pies, and pause awhile for breath !
That broad and Doric brogue of yours will worry me to death.

1st Woman. Hoity-toity, brogue indeed ! my patience, who are you,
That gentle-folk of Syracuse your bidding needs must do ?
What's further know, by race and kin we come of Corinth town,
No vulgar shed, for it bred and fed the great Bellerophon.
Aye, scrubs may smile, but from Pelops' isle our dialect is sprung,
And Doric people I presume (*puts her arms to her sides and looks him
in the face*) may speak the Doric tongue. Idyl. XV. 87.

ἐπόθουν τυ, ναὶ τὸν φίλιον, ἄπερ ματέρα.

vowels, such as α and ε—consonants so brought together as to give the words a roughness, not to be found in other Greek dialects—a disinclination to aspiratedⁱ consonants—frequent omission of letters both in flexion and in composition, and a strong aversion to what Mr. Payne Knight calls the dental aspirate, or in plainer language, the letter s, are among its most distinguishing characteristics. The frequent use of the article (which in fact was first introduced into Grecian literature by Doric poets) is one of the most remarkable features in this interesting dialect, the perfection of which is no doubt to be traced in the writings of Pindar, blended as it is there with epic and Æolic forms, while its more common usages are carefully avoided.

Ib. φίλα. We have here, as well as in the preceding word Ἀθά-
ναις, one of the commonest forms of the Doric dialect. So also in the Byzantine decree preserved in Demosthenes (and Byzantium it must be remembered, was a colony from Megara) the Doric α continually occurs for the Ionic η. ἐπὶ ἱερονύμονος βοσπορίχῳ Δαμά-
γητος ἐν τῇ ἄλιᾳ ἔλεξεν. Dem. 255, 20. Again, ἐν τῇ παρεστακότῃ καιρῷ.
255, 26. The same form prevails also in the treaty between the La-
cedæmonians and Argives preserved in Thucydides, V. §. 77, 8. καττάδε δοκεῖ τῇ ἐκκλησίᾳ τῶν Λακεδαιμονίων. Again . . αὶ δὲ κα τῶν ἐκτὸς
Πελοποννήσου τις ἐπὶ τὰν Πελοπόννησον γῆν ἦ ἐπὶ κακῷ. The Doric ori-
gin of the inhabitants of Astypalæa is in the same way attested by
the dialect of their decrees. εἰδοξε ται βουλαι και τωι δαμωι φιλ
. θενευς επεσταται γνωμα πρυ[τανιων], &c. (from Villoison's pa-
pers, in Müller's Dorians, I. 121.) The addition made (it is sup-
posed by the kings Theopompus and Polydorus) to that rhetra of
Lycurgus, which, in the form of an oracle of the Pythian Apollo,
contains the main features of the Spartan constitution, of course
exhibits the same form of dialect as that which we have been trac-
ing. αὶ δὲ σκολίαν ὁ δᾶμος ἔλοιτο, τοὺς πρεσβυγενέας καὶ ἀρχαγέτας ἀπο-
στατήρας ἦμεν. Müller's Dorians, II. 87. At the commencement of
the Elean Inscription A φρατρα τοιρ φαλειοις for ἡ ῥητρά τοῖς Ἡλείοις.

664. τυ, i. e. σέ. So also in a very significant passage of the
Equites, (v. 1225.) where Demus suddenly expresses himself in the
Doric language. ἐγὼ δὲ τυ ἐστεφάνιζα κἀδωρησάμην. Fragm. Sophro-

ⁱ See Müller on the Doric Dialect, II. 498. To this dissertation, and that of Hermann inserted in the third vol. of Heyne's Pindar; to Rose's "Inscriptiones Græcæ," and to Blomfield's Observations on the Boeotian Inscriptions found by Col. Leake, together with the valuable collections by the same learned writer of the remains of Sappho, Alcæus, Stesichorus, and Sophron, the student is chiefly indebted for the illustrations furnished in the present dialogue. Such rhetra, ora-
cular responses, and old treaties as could be found in the pages of Herodotus, Thu-
cydides, Demosthenes, and Plutarch, have been added for the same purpose. Il-
lustrations from the Lysistrata have been unsparingly applied; and the editor re-
grets that he has not been able to procure copies of the remains of Alcman and
Corinna, the latter calculated to throw light upon the Boeotian and Æolic dialects;
the former upon the Laconic branch of the Doric.

ἀλλ', ὦ πόνηρα κόρι' ἀθλίου πατρὸς,
 ἄμβατε ποττὰν μάδδαν, αἶχ' εὖρητέ πα.

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nis, LXXI. ἐγὼν δέ τυ καὶ πάλαι ὤψειον. XC. 7. τί τυ ἐγὼν ποιῶ. (Mus. Crit. II. 356, 563.) Theoc. XV. 12, 40, 1.

Ib. ναὶ τὸν φίλιον, *Jupiter the guardian of friendship.* (see Blomfield's Ag. 165.) Plato in Phædr. §. 22. εἰπὲ πρὸς Διὸς φίλιον. Gorg. §. 120, 159. καὶ πρὸς φίλιον. Lucian's Rhet. Præcept. VII. 223. Elmsley compares Pherecrates ap. Suid. in Φίλιος and Polluc. II. 127.

τοῖς δὲ κριταῖς
 τοῖς νυνὶ κρίνουσι λέγω
 μὴ 'πιορκεῖν, μὴδ' ἀδίκως
 κρίνειν' ἢ, νῆ τὸν Φίλιον,
 μῦθον εἰς ὑμᾶς ἔτερον
 Φερεκράτης λέξει, πολὺ τού-
 του κακογρορίστερον.

665. κόρια, Dor. for κούρια or κόρια. πόνηρα κόρια, *misellæ filiolæ*. Schutz.

666. Ἄμβατε, i. e. ἀνάβητε. The Doric love for contraction has been already noticed. So below, 700. ἀντειων, i. e. ἀνάτειων. Lysistr. 183. πάρφαινε. 1096. ἀμβαλώμεθα. 1310. ἀμπάλλονται. So in the Spartan decree preserved in Plutarch. in Lysand. 14. καββαλόντες τὸν Πειραιᾶ. Alcman. Fr. 34. καθαίνων. Pind. Ol. VI. 31. πάροσι. VIII. 50. κάπετον (i. e. κατέπεσον). 103. καννόμον (i. e. κατὰ νόμον). Pyth. I. 173. παρμένων. Nem. X. 155. παρδίδωμ'. Pyth. VIII. 117. ἔμπετες (i. e. ἐνέπετες) ὑπόθεν. Sophron. Fr. 47. κορωνὰς ἀνδούμενοι. The Doric αμ for ανα occurs frequently in the writings of Homer (Il. B. 436. Od. E. 329, 330. M. 77.) and still more frequently in the odes of Pindar. Pyth. IV. 340. ἀμβασε (i. e. ἀνάβησε.) I. 7. ἀμβολάς. Ol. VIII. 47. ἀμπνεῦσαι. Nem. VII. 153. ἀμπολεῖν. Pyth. IV. 110. ἀμφανε. Pyth. IX. 73. ἀμφανδόν, &c. &c. Hence the Venus ἀμβολογῆρα (ἀναβάλλειν τὸ γῆρας) of Sparta (Pausan. III. 18, 1.) and her Ζεὺς καππώτας (i. e. καταπαύτης, Ibid. III. 22, 1.) I add a few instances of this tendency to omission of letters in the cognate Æolic dialect. Sapph. Fr. 2. ἀλλὰ καμ μὲν γλῶσσα φέγαγε. Alcæi Fr. 1. κάββαλε τὸν χειμῶν'. Fr. 20. τί τὰ λύν' ἀμμένομεν. Ib. κακεφαλᾶς. In regard to the scenical meaning of the word ἄμβατε in the present passage, Elmsley compares Eq. 149. Vesp. 398, 1341, and adds the following explanation from J. Pollux, IV. 127. εἰσελθόντες κατὰ τὴν ὁρχήστραν, ἐπὶ τὴν σκῆνην διὰ κλιμάκων ἀναβαίνουνσι. The present mode of coming on the stage is certainly an improvement on the ancient mode of ascending it by a ladder.

Ib. ποττὰν, i. e. πρὸς τὴν. Lysistr. 117. ποττὸ Ταύγετον. 1253. ποττὰ κάλα. 1264. ποττὰς σπονδάς. Theoc. Adon. 70. ποττῶ Διός. The reader, who has found either instruction or amusement in the comic remains of antiquity, (and I sincerely pity him, who can find neither,) will not think his time misapplied in seeing this Doric

ἀκούετον δὴ, ποτέχεται ἔμιν τὰν-γαστέρα
 πότερα πεπρᾶσθαι χρήδεται, ἢ πεινῇν κακῶς ;
 ΚΟ. πεπρᾶσθαι, πεπρᾶσθαι.

contraction illustrated from an inscription, dedicated to one of the earliest authors, if not the founder, of ancient comedy.

Ἄ τε φωνὰ Δώριος· χῶν' ἡρ, ὁ τὰν κωμῳδίαν
 εὐρών, Ἐπίχαρμος.

ὦ Βάκχε, χάλκεόν νιν ἀντ' ἀλαβινού
 τιν ὦδ' ἀνέθηκαν,

τοὶ Συρακόσσαις ἐνίδρυνται Πελωρεῖς τῇ πόλει,
 οἱ ἀνδρὶ πολίτῃ,

(σῶρον γὰρ εἶχε χρημάτων) μεμναμένοι
 τελεῖν ἐπίχειρα.

πολλὰ γὰρ ποττὰν ζῶαν τοῖς παισὶν εἶπε χρήσιμα·
 μεγάλα χάρις αὐτῷ. Theoc. Poetæ Min. II. 231.

Ib. μάδδαν, i. e. μάζαν, δδ for ζ. So Lysistr. 82. γυμνάδδομαι. 206. ποτόδδει, i. e. ποτόζει. 1076. μυσιδδευ, i. e. μυθίζευ. 1302. ψιάδδοντι, i. e. ψιάζουσι. 1313. θυρσαδδοᾶν, i. e. θυρσαζοᾶν. 1317. παραμπύκιδδε, i. e. παραμπύκιζε. So in the Orchomenian Inscriptions (Rose) VIII. ιαρείδδοντος. IX. γραμματίδδοντος. Leake's Inscript. Mus. Crit. II. 574, 581. ἐπεψάφιδδε. For the estimation in which the μάζα, or *dremsis*, was held, see Athen. 267, e. 268, b. 269, d. e.

Ib. αἰχ' pro αἶκα, i. e. ἑάν. Eq. 201. αἶ κα μὴ πωλεῖν ἀλλάντας μᾶλλον ἔλονται. Hesiod. Op. 207. δεῖπνον δ' αἶκ' ἐθέλω ποιήσομαι, ἥ ἐμεθήσω. Rose's Inscript. Græc. p. 89. αἶ κα πασχη ταν γαν. Theoc. Idyl. I. 4. 9. V. 21. XI. 61.

667. ποτέχετε, i. e. προσέχετε. Theoc. Adon. 37. ποτίθηκα. 78. πόταγ'. 148. ποτένης, i. e. προσέλης.

Ib. ἔμιν, i. e. ἐμοί. The frequent use of this word by Pindar, or more probably by his imitators, (Hermann de Dial. Pind. 263.) seems to be laughed at by Aristophanes in his good-humoured picture of a lyric bard. (Av. 904—953.)

δὸς ἔμιν ὅ τι περ
 τεῇ κεφαλῇ θέλεις
 πρόφρων δόμεν ἔμιν τεῖν.

928.

Add Sophr. Fr. 9.

Ib. τὰν γαστέρα, i. e. τὸν νοῦν. Eq. 1014. πρόσσεχε τὸν νοῦν ἐμοί.

668. πεινῇν. Infr. v. 708. στήν. Lysistr. 171. πλαδδῶν. 1077. δρῆν.

669. πεπρᾶσθαι, πεπρᾶσθαι, Dim. Bacchius. In a little chorus in our author's *Thea*. (1136—1144), two dimeter Bacchiacs are found closing a set of Glyconic verses:

φάνηθ', ὦ τυράννους
 στυγούσ', ὥσπερ εἰκός.

In the following fragment of Aristophanes, a single Bacchius appears to be subjoined to six anapaests.

φέρει, παῖ, ταχέως κατὰ χειρὸς ὕδωρ, παράπεμπε τὸ χειρόμακτρον.

ME. ἐγώνγα καὶ τὸς φαμι· τίς δ' οὕτως ἄνους, 670
 ὅς ὑμέ κα πρίατο, φανεράν ζαμίαν ;
 ἀλλ' ἔστι γάρ μοι Μεγαρικά τις μαχανά·
 χοίρους γὰρ ὑμέ σκευάσας φασὼ φέρεν.

670. ἐγών. "The old dialect and the Aeolo-Doric had ἐγών in the nominative. II. Γ. 188, &c. In Aristoph. Lysist. 982, Ach. 748, it is used by the Lacedæmonians and Megarensians; in the Doric dialect also ἐγων with the accent transposed." Matthiæ's Gr. Gr. §. 145. αἱ δὴ μὴ ἐγών ἔματτον ταῖς αὐταῖταις χερσίν. Sophr. Fr. XC.

Ib. ἐγώνγα. As γα for γε, so also in Doric language, κα for the correlative τε in τόκα, πόκα, δκα in 'Sophron, Theocritus, and others, to which corresponds θα in πρόσθα, ἐξύπισθα (Alcman), ἔμπροσθα, ἄνωθα. See Müller, II. 489.

671. κα. Ionic κε and Attic ἄν. Valckenaer observes (Theoc. I. 10.) that the word κα whether standing by itself, or subjoined to αἱ, is always long in Theocritus. Compare Id. I. 4, 5, 8. So Arist. Eq. 201. αἶκα μὴ πωλεῖν ἀλλ᾽ ἄντας μᾶλλον ἔλονται. In the answer to Lysander's truly laconic epistle by the ephori, this particle is found first with an optative and then with a subjunctive mood. "ταῦτά κα δρώντες τὴν εἰράναν ἔχοιτε, ἃ χρὴ δόντες, καὶ τοὺς φυγάδας ἀνέντες. Περὶ δὲ τῶν ναῶν τῷ πλήθει, δκοίων τί κα τήνους δοκέη, ταῦτα ποιεῖτε." Plut. Vit. Lysand. 14.

672. Μεγαρικά—μαχανά. For some of the stratagems practised by the Megarians, (and which had given the people a sort of proverbiality among the ancients,) see Thucyd. IV. 67. Polyæni Strateg. IV. 6, 3. For the contempt which attached generally to the Megarensian character among the Greeks, see Kruse's Hellas, II. 352. Wagner's Alciphron, II. 137.

Ib. μαχανά. Those who wish to trace this Doric form of μηχανή in its noblest appearances, are referred to Pindar's Nem. VII. 32. Pyth. I. 79. III. 194. VIII. 107.

673. χοίρους, Brunck, Bek. Dind. χοίρως, Elms. The correction of Elmsley is no doubt theoretically right (Kidd's Dawes, p. 208); but, as the MSS. do not countenance the change, and a man of taste, in imitations of this kind, is rather content to impart the flavour of a foreign dialect, than to tie himself down to a slavish imitation, I give the text as it is found in Dindorf.

Ib. φέρεν for φέρειν. so v. 788. (Br.) τράφεν for τρέφειν. 860. θερίδδεν for θερίζειν. Pind. Ol. I. 5. γαρύεν. Pyth. IV. 205. τράφεν. (Hermann doubts the propriety of even these two Doric appearances in Pindar: all others he corrects, or rejects as inventions of the critics.) Theoc. Adon. 28. καθεύδεν. 93. δώρισδεν. Add ἀπογράφεν, φέρεν, θύεν, in monument of Olymp. 110, 1, referred to by Müller, II. 506, and ἀγαγέν, θύεν in a Theraean inscription referred to by the same learned writer.

περίθεσθε τάσδε τὰς ὀπλὰς τῶν χοιρίων.

ὅπως δὲ δοξεῖτ' ἤμεν ἐξ ἀγαθὰς ὕος

675

ὥς, ναὶ τὸν Ἑρμῶν, εἴπερ ἰξεῖτ' οἴκαδ'ις,

τὰ πρᾶτα πειρασεῖσθε τὰς λιμῶ κακῶς.

674. ὀπλὰς. properly the undivided hoof of the horse or ass. Il. A. 536. γ. 501, hence the divided hoof of black and other cattle. Hymn to Merc. 77. Hes. Op. 487. Simonid. Fr. 131. Compare Pind. Pyth. IV. 402. χαλκείας δ' ὀπλαῖς ἀράσσει|σκον χθόν', and a pleasing picture in the Argonautics of Orpheus, αὐτὰρ ὄρων Κένταυρος ἐθάμβει, χεῖρ' ἐπὶ χεῖρὶ | πυκὸν ἐπισσεῖων' οὐδας δ' ἤρασεν ὀπλήσιν. 442.

675. ὅπως—δοξεῖτ'. The verb σκόπει or ὄρα is here understood, so infra, 683. ὅπως δὲ γυλλιζέετε. Pl. 327. ὅπως δέ μοι καὶ τὰλλα συμ- παραστάται | ἔσεσθε. Nub. 257. οἴμοι, Σώκρατες, | ὥσπερ με τὸν Ἀθά- μανθ' ὅπως μὴ θύσετε. 824. ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα. 882. ὅπως δ' ἐκείνῳ τὸ λόγῳ μαθήσεται. 1464. νῦν οὖν ὅπως . . . τὸν Χαιρεφῶντα τὸν μαρὸν καὶ Σοκράτη | ἀπολείς. Pac. 77, 562, 1018. Av. 131, 1334. Eccl. 297, 954. Thes. 267, 1205. Lys. 950, 1182. Eq. 760. Vesp. 289, 1222, 1250.

Ib. δοξεῖτ', so immediately afterwards, ἰξεῖτ' . . . πειρασεῖσθε . . . γυ- λλιζέετε . . . χήσειτε. This insertion of an ι is not uncommon in Boe- otian dialect. Thus in the inscriptions furnished by Col. Leake to the Museum Criticum, (II. 572.) No. III. τιονχαν for τύχαν. Προξε- νιον for πρόξενον. So also in Corinnæ Fragment. Πινδαρίου for Πινδάρου. In Pindar and the Æolic poets, the first person masc. of the first aorist more particularly inserts an ι. Ol. I. 127. δέκ' ἄν- δρας ὀλέσας. II. 108. φράσας. 165. τανύσας. VI. 10. ἐπικύρσας VIII. 96. πράξας. X. 109. ἔρξας. In Nem. VI. 87. occurs an un- usual form καββαῖς for καταβάς. Alcæi Fr. 20. κίρνας ἓνα καὶ δύο. Add Pind. Nem. I. 30. φιλοξείνου. Ol. III. 1. φιλοξείνοις. To which again add, Alc. Fr. 22. Νύμφαις ταῖς Διὸς ἐξ Αἰγυῖος φαισί τετυγμέ- ναις. Sophr. Fr. 5. δειπνον ταῖς θείαις κριβανίται.

Ib. ἤμεν for εἶναι. So Theoc. Id. II. 41. ἀντὶ γυναικὸς ἔθηκε κακὰν καὶ ἀπάρθενον ἤμεν. III. 8. ἐγγύθεν ἤμεν. IV. 9. κῆμ' ἔφαθ' ἃ μάτηρ Πο- λυδεύκεος ἤμεν ἀμείνω. In the Lacedæmonian decree (Thucyd. V. 77, 79.) the infinitive εἶμεν is used; so also in the Corcyrean decree. Rose, 280. These forms arise out of the Doric love for contraction, ἤμεν being the abbreviated form for ἤμεναι (Br. Ach. 775.) so again δόμεν for δόμεναι, and ἀναθέμεν in the Corcyrean decree.

676. οἴκαδ'ις and οἴκαδες, Doric for οἴκαδε, as χαμάδ'ις, χαμάδες, Dor. for χαμάζε. Schæf. Greg. p. 231.

677. τὰ πρᾶτα πειρασεῖσθε. Ran. 421. κάστιν τὰ πρῶτα τῆς ἐκεί μοχθηρίας. Eurip. Hippol. 986. τὰ γὰρ δὴ πρῶτ' ἀνέστραπται πάλιν. Theoc. Id. 15, 142. καὶ Ἄργεος ἄκρα Πελασγοί.

Ib. πρᾶτα. α for ω. Orchom. Ins. I. 3. (Rose.) μέινος πρᾶτω. So also in the Megarensian Inscription, illustrated by Boeckh:

ἀλλ' ἀμφίθεσθε καὶ ταδὶ τὰ ῥυγχία,
κῆπτειν ἐς τὸν σάκκον ὧδ' ἐσβαίνετε.
ὅπως δὲ γρυλιζέιτε καὶ κοῖζετε,
χῆσεῖτε φωνὰν χοιρίων μυστηρικῶν.

680

πρῶτος δ' Ἑλλάνων ἐν Ὀλυμπίᾳ ἐστεφανώθη
γυμνός, ζωννυμένων τῶν πρὶν ἐνὶ σταδίῳ. Mus. Crit. II. 631.

Infr. v. 685. διαπεινᾶμες. 776. φυσᾶντες. 821. ἤρα: where *ao* is contracted into *â*, rather than *ω*. Theoc. Adon. 22. βᾶμες (i. e. βῶμεν) τῷ βασιλῆος ἐς ἀφνειῷ Πτολεμαίῳ.

Ib. τὰς λιμῶ, i. e. τῆς λιμοῦ. Among the Dorians the word *λιμός* was of the feminine gender. Schol.

Ib. λιμῶ for λιμοῦ. Insc. Orchom. I. 1. ἀπὸ τᾶς συνγγράφῳ. Dem. 255, 20. ἐπὶ ἱερομνάμονος Βοσπορίχῳ. 26. ἐν τῇ παρεστακίῳ καιρῷ φιλίππῳ τῷ Μακεδόνης. Thucyd. V. 77. ἐξ Ἐπιδαύρῳ. Again: ἐκτός Πελοποννήσου. This termination of the genitive of the second declension Hermann does not admit in Pindar. (The examples Pyth. IV. 202. Nem. VI. 36. VII. 8, 41. Isth. IV. 122. Ol. VII. 35. Nem. XI. 4. he transfers to datives.) Sicilian Doric: Theoc. Adon. 4. ὦ τὰς ἀδαμάτω ψυχᾶς. 5. πολλῶ μὲν ὄχλῳ. Add 12, 18, 22, 35-6, 47, 102, 114. Stesich. Fr. 12. ἥρος ἐπερχομένῳ. Sophron. Fr. 72. καθηρημένος θῆν καὶ τῆνος ὑπὸ τῷ χρόνῳ. So also in the Æolic dialect:

μηδὲν ἄλλο φυτεύσης πρότερον δένδρεον ἀμπέλω.

Alcæi Fr. Mus. Crit. I. 429.

αἱ δ' ἴκε τ' ἐσλῶν ἱμερος, ἢ καλῶν,
καὶ μή τι φειπῆν γλώσσ' ἐκύκα κακόν,
αἰδώς κέ τευς οὐκ εἶχεν ὄππατ',
ἀλλ' ἔλεγες περὶ τῷ δικαίῳ.

Sapph. Fr. Mus. Crit. I. 17. II. 604.

So also *Θυνάρχῳ ἄρχοντος*, Orchomen. Inscript. I. 264. ἄρχι τῷ χρόνῳ I. 272.

678. ῥυγχία, dim. of ῥύγχος, *spongi*.

679. *ἔπειτεν*, Ionice (Herodot. I. 146. II. 52.) and Dorice for *ἔπειτα*. Pyth. IV. 376. ἐς Φᾶσιν δ' ἔπειτεν | ἦλυθον. Nem. III. 93. τράφε λιθίνῳ τ' Ἰάσον' ἔνδον τέγει, | καὶ ἔπειτεν Ἀσκληπίον. See Herm. de Dial. Pind. p. 272.

680. γρυλιζέιτε. Pl. 307. ὑμεῖς δὲ γρυλίζοντες . . . ἔπεσθε μητρὶ χοίροι.

681. χῆσεῖτε, i. e. καὶ ἤσετε. Ἦσω, the future of *ἵημι*, is illustrated in Blom. S. c. Th. p. 180.

Ib. *μυστηρικῶν*. So called from the custom of sacrificing them to the goddess Ceres, previous to initiation in her mysteries. Arist. Pac. 374. ἐς χοιριδίῳ μοί νυν δάνεισον τρεῖς δραχμᾶς | δεῖ γὰρ μνηθῆναι με πρὶν τεθηκέναι. Theopomp. ap. Athen. XIV. 74, 657. καὶ τὴν ἱερὰν ἡμῶν σφάττουσι δέλφακα. Tibull. I. El. 10. v. 26. Hostia erit plena rustica (sic Heyne, alii, mystica) porcus hara. See also De Croix sur les Mystères, tom. I. 278, 289.

ἐγὼν δὲ καρυξῶ Δικαιοπόλιν ὅπα.

Δικαιοπόλι, ἧ λῆς πρίασθαι χοιρία;

ΔΙ. τί; ἀνὴρ Μεγαρικός; ΜΕ. ἀγοράσונτες ἴκομες.

ΔΙ. πῶς ἔχετε; ΜΕ. διαπεινᾶμες αἰ ποττὸ πῦρ. 685

682. So Dind. and Bekk. Reisig (in diariis Ienensibus a. 1817. Nr. 224. p. 404.) ἐγὼ δὲ καρυξῶ Δικαιοπόλιν. ὃ γὰρ | Δικαιοπόλις, ἧ λῆς. Elms. ἐγὼν δὲ καρυξῶ Δικαιοπόλιν γὰρ. πῇ | Δικαιοπόλις; Reisig's emendation gives a good sense to the passage.

683. λῆς, part of the remains of the old Doric verb λῶ. Lysist. 980. λῶ τι μυσιῖναι νέον. 94. μύσιδδὲ τοι | ὅτι λῆς ποθ' ἀμέ. 1163. λῆ. 1162. λῶμες. Theoc. IV. 14. λῶντι. "Every dialect," says Müller, has peculiar words; but it is remarkable when these are radical forms, expressing very common ideas, and when they are quite foreign to the other dialects of the same language. This at least is true of the Laconian word χάος, χάϊος, ἀχάϊος, 'good' (Aristoph. Lys. 90, 1157); of κόσος, 'large,' which words stand quite isolated in the common language: also λῆν, 'to wish,' and μάω, 'to think,' 'to seek,' are pure Doric forms; the latter a Laconian and Sicilian word." For the attempt to fasten the participle λῶντων on Eurip. Suppl. 232. see Porson's and Markland's notes. Compare Theoc. Id. I. 12. V. 64. XXIII. 45. Bion, XV. 1.

684. ἴκομες, i. e. ἴκομεν. Notwithstanding the general Doric aversion to the letter σ, Megarians, Laconians, Doric Sicilians, and Ætolians, are all found retaining it in the first person plural of verbs. From the similar Latin termination in verbs -mus, it should seem to have been an archaism derived from the Pelasgic language. Thus in the Lysistrata we find, v. 168. πείσομες. 1002. μογιόμες. 1003. ἀποκεκύφαμες. 1077. ἤκομες. 1098. ἐπεπόνθαμες. 1148. ἀδικούμες. 1162. λῶμες. 1164. βλιμάττομες. 1305. ὑμνῶμες. Sophron. Fr. 35. φέρε τὸ θαύμακτρον, κάπιθυσσιῶμες. In the Adoniazusæ of Theoc. see vv. 9, 22, 42, 59, 68, 92, 133. Add, not certainly for all the advice which it contains, a fragment of Alcæus:

οὐ χρὴ κακοῖσιν θυμὸν ἐπιτρέπην
προκόψομες γὰρ οὐδὲν ἀσάμενοι,
ὦ Βύκχι· φάρμακον δ' ἄριστον
οἶνον ἐνεικαμένους μεθύσθην.

Alcæi Fragm. Mus. Crit. I. 425.

This termination of the first person plural is not found in Pindar.

685. πῶς ἔχετε; *Quomodo vos habetis?* BRUNCK. Eq. 7. ὦ κακό-
δαιμον πῶς ἔχεις; Lys. 1002. πῶς οὖν ἔχετε. 1075-7. εἰτ' εἶπαθ' ἡμῖν
πῶς ἔχοντες ἦκετε. Andoc. 9, 7. αἰσθόμενος δ' Εὐφίλητος ὡς ἔχοιμι.

Ib. διαπεινᾶμες, Dor. for διαπεινῶμεν. To understand the meaning of the passage, observe the play of words between διαπίνομεν (*we drink*) and διαπεινῶμεν (*we are hungry*). The Megarensians' declaration is in the latter sense; the answer of Dicæopolis in the former. From the remains of the Megarensian poet, Theognis, it

ΔΙ. ἀλλ' ἡδύ τοι, νῆ τὸν Δί', ἣν αὐλὸς παρῇ.
 τί δ' ἄλλο πράττεθ' οἱ Μεγαρήs νῦν. ΜΕ. οἶα δῆ.
 ὄκα μὲν ἐγὼν τηνῶθεν ἐμπορευόμεν,
 ἄνδρες πρόβουλοι τοῦτ' ἔπραττον τῇ πόλει,

should seem, that of the three great sources of social comfort here alluded to, a cheerful bowl, a blazing fire, and instrumental music, two were very familiar to his countrymen :

αἰεὶ μοι φίλον ἦτορ λαίνεται, ὅποτ' ἀκούσω
 αὐλῶν φθεγγομένων ἱμερόεσσαν ὕπα.
 χαίρω δ' εὖ πίνων, καὶ ὑπ' αὐλητῆρος ἀκούων,
 χαίρω δ' εὐφρογγον χερσὶ λύρην ὀχέων.

Theognis, in Poet. Min. tom. I. p. 241.

Again,

φόρμιγγ' αὖ φθέγγοιθ' ἱερὸν μέλος, ἥδ' καὶ αὐλῇ
 ἡμεῖς δὲ σπονδὰς θεοῖσιν ἀρεσάμενοι,
 πίνωμεν, χαρίεντα μετ' ἀλλήλοισι λέγοντες,
 μηδὲν τὸν Μῆδων δευδιότες πόλεμον. Id. p. 253 and 255.

In one of the exquisite Idyls of Theocritus, these three essentials of social comfort are joined together, with some adjuncts, which forcibly remind the reader of a chorus in the "Peace" of Aristophanes :

κῆγώ, τῆνο κατ' ἄμαρ, ἀνήθινον, ἥ ροδόεντα,
 ἥ καὶ λευκοῖων στέφανον περὶ κρατὶ φυλάσσω,
 τὸν Πτελεατικὸν οἶνον ἀπὸ κρητῆρος ἀφυξῶ,
 πᾶρ πυρὶ κεκλιμένος· κύαμον δέ τις ἐν πυρὶ φρυξεί,
 χά στίβας ἐσσεῖται πεπυκασμένα ἕστ' ἐπὶ πᾶχυν
 κνύζα τ', ἀσφοδέλῳ τε, πολυνγνάμπῳ τε σελίνῳ.
 καὶ πίομαι μαλακῶς, μεμναμένος Ἀγεάνακτος,
 αὐταῖσιν κυλίκεσσι καὶ ἐς τρύγα χεῖλος ἐρείδων.
 αὐλησεῦντι δέ μοι δύο ποιμένες· εἷς μὲν, Ἀχαρνεύς·
 εἷς δέ, Λυκαπίτας· ὃ δὲ Τίτυρος ἐγγύθεν ἀσεῖ.

Idyl. 7. Poetæ Minores Græc. II. 61.

686. ἀλλ' ἡδύ τοι. Compare one of those emendations in which the late professor Porson was so inimitably happy :

στροφή λῶγων παρελθέτω τις· ἡδύ τοι
 ἐστὶν μεταβολὴ παντὸς ἔργου πλὴν ἐνός. Advers. p. 120-1.

687. οἶα δῆ, i. e. πράττομεν οἶα δῆ πράττομεν. Eurip. Herac. 627. πάρεσμεν, οἶα δῆ γ' ἐμοὶ παρουσία. DIND.

688. ὄκα. Theoc. Idyl. I. 66. πᾶ ποκ' ἄρ' ἤθ' ὄκα Δάφνις ἐτάκετο ; III. 28. ἔγνων πρᾶν, ὄκα μὲν μεμναμένος εἰ φλέεις με. Sophr. Fr. 22. ἀ δὲ γαστήρ ὑμέων καρχαρίας ὄκα τινὸς δῆσθε. Compare v. 696.

Ib. τηνῶθεν, from thence. Theoc. Id. III. 10. ἦνιδε τοι δέκα μᾶλα φέρω· τηνῶθε καθεῖλον, | ὦ μ' ἐκέλευ καθελεῖν τυ.

Ib. ἐμπορευόμεν. So v. 720. ἀνελόμεν.

689. πρόβουλοι, preadvisers. On the political nature of this

ὅπως τάχιστα καὶ κάκιστ'—ἀπολοίμεθα. 690

ΔΙ. αὐτίκ' ἄρ' ἀπαλλάξεσθε πραγμάτων. ΜΕ. σὰ μάν;

ΔΙ. τί δ' ἄλλο Μεγαροῖ; πῶς ὁ σῖτος ὦνιος;

ΜΕ. παρ' ἀμὲ πολυτίματος, ἅπερ τοῖ θεοί.

office, see Aristotle's Politics, IV. 15. VI. 8. See also Herodot. VI. 7. On very calamitous occasions, the Athenians appear to have created a temporary magistracy of this kind, (Thucyd. VIII. 1. Lysias, 126, 11.) A magistrate of this description makes a conspicuous figure in the Lysistrata of our author. See also the satirical allusion Eq. 1342. Decret. Corcyr. (Rose, p. 280.) ἀναθέμεν σπεί κα δοκῇ προβούλοις.

690. ἀπολοίμεθα. The very opposite word was of course expected: the sarcasm upon the magistrates, whose counsels were bringing their city to destruction, instead of providing for its safety, is noticed by Schutz. Porson has observed, that ὅπως, or ὅπως μὴ, is generally joined with a second person, sometimes with a third, but rarely with a first person. Instances of the latter construction occur in Aristoph. Pac. 562. εἰδ' ὅπως λιταργιούμεν οἴκαδ'. Vesp. 1250. ὅπως δ' ἐπὶ δειπνον εἰς Φιλοκλήμονος ἴμεν: also Ecc. 296, 300.

691. ἀπαλλάξεσθε πραγμάτων. "Si respublica vestra perierit, hoc certe habebitis commodi, quod omni molestia negotia civilia tractandi liberabimini." SCHUTZ.

Ib. σὰ μάν; i. e. τί μὴν; Lucian, II. 124. Ζεφ. ἀλλὰ τὸν Σιδώνιον Ἀγήνορα εἶδες; Not. ναί· τὸν τῆς Εὐρώπης πατέρα. τί μὴν; III. 105. σκόπει γοῦν ἔστι σοι παιδίον; Ἀγο. τί μὴν; See also the Oxford edition of Sophocles, I. 356. The substitution of σ for τ in Doric dialect is not a little remarkable. The same variety is found, as Müller observes, in σάρες for τῆτες (Maittaire, 349), and σάμερον for τήμερον (Pindar and Theocritus).

692. πῶς, At what price? or, in idiomatic English, How is corn? (Justice Shallow's interrogations will not fail to occur to the reader.) Aristotle's Economics, XXXIV. 11. τοῦ τε σίτου πωλουμένου ἐν τῇ χώρα δεκαδράχμων, καλέσας τοὺς ἐργαζομένους ἥρῳτα πῶς βούλονται αὐτῷ ἐργάζεσθαι. "For πῶς βούλονται, Mr. Götting prints πόσους βούλονται after Schneider: from which alteration he would probably have abstained, if he had remembered the remark of Porson on Machon ap. Athen. XIII. p. 580, D. (Tracts, p. 152), where a similar use is pointed out in Aristoph. Eq. 480. (πῶς οὖν ὁ τυρὸς ἐν Βοιωτοῖς ὦνιος.) Ach. 758. Strattis ap. Poll. IV. 169." Phil. Mus. I. 138. In Lucian's Icaromenipp. VII. 35. we have the expression which Schneider and Götting wished to substitute for the expression in the text: μεταξὺ τε προίων, ἀνέκρινε περὶ τῶν ἐν τῇ γῇ πραγμάτων, πρῶτα μὲν ἐκεῖνα, πόσους νῦν ὁ πυρὸς ἐστὶν ὦνιος ἐπὶ τῆς Ἑλλάδος;

693. ἀμέ. Lys. 95, 1250-4, 1265.

Ib. πολυτίματος, as high in value. The poet purposely mixes two senses of the word τιμή, price and honour; particularly that honour

ΔΙ. ἄλας οὖν φέρεις ; ΜΕ. οὐχ ὑμέσ αὐτῶν ἄρχετε ;
 ΔΙ. οὐδὲ σκόροδα ; ΜΕ. ποῖα σκόροδ' ; ὑμέσ τῶν αἰὲ, 695
 ὅκκ' ἐσβάλητε, τὼς ἀρωραῖοι μύες,

which was paid to divine objects. Infr. 717. ὁ πολυτίμηθ' Ἡράκλεις. Nub. 269. ὁ πολυτίμητοι Νεφέλαι. Vesp. 1001. ἀλλ', ὁ πολυτίμητοι θεοὶ, ξύγγνωτέ μοι.

Ib. τοὶ for οἱ. So Lys. 995. τοὶ σύμμαχοι. 999, 1004. ταὶ . . . γυναῖκες. 1261. τοὶ Πέρσαι. So in the Lacedæmonian decree: αἱ δέ κα μὴ εἰκῶντι τοὶ Ἀθηναῖοι ἐξ Ἐπιδαύρω. Again: καὶ τοὶ τῶν Ἀργείων ξύμμαχοι ἐν τῷ αὐτῷ ἔσονται τῷ περ καὶ τοὶ Ἀργεῖοι. In the Orchomenian Inscriptions the article assumes a more puzzling form: κῆ ἀποδοδῶνθι τῇ πόλι τὴ (i. e. τοι) ἔχοντες τὰς ὁμολογίας. Ins. III. p. 272. τὴ θύοντες Διὶ Μελιχίῳ. Ins. VIII. p. 305. Rose's Inscript.

694. ἄλας. Salt was obtained in great quantity at Megara, and hence became an article of exportation. (Kruse's Hellas. II. 336.) The plural use of the word is more common than the singular. Hom. Od. A. 122. οὐδέ θ' ἄλεσσι μεμυγμένον εἶδαρ ἔδουσιν. Dem. 400, 16. ποῦ δὲ ἄλες; ποῦ τράπεζαι; 401. 3. πότεροι οὖν τοὺς ἄλας καὶ τὰς σπονδάς παρέβαινον. Æsch. 31, 14. 85, ult.

περιμαζάτωσαν σ' αἱ γυναῖκες ἐν κύκλῳ,
 καὶ περὶ σε θειούτωσαν ἀπὸ κρουνῶν τριῶν
 ὕδατι περιρράναι, ἐμβάλων ἄλας, φακούς.

Menand. Rel. p. 42.

695. τῶν, i. e. ὧν.

696. ὅκκ'. Elmsley observes that there is the same difference between ὅκα and ὅκαα as between ὅτε and ὅταν; the first being joined to an indicative, the second to a subjunctive mood. Theoc. Idyl. V. 134.

καὶ γὰρ ὅκ' αὐτῷ
 τὰν σύριγγ' ὤρεξα, καλὸν τί με κάρτ' ἐφίλασεν.

I. 87.

ἀπόλος, ὅκκ' ἐσορῇ τὰς μηκάδας οἶα βατεῦνται,
 τάκεται ὀφθαλμῶς.

Ib. ἐσβάλητε. Herodot. V. 76. δις ἐπὶ πολέμῳ ἐσβαλόντες. VIII. 144. ἐσβαλὼν ἐς τὴν ἡμετέραν. 195, 18. Plutarch, in his Life of Pericles, mentions that the Athenian strategi were obliged to declare upon oath, that they would make two incursions annually into the Megarensian territory. And this seems confirmed by Thucydides, IV. §. 66. τοῦ δ' αὐτοῦ θέρου Μεγαρήs οἱ ἐν τῇ πόλει, πιεζόμενοι ὑπὸ τῇ Ἀθηναίων τῷ πολέμῳ, αἰὲ κατὰ ἔτος ἕκαστον δις ἐσβαλλόντων πανστρατία ἐς τὴν χώραν, κ. τ. λ.

Ib. τῶς, i. e. ὡς (see note 693). ἀρωραῖοι, i. e. ἀρουραῖοι. ω for ου. Lysist. 143. ὑπνῶν, i. e. ὑπνοῦν. 980. ἡ γερωία, i. e. ἡ γερουσία. 1249. μῶαν, i. e. μούσαν. 1297. ἐκλιπῶα, i. e. ἐκλιπούσα. Sophr. Fr. 8. ἄρτον γάρ τις τυρῶντα τοῖς παιδίοις ἵαλε. 14. λειοτριχίῳσαι. Sapph. Fr. I. 9. καλοὶ δέ τ' ἄγον | ὠκέες στρῶθιοι. Ins. Orchom. I. 1. μεινὸς Θειλουθῖω. Ins. Tanag. I. II. ἴωσας, i. e. ἐούσης.

πάσσακι τὰς ἀγλίθας ἐξορύσσετε ;

ΔΙ. τί δαὶ φέρεις ; ΜΕ. χοίρους ἐγώνυγα μυστικάς.

ΔΙ. καλῶς λέγεις· ἐπίδειξον. ΜΕ. ἀλλὰ μὰν καλαί.

ἄντεινον, αἱ λῆς· ὡς παχεῖα καὶ καλά.

700

ΔΙ. τουτὶ τί ἦν τὸ πρᾶγμα ; ΜΕ. χοῖρος, ναὶ Δία.

ΔΙ. τί λέγεις σύ ; ποδαπὴ χοῖρος ἦδε ; ΜΕ. Μεγαρικά.

ἦ οὐ χοῖρος ἔσθ' ἄδ ; ΔΙ. οὐκ ἔμοιγε φαίνεται.

ΜΕ. οὐ δεινά ; θᾶσθε τοῦδε τὰς ἀπιστίας·

Ib. ἀρουραῖοι μύες. Bergler quotes in illustration Synesii epist. 105. δίκην ἀρουραίου μύος ἐνεδεῦκε τῇ πέτρᾳ. A far more valuable illustration may be derived from Herodotus, (II. 141.) where he relates the destruction of Sennacharib's army: ἐνθαῦτα ἀπικομένους, τοῖσι ἐναντίοις αὐτοῖσι ἐπιχυθέντας νυκτὸς μὲν ἀρουραίους, κατὰ μὲν φαγείων τοὺς φαρετρεῖνας αὐτῶν, κατὰ δὲ τὰ τόξα· πρὸς δὲ, τῶν ἀσπίδων τὰ ὄχανα, ὥστε τῇ ὑστεραίᾳ σφέων, γυμνῶν ὀπλῶν, πεσέειν πολλοὺς. καὶ νῦν οὗτος ὁ βασιλεὺς (Sethon scil.) ἔστηκε ἐν τῷ ἱρῷ τοῦ Ἡφαίστου λίθινος, ἔχων ἐπὶ τῆς χειρὸς μὲν, λέγων διὰ γραμμάτων τάδε· ΕΣ ΕΜΕ ΤΙΣ ΟΡΕΩΝ, ΕΥΣΕΒΗΣ ΕΣΤΩ.

697. ἀγλίθας, the kernel on the garlic's head: *spica, nucleus allii*. Compare Vesp. 679, 680. παρ' Εὐχαρίδου καὶ τὸς τρεῖς γ' ἀγλίθας μετέπεμψα. Πάσσακι, a stake.

698. τί δαί, What then? Av. 1451. τί δαὶ ποιήσεις ; Vesp. 1211. Pl. 156.

700. ἀντείνω, contraction for ἀνατείνω, lift up. Av. 622. εὐξόμεθ' αὐτοῖς | ἀνατείνοντες τὸ χεῖρ'. 1253. τῆς διακόνου | πρώτης ἀνατείνας τὸ σκέλη. Pind. Nem. I 64. ὁ δ' ὀρθὸν μὲν ἀντεινεν κέρα.

Ib. αἱ, i. e. εἰ. So in oracular responses, which either came from Delphi, or imitated its dialect. Eq. 201. αἶ κα μὴ πωλεῖν, κ. τ. λ. Herodot. IV. 157. αἱ τὸ ἐμεῦ Λιβύην μηλοτρόφον οἶδας ἄμεινον. Plutarch in Pyrrh. 26. αἱ μὲν ἐσσι τὴν γε θεὸς, οὐδὲν μὴ πάθωμεν· οὐ γὰρ ἀδικεῖμεν· αἱ δ' ἄνθρωπος, ἔσεται καὶ τεῦ κάρρων ἄλλος. So also in Æolic Greek :

καὶ γὰρ αἱ φεύγει, ταχέως διώξει,
αἱ δὲ δῶρα μὴ δέχεται, ἀλλὰ δώσει,
αἱ δὲ μὴ φιλεῖ, ταχέως φιλάσει

κούκ ἐθέλοισαν. Sapph. Fragm. Mus. Crit. I. 7.

Add, from the Sigeian Inscription, αἱ τε ἴετας, αἱ τε τελεσταὶ αἱ τε δαμος.

Ib. παχεία. The singular number is used ; the Megarensian exhibiting first one daughter, and then the other, to his customer.

701. ἦν for ἔστι. Vesp. 183, 1509. Lys. 445. Plato in Cratyl. 387, c.

Ib. ναί, Doric for νή. So v. 774. Br. ed. ναὶ τὸν Διοκλέα.

704. Elmsley, dissatisfied with the plural appearance of ἀπιστίας, edits, οὐ δεινά ; θᾶσθε τόνδε· τὰς ἀπιστίας. The plural ἀπιστίας, however, does not want a very satisfactory confirmation in a congenial

οὐ φατὶ τόνδε χοῖρον ἤμεν.

705

ἢ λῆς ἀκούσαι φθεγγομένας ; ΔΙ. νῆ τοὺς θεοὺς, ἔγωγε. ΜΕ. φώνει δὴ τὸ ταχέως, χοιρίον.

οὐ χρήσθα σιγῇν, ὦ κάκιστ' ἀπολουμένα.

πάλιν τ' ἀποισῶ, ναὶ τὸν Ἑρμᾶν, οἴκαδιν.

ΚΟ. κοῖ, κοῖ.

710

ΜΕ. αὐτὰ ὅτι χοῖρος ; ΔΙ. νῦν γε χοῖρος φαίνεται.

ἤδη δ' ἄνευ τῆς μητρὸς ἐσθίοιεν ἄν ;

ΜΕ. ναὶ τὸν Ποτειδᾶ, κἂν ἄνευ γὰρ τῷ πατρός.

ΔΙ. τί δ' ἐσθίει μάλιστα ; ΜΕ. πάνθ' ἃ κα διδῶς.

ΔΙ. ἐνεγκάτω τις ἔνδοθεν τῶν ἰσχάδων

715

τοῖς χοιριδίοισιν. ἄρα τρώζονται ; βαβαί,

author : Plato, 5 Rep. 450, c. πολλὰς γὰρ ἀπιστίας ἔχει ἔτι μᾶλλον τῶν ἔμπροσθεν ὧν διήλθομεν.

705. φατὶ, i. e. φησί. τ for σ. So infr. τὸ for σὺ, Ποτειδᾶ for Ποσειδᾶ. Lysist. 1251. Ἀρταμιῶφ. Pind. Pyth. VIII. 117. ἔμπετες (i. e. ἐνέπεσες) ὑψόθεν. Isth. II. 15. νῦν δ' ἐφίητι. Ins. Orchom. I. 3. διακατὴς ἑκάτι, i. e. διακοσίαις εἴκοσι. ἐνιαύτιος, πλούτιος, ap. Etym. M. p. 156, 17.

706. φθεγγομένας, i. e. φθεγγομένης. Delphic oracle, Herodot. IV. 159. γὰς ἀναδαιομένας.

707. φώνει, "speak," says the parent ; but not a sound is elicited. Ib. τὸ for σὺ. So in the old oracle, quoted by Müller, II. 507. ποὶ τὸ λαβὼν καὶ ποὶ τὸ καθίζων καὶ ποὶ τὸ οἰκῆσιν (ἀσφαλῶς ἔξεις).

708. ὦ κάκιστ' ἀπολουμένα. So Pl. 456, 713. Eccl. 1052. Av. 1467. Pac. 2. Dem. 445, 19. τοιαύταις τέχναις ὑπὸ τῶν κάκιστ' ἀπολουμένων ἀνθρώπων πάντα τὰ πράγματ' ἀπώλετο.—Still a profound silence is maintained.

709. οἴκαδιν. At this hateful word, female delicacy is subdued, and the young lady speaks, as—pigs are wont to speak. Under all the humour, what a painful proof is here of the manner in which the feelings connected with native land and home had been outraged, and extinguished by this cruel war !

715. ἰσχάδων (ισχὺς), dried figs. With this favourite article of food, and with gold, Lucian baits his hook for the purpose of catching the pretended philosophers in his humorous dialogue of Piscator, tom. III. p. 166.

716. βαβαί, astonishing ! Lucian, II. 202. ΜΕΝ. Βαβαί, Ὅμηρε, οἶά σοι τῶν ραψωδιῶν τὰ κεφάλαια χαμαὶ ἔρριπται ἀγνωστα, καὶ ἄμορφα, κόνις πάντα, καὶ λῆρος πολὺς, ἀμένηνα ὡς ἀληθῶς κάρηνα. 227. ἀλλ' ἤδη μὲν ἐπὶ τῷ στομίῳ (orci scil.) ἐσμέν' ἀποβλέπειν χρή καὶ ἀποσκοπεῖν πόρρωθεν τοὺς ἀφικνουμένους. βαβαί ! πολλοὶ γε, καὶ ποικίλοι, καὶ πάντες δακρύοντες πλὴν τῶν νεογνῶν τούτων καὶ νηπίων. ἀλλὰ καὶ οἱ πάνυ γέγηρα- κότες ὀδύρονται. τί τοῦτο ; ἀρα τὸ φίλτρον αὐτοὺς ἔχει τοῦ βίου ;

οἶον ῥοθιάζουσ', ὃ πολυτίμηθ' Ἡράκλεις.

ποδαπὰ τὰ χοιρὶ; ὡς Τραγασαῖα φαίνεται.

ἀλλ' οὐχὶ πάσας κατέτραγον τὰς ἰσχάδας.

ME. ἐγὼν γὰρ αὐτῶν τάνδε μίαν ἀνειλόμαν.

720

ΔΙ. νῆ τὸν Δί', ἀστείω γε τῷ βοσκήματε.

πόσου πρίωμαί σοι τὰ χοιρίδια; λέγε.

ME. τὸ μὲν ἄτερον τούτων σκορόδων τροπαλίδος,

717. ῥοθιάζουσ'. To express the greedy and obstreperous eating of his pretended swine, the poet uses a verb which properly applies to the noise of waves dashing against a shore, and still more to the noise of seamen impelling their oars vigorously. See Suidas in v.

Ib. πολυτίμηθ'. The nature of this epithet has been explained above. Hence Socrates having ironically addressed the two boasting and ridiculous sophists, Euthydemus and Dionysodorus, as gods, (ἀτεχνῶς γὰρ ἔγωγε σφὼς ὡς περ θεῶν προσαγορεύω,) in the same spirit of irony applies this epithet of divinity to one of them: ὃ πολυτίμητε Εὐθύδημε. Plato in Euthyd. §. 59.

718. Τραγασαῖα. The poet plays on the words Τραγᾶσαι, a town of that name, and τραγεῖν, to eat. For some account of Tragassæ, Elmsley refers his readers to Stephanus of Byzantium. Voss translates the passage:

Woher die Ferklein? Gang gewiss aus Fresslingen.

Had the learned translator been an Englishman, he would perhaps have derived his version from one of our great public schools, more celebrated, however, for intellectual than physical deglutition, and have styled his swine, *Eat-onians*: but these are wretched jokes.

722. πρίωμαί σοι. So immediately below, ὠνήσομαι σοι. Pac. 1261. τούτῃ γ' ἐγὼ τὰ δόρατα ταῦτ' ὠνήσομαι; Ran. 1229. ἐγὼ πρίωμαι τῷδ'; ELMS.

723. ἄτερον, Doric for ἕτερον. So in the pretended apophthegm of Lycurgus: (Plutarch, 19.) ἂν πτωχοὶ μείνητε καὶ μὴ μέσσω (i. e. μείζω) ἄτερος θατέρω ἐρατέητε (ἐράη κτῆμεν, Müller). So also Ach. 787. (Br.) τράφην, i. e. τρέφειν. Lysist. 1262. Ἄρταμι, i. e. Ἄρτεμι. Müller quotes, as Cretan forms to the same effect, τάως, παραιτέρω. Add Hes. Op. 421. δλμον μὲν τριπόδην τάμνειν. 789. ταμνέμεν (Ion. and Doric). Pind. Ol. III. 25. ἀπὸ σκιαρῶν παγᾶν. 31. σκιαρὸν φύτευμα. 64. τοῖς γὰρ ἐπέτραπεν. Pyth. I. 136. τράποι. III. 97. ἔτραπεν. In Æolic Greek: Sapph. Fr. I. 5. αἶ ποτα κατέρωτα | τὰς ἐμὰς αἰδᾶς αἰοῖσα πολλᾶς | ἔκλυες. Also Fr. 32. In the Elean inscription, (Mus. Crit. I. 536.) ἐπιάρῃ for ἐφιέρῃ or ἐφιερειῃ. In the Sigeian inscription, ἔργον for ἔργον. In Clarke's inscription, ἱαρος for ἱερος. Orchom. Ins. I. 1. Ἀρχίαρος. VI. Ἰαρόννμος.

Ib. τροπαλίδος, Doric for τροπηλίδος, a bundle. The Scholiast remarks the touch of pathos which there is in making the Megarian

τὸ δ' ἄτερον, αἱ λῆς, χοίνικος μόνας ἀλῶν.

ΔΙ. ὠνήσομαί σοι· περίμεν' αὐτοῦ. ΜΕ. ταῦτα δῆ. 725

Ἑρμᾶ ἔμπολαίε, τὰν γυναικα τὰν ἐμὰν

οὕτω μ' ἀποδόσθαι, τὰν τ' ἐμαυτῷ ματέρα.

ΣΥ. ὦνθρωπε, ποδαπός; ΜΕ. χοιροπώλας Μεγαρικός.

ΣΥ. τὰ χοιρίδια τοίνυν ἐγὼ φανῶ ταδὶ

πολέμμα, καὶ σέ. ΜΕ. τοῦτ' ἐκεῖν', ἵκει πάλιν 730

ὅθενπερ ἀρχὰ τῶν κακῶν ἀμὴν ἔφν.

ΣΥ. κλάων μεγαρικῆς. οὐκ ἀφήσεις τὸν σάκον;

ΜΕ. Δικαιοῖπολι, Δικαιοῖπολι, φαντάζομαι

ὑπὸ του. ΔΙ. τίς ὁ φαίνων σ' ἐστίν; ἀγορανόμοι,

τοὺς συκοφάντας οὐ θύραζ' ἐξείρξετε;

735

a purchaser of the very articles, garlic and salt, which, previous to the war, he had been accustomed to sell.

725. ταῦτα δῆ. Elmsley, comparing Vesp. 142, 851, 1008. Eq. 111. Pac. 275. supposes the word δράσω to be understood. Heindorf quotes the same passages as ellipses of the Platonic expression: ἀλλὰ ταῦτα μὲν δῆ, ἔφη, ὑπάρξει. Phædon. §. 61.

726. Ἑρμᾶ ἔμπολαίε. In the enumeration of Mercury's titles (Pl. 1155.) this one, connecting him with traffic and purchase (ἐμπολή), is not forgotten:

Ἑρμ. ἀλλ' ἐμπολαῖον. Καρ. ἀλλὰ πλουτοῦμεν. τί οὖν

Ἑρμῆν παλιγκάπηλον ἡμᾶς δεῖ τρέφειν.

727. ἀποδόσθαι. The verb δὸς is to be understood here. Vesp. 169. ἀποδόσθαι βούλομαι | τὸν θνον. Pac. 1205. ἀφ' ὧν γὰρ ἀπεδόμεσθα κάκερδανάμεν.

729. φανῶ. Isoc. 367, b. οὐκ ἄρα γὰρ, ἐφ' ἧ πολλὰ χρήματα ἦν ἐγὼ δεδωκώς, ἔφηνη τις ὡς οὖσαν ἀνδρὸς Δηλίου.

730. τοῦτ' ἐκεῖν'. To the examples of this phrase given above, add Lucian, III. 230. VII. 171. Dem. 583, 16. καὶ προσελθόντος μοι Βλεπαίου τοῦ τραπεζίτου τηλικούτ' ἀνεκρέτετε, ὡς, τοῦτ' ἐκεῖνο, χρήματά μου ληψόμενον, ὥστε, κ. τ. λ. For what follows, compare sup. v. 463—7.

731. ἀμὴν for ἡμῖν.

ἀλλ' ἐὼν φίλος ἀμὴν λέχος ἄρυσσο νεώτερος. Sapph. Fragm. 12.

αἶ γὰρ μὰν κόγχαι ὥσπερ ἐξ ἐνὸς κελεύματος

κεχάναντι ἀμὴν πᾶσαι.

Sophr. Fragm. 13.

732. κλάων μεγαρικῆς. For examples of this mode of expression in the tragic writers, see Monk's Hippol. p. 135. κλάων μεγαρικῆς, i. e. λιμώξεις, Schneider and Passow.

733. Hesych. φαντάζομαι· συκοφαντοῦμαι.

735. ἐξείρξετε. Eccl. 11. ὀφθαλμὸν οὐδεὶς τὸν σὸν ἐξείργει δόμων.

τί δὴ μαθὼν φαίνεις ἄνευ-θρυαλλίδος ;

ΣΥ. οὐ γὰρ φανῶ τοὺς πολεμίους ; ΔΙ. κλάων γε σὺ,
εἰ μὴ ἔτρωσε συκοφαντήσεις τρέχων.

ΜΕ. οἷον τὸ κακὸν ἐν ταῖς Ἀθάναϊς τοῦτ' ἔνι.

ΔΙ. θάρρει, Μεγαρίκ'· ἀλλ' ἥς τὰ χοιρίδι' ἀπέδου 740

τιμῆς, λαβὲ ταυτὶ τὰ σκόροδα καὶ τοὺς ἄλας,

καὶ χαίρε πόλλ'. ΜΕ. ἀλλ' ἄμιν οὐκ ἐπιχώριον.

736. τί δὴ παθὼν, Brunck. τί δαὶ παθὼν, Elmsley. But this formula and that in the text are not to be confused ; the one being founded on an act of the understanding, the other on that of the feelings. τί δὴ μαθὼν, upon what rational grounds, on what process of the understanding ?

Ib. φαίνεις. The double sense of this word, to inform against, and to cause to shine, gives the poet an opportunity of indulging in one of those plays of words, in which his audience so much delighted.

Ib. θρυαλλίδος. Lucian's Timon makes use of this word to throw contempt on the thunder of Jupiter. Θάττον γοῦν τῶν ἐπιорκεῖν τις ἐπιχειροῦντων ἔωλον θρυαλλίδα φοβηθείη ἂν, ἢ τὴν τοῦ πανδαμάτορος κεραυνοῦ φλόγα. I. 72. It also recalls one of the emendations of the matchless Porson. Who but he could have darted into the following mixture of poetry and prose (δίμυξον δὲ λύχρον εἴρηκε Φιλύλλιος σῶ καὶ θρυαλλίδ' ἠρδεν, Notes in Schweigh. Athen. XV. 701, f.), and brought up from the confusion this pure trochaic: καὶ λύχρον δίμυξον οἶσω, καὶ θρυαλλίδ', ἦν δέτη.

737. κλάων γε σὺ. Eccl. 1027. ἀλλ' ἔμπορος εἶναι σκίψομαι. κλάων γε σὺ. Frag. Aristoph. (Dindorf.) p. 134.

γύναι, τί τὸ ψοφῆσάν ἐσθ'. β. ἀλεκτρυνὼν
τὴν κύλικα καταβέβληκεν. α. οἰμώζουσά γε.

738. εἰ—συκοφαντήσεις. To the examples of a double future with εἰ, given above, add a few instances where one of these futures is understood. Ran. 252. Βατ. δεινὰ τᾶρα πεισόμυσθα. Διον. δεινότερα δ' ἔγωγ', ἐλαύνων | εἰ διαρραγήσομαι. Pac. 261. Πολ. οὐκουν παρ' Ἀθηναίων γε μεταθρέξει ταχύ ; Κυδ. ἔγωγε νῆ Δι'· εἰ δὲ μὴ γε, κλαύσομαι. 384. ὦ ποιητοί, μὴ σιωπάτ'· εἰ δὲ μὴ, λακήσεται. Eccl. 962, 1061. Lys. 779. Vesp. 435, 1444. Eq. 609, 1158. Ran. 1133. Av. 548.

742. χαίρε πόλλ'. Sapph. Fr. 41. χαίρε, νύμφα, χαίρε, τίμει γαμβρὲ, πολλά. Fr. 68. πολλὰ μοι τὰν Πολυνάκτος παῖδα χαίρειν [λέγω]. The return to this form of salutation was naturally provocative of a play of words: so in Plautus's Asinaria,

A. Vale. P. Aliquanto amplius valerem, si hic maneres.

A. Salve. P. Salvere mi jubes, quoi tu abiens affers morbum.

Act. III. Sc. 3.

Ib. ἐπιχώριον. To the instances before given of this word, add

ΔΙ. πολυπραγμοσύνη νυν εἰς κεφαλὴν τρέποιτ' ἐμοί.

Pl. 342. Nub. 601. Thes. 907. Ran. 461. Pindar Pyth. IV. 141. Nem. III. 116. V. 82, and elsewhere. The most characteristic use of the word however occurs in that passage of the Nubes, where Strepsiades receives his son with so much exultation from the school of the sophists:

ὥς ἡδομαί σου πρώτα τὴν χροιάν ἰδών.
 νῦν μὲν γ' ἰδεῖν εἰ πρώτον ἐξαρηνητικὸς
 κἀντιλογικὸς, καὶ τοῦτο τοῦπιχώριον
 ἀτεχνῶς ἐπανθεί, τὸ κ' "τί λέγεις σύ;" καὶ δοκεῖν
 ἀδικοῦντ' ἀδικεῖσθαι καὶ κακουργοῦντ', οἷδ' ὅτι.
 ἐπὶ τοῦ προσώπου τ' ἐστὶν Ἀττικὸν βλέπος.

Nub. 1171—6.

Good, good, my boy; thou'rt now as I would see thee!
 Quip, quirk, and lie—denial and rejoinder—
 Thy face is master of them all: that flower
 Of speech indigenous, (*mimics*) "*what might the gentleman*
Be pleas'd to observe," blooms bonnily upon thee!
 To injure—and yet seem th' offended party;—
 To be a knave, yet wear the garb of honesty—
 Yes, yes, all's right; and thy unblushing front
 Bears the true Attic stamp upon it.

Hence will be better understood a bitter remark on Demosthenes by the great rival orator. τὰ δ' ἀπὸ τῆς μητρὸς, Σκύθης, βάρβαρος ἀληγίζων τῇ φωνῇ· ὁθεν καὶ τὴν πονηρίαν οὐκ ἐπιχώριός ἐστι. 78, 25.

743. πολυπραγμοσύνη. This word, among other senses, implies the introduction of any thing foreign to the matter immediately in hand. This the Megarensian does, by turning what was meant merely as a private farewell, into a reflection on the political condition of his country. Boissonade has proposed the following punctuation and explanation of the text: πολυπραγμοσύνης, νῦν εἰς κεφαλὴν τρέποιτό μοι. DIC. *Vive valeque multum!* MEG. *Sed valere apud nos moris non est.* DIC. *Oh loquendi intemperantiam!* In meum jam vertat caput formula inauspicator! FR. BOISSONADE. Heindorf had previously made the same punctuation; but Reisig justly objects to the want of the article under such an arrangement. The sense, (ironically expressed,) which this difficult verse requires is much more obvious than its construction: *May what your impertinence leads you to reject, fall upon my own head!* On the busy meddling spirit, which is implied in the word πολυπραγμοσύνη, and which so much distinguished the Athenian character, some remarks will be made on a future occasion: the fullest developement of this spirit in the writings of Aristophanes occurs in the Plutus 906—919.

Ib. εἰς τὴν κεφαλὴν τρέποιτ'. Herodot. I. 39. ἐς κεφαλὴν ταύτην τρέπεισθαι. Dein. 104, 5. ἀλλ' ἢ ἐκ τοῦ ἄλλου βίου ἔμφυτος αἰσχροκέρδεια

* Apparently a dialectic expression, intended to embarrass an opponent, or give the speaker time to arrange his thoughts.

ΜΕ. ὦ χοιρίδια, πειρήσθε κᾶνις τῷ πατρὸς

παίειν ἐφ' ἅλιν τὰν μάδδαν, αἶκα τις διδῶ. 745

ΧΟ. εὐδαμονεῖ γ' ἄνθρωπος. οὐκ ἤκουσας οἱ προβαίνει
τὸ πρᾶγμα τοῦ βουλευµατος ; καρπώσεται γὰρ ἀνὴρ

καὶ πονηρία ταῦτα εἰς τὴν κεφαλὴν αὐτῷ τέτραφε. Dem. 322, 21. τί οὖν, ὦ κατάραι, ἐμοὶ περὶ τούτων λοιδορεῖ, καὶ λέγεις ἃ σοὶ καὶ τοῖς σοῖς οἱ θεοὶ τρέψειαν εἰς κεφαλὴν ; 381, 14. οὐκοῦν ταῦτα συνεχέχτο οὗτος καὶ κατηράτο τῇ πατρίδι, ἃ νῦν εἰς κεφαλὴν ὑμᾶς αὐτῷ δεῖ τρέψαι. 1491, 8. ἀπάσας τὰς ἐν Πελοποννήσῳ πόλεις τοιούτων λόγων ἐπλησαν, οἷων εἰς κεφαλὴν αὐτῶν τρέψειεν οἱ θεοί.

744. κᾶνις, i. e. καὶ ἀνευ. Compare Inscript. by Letronne in the Journ. des Sav. 1828. March. p. 184. Lyc. 350. Nic. Al. 419. Passow.

745. παίειν, to eat. Hesychius: παλεῖ τύπτει, πλήττει, κρούει, δέρει ἢ ἐσθίει. Passow observes, "compare with πάω, πατίομαι, ἐπάσάμην, from which the Latin, *pasco*: it has nothing in common with παίειν, to strike."

Ib. ἐφ' ἅλιν τὰν μάδδαν, *salted brevis*. Brunck compares Eq. 707. ἐπὶ τῷ φάγοις ἦδιστ' ἄν ; ἐπὶ βαλαντίῳ ; and Pac. 123. ἔξετ' ἐν ὄρῳ | κολλύραν μεγάλην, καὶ κόνδυλον ὄψον ἐπ' αὐτῇ : adding, "ἐπὶ hic significat cum, et jungitur ei rei quæ præter opsonium, aut obsonii loco, ad vescendum datur." The preposition seems also to have the force of that French construction, by which the latter of two substantives is put in the dative case, as *le marché au foin*, 'the hay-market ;' *la soupe au jus*, 'gravy-soup ;' *boudin au ris*, 'rice-pudding.' Voss translates, imitating the broken Greek of the original, "Gesalznenen Broi zu schlappa," to *lap salted brevis*.

Ib. τὰν μάδδαν. Though some attempt has been made in the preceding remarks to illustrate the Peloponnesian, Sicilian, and Laconic varieties of the Doric language, a little chorus from the *Lysistrata* will be found in the Appendix, (note M.) which, besides its own intrinsic merit, will enable the student to pursue his investigations a little further in the Lacedæmonian branch of the Doric tongue. Considering the deceptions which even scholars of high literary reputation have not scrupled, to their infinite disgrace, to practise on such points, (see Porson's remarks in his Review of Payne Knight's "Analytical Essay, &c." and Lord Aberdeen's Letter on the Amyclean Marbles, in Walpole's Memoirs of Turkey,) it is necessary for the student to be at least master of the elements of this branch of Greek literature.

745, 6. οἱ—τοῦ βουλευµατος. Similar to οἱ κακῶν, οἱ τύχης, to *what degree of*.

747. καρπώσεται, *will reap the fruits of his labour*: more commonly with an accusative following. Vesp. 519. καρπουμένην τὴν Ἑλλάδα. Eurip. Hippol. 1425. πένθη μέγιστα δρακύνων καρπούμεναι. Dem. 478, 2. τούτου τὴν δόξαν τὸ τῆς πόλεως ὄνομα καρποῦνται. Lysias, 174, 1. καρπωσαμένους τὰς τῆς πόλεως συμφοράς.

ἐν τὰγορᾷ καθήμενος·

καὶ εἰσὶν τις Κτησίας,

ἢ συκοφάντης ἄλλος, οἰ-

750

μώζων καθεδεῖται·

οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖ τι·

οὐδ' ὥστιι Κλεωνύμφ·

χλαῖναν δ' ἔχων φανὴν δίει·

κού ξυντυχὼν σ' Ὑπέρβολος

755

δικῶν ἀναπλήσει·

οὐδ' ἐντυχὼν ἐν τὰγορᾷ πρόσεισί σοι βαδίζων

750. οἰμώζων. Eccl. 942. οἰμώζων ἄρα νῆ Δία. Dem. 938, 1. πο-
νηροῦ γὰρ ταῦτ' ἐστὶ σοφιστοῦ καὶ οἰμωζομένου.

752. ὑποψωνεῖν, to cheat, to deceive in the purchase of provisions.
Schneid. Passow.

Ib. πημανεῖ τι. Dind. vulg. πημανεῖται. Elmsley, observing that
he knew of no other place where πημαίνεσθαι was used in an active
sense, had also suggested πημανεῖ τι. Shutz and Bekker retain the
old reading. Il. Γ. 299. ὁπότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια. Hes.
Th. 231. ὄρκον θ', ὅς δὴ πλείστον ἐπιχθονίους ἀνθρώπους | πημαίνει. He-
rodot. IX. 13. καὶ οὐτε ἐπῆμαινε οὐτε ἐσινέετο γῆν τὴν Ἀττικὴν. Soph.
Aj. 1155. εἰ γὰρ ποιήσεις, ἴσθι πημαινούμενος.

753. ὥστιι. Kidd has with great industry collected every pos-
sible illustration of his great master's observations on Attic futures.
See his second edition, pp. 117—122.

754. φανήν, shining, white. Eccl. 347. σισύρα φανή, newly washed.
What is implied in the text I do not understand, unless some allu-
sion is meant to the verb φαίνω, signifying, that though he wears a
contraband cloak, he is safe from legal accusation.

Ib. δίει, second pers. sing. pres. tense of δειμι; but like all com-
pounds of εἰμι, ire, having a future signification.

755. ξυντυχὼν, generally followed by a dative case. Vesp. 1323.
τύπτων ἅπαντας, ἦν τις αὐτῷ ξυντύχη. Nub. 608. ἡ Σελήνη συντυχούσ'
ἡμῖν ἐπέστειλεν φράσαι. Ran. 197. τῷ ξυνέτυχον ἐξίων;

Ib. Hyperbolus. This worthy successor of the demagogue
Cleon will come under notice in the Equites.

756. δικῶν ἀναπλήσει. Nub. 1023. καὶ πρὸς τοῖτοις τῆς Ἀντιμάχου |
καταπυγούσης ἀναπλήσει.

757. ἐντυχὼν—σοι, having dropped upon you. The pronoun ap-
pears to belong to this participle. Nub. 689. ἐντυχὼν Ἀμυνία. Ran.
283. ἐγὼ δὲ γ' εὐξαίμην ἂν ἐντυχεῖν τινί. Pac. 1314. πλακοῦσιν ἐντυχεῖν.
Isoc. 219, d. πολλοῖς καὶ καινοῖς λόγοις ἐντεύχονται περὶ αὐτῆς. Dem.
396, 7. αὐτὸς δὲ ἰδίᾳ πάντα τὸν χρόνον ἐντυχάνων οὐδ' ὅτιοῦν ἐπαύσατο
Φιλίππῳ. Id. 1427, 20. ἐγὼ θαυμάζω, τί δὴ ποτε, πρὶν μὲν εἰς τὴν ἐκ-

Κρατῖνος, ἀεὶ κεκαρμένος μοιχὸν μιᾷ μαχαίρᾳ,
 ὁ περιπόνηρος Ἀρτέμων,
 ὁ ταχὺς ἄγαν τὴν μουσικὴν, 760
 ὄζων κακὸν τῶν μασχαλῶν

κλησίαν ἀναβῆναι, ὅτε τις ἂν ὑμῶν ἐντύχη, οὗτος εὐπόρως εἰπεῖν ἔχει δι' ὧν ἂν τὰ παρόντα πράγματα βελτίω γένοιτο· καὶ πάλιν, κ. τ. λ. Lysias, 97, 31. Though most commonly found with a dative case, it is sometimes followed by a genitive: Herodot. IV. 140. λελυμένης τῆς γειφύρης ἐντυχόντες. Soph. Phil. 1333. τῶν παρ' ἡμῖν ἐντυχὼν Ἀσκληπιδῶν.

758. Cratinus. Not the comic poet, but a composer of melodies, whose foppery and effeminacy rendered him ridiculous. He meets with a reward equally ridiculous in a following part of the play.

Ib. Κρατῖνος ἀεί. "Particula δὲ in iambicis versibus ita tantum prima corripitur, si ipsa per se sola pedem versus cuiusque implet et complectitur." Reisig. p. 45. To get rid of this difficulty, he proposes to read Κρατῖνος ἀποκεκαρμένος, citing in confirmation Thes. 838. σκάφιον ἀποκεκαρμένην: and Av. 806. σκάφιον ἀποτετιλμένην. Bentley had previously suggested ἀνακεκαρμένος.

Ib. κεκαρμένος μοιχὸν, *smoothly shaven*. An effeminate mode of shaving the hair was sometimes termed μοιχός, sometimes κῆπος.

Ib. μιᾷ μαχαίρᾳ. The μία μάχαιρα is here opposed to the διπλὴ μάχαιρα. The first answered to our *razor*, and shaved clean away; the second, like a pair of *scissors* or *shears*, was employed merely to clip the hair.

759. ὁ περιπόνηρος Ἀρτέμων. The Cratinus of the preceding verse is still intended in this periphrasis. The allusion, and the play of words contained in it, will be easily understood from the following explanation. The real Artemon was a famous engineer and machinist in the time of Aristides the Just, whom a lameness, whether natural or contracted, obliged to be carried to his operations, wherever they took place, in a litter. This circumstance, together with his extreme skill, gave rise to the proverbial expression of περιφόρητος Ἀρτέμων, an appellation afterwards applied to any man of distinguished merit in his profession. Our satiric poet, in speaking of *his* Artemon, cleverly slides the word περιφόρητος (*carried about in a litter*) into the word περιπόνητος, which needs no explanation.

760. ὁ ταχὺς ἄγαν τὴν μουσικὴν. The same Cratinus is still spoken of. Brunck translates the words *expeditus musica*, and is followed by Voss. *So nimble and quick in the art of music*. Locella (ad Xenoph. Ephes. p. 126.) prefers Bergler's translation, *extemporaneus poeta*.

761. ὄζων κακὸν, κ. τ. λ. The image, not very delicate, is familiar to classical readers: *whose armpits smell sadly of a Tragasæan father*.

Ib. τῶν μασχαλῶν. To two constructions already illustrated, as belonging to verbs of smelling and breathing, may now be added a

πατρὸς Τραγασαίου·

οὐδ' αὖθις αὖ σε σκώψεται Παύσων ὁ παμπόνηρος,
Λυσίστρατός τ' ἐν τὰγορᾷ, Χολαργέων ὄνειδος,

third, viz. a genitive expressing the part or object from which the smell is emitted: Eccl. 524. τῆς κεφαλῆς ὅζω μύρον. In this latter construction the verb is often used impersonally: Vesp. 1058. τῶν ἱματίων ὀζήσει δεξιότητος, *there will be a smell of cleverness from your garments*. Pl. 1020. ὅζειν τε τῆς χρῶας ἔφασκεν ἡδύ μου. Pac. 529. τοῦ μὲν γὰρ (i. e. *from the military knapsack*) ὅζει κρομμοξυρεγμίας, | ταύτης δ' (i. e. *Opora*) ὀπώρας, ὑποδοχῆς, Διονυσίων. Herodot. III. ἀπόζει δὲ τῆς χώρης τῆς Ἀραβίης θεσπέσιον ὡς ἡδύ.

Ib. μασχαλῶν. Eccl. 60. πρῶτον μὲν γ' ἐχὼ τὰς μασχάλας | λόχμης δασυτέρας.

762. πατρὸς Τραγασαίου. As the poet on a former occasion played on the words Τραγᾶσαι and τραγεῖν, we have here a similar paronomasia on the words Τραγᾶσαι and τράγος. The whole is a periphrasis for the word τραγομάσχαλον, which word, as Bergler observes, is found in Pac. 813.

763, 4. οὐδὲ—τε. On this construction, by no means a usual one, a most distinguished scholar has done me the honour to answer my inquiries as follows: "In οὐδὲ the δὲ refers to what has gone before; the τε couples Λυσίστρατος with Παύσων with reference to σκώψεται, but it has no reference to the δὲ in οὐδέ."

Ib. αὖθις αὖ, *again, a second time*. A reduplication common in Aristophanes: Thes. 551. ἀκούετ', ὦ γυναῖκες, οἱ εἶρηκεν ἡ παυοῦργος | ἡμᾶς ἅπασας αὖθις αὖ. Ran. 304. ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὄρω. 1234. ὄρᾳς, προσῆψεν αὖθις αὖ τὴν λήκυθον. Av. 59. ποιήσεις τοί με κόπτειν αὖθις αὖ; 789. κἄτ' ἂν ἐμπλησθεὶς ἐφ' ἡμᾶς αὖθις αὖ κατέπατο. Add 792, 796, 895. So also αὖθις πάλιν, αὖθις αὖ πάλιν.

Ib. Παύσων. This person is alluded to also in the Thes. 949. Pl. 602. The Scholiast speaks of him as a painter by profession.

Ib. παμπόνηρος. Eq. 416, 1283. Ran. 921. and elsewhere. Dem. 267, 4. τὸ λαβεῖν οὐκ τὰ διδόμενα ὁμολογῶν ἔνομον εἶναι, τὸ χάριν τούτων ἀποδοῦναι παρανόμων γράφῃ· ὁ δὲ παμπόνηρος ἄνθρωπος καὶ θεοὶς ἐχθρὸς καὶ βάσκανος ὄντως ποῖός τις ἂν εἴη πρὸς θεῶν; οὐχ ὁ τοιοῦτος; In Alciphron's pleasant account of a parasite's dream: ἐν τούτῳ δὴ καὶ ὁ δῆμος Ἀθηναίων εἰς τὸ θέατρον προελθόντες, ἐβίων προχειρίσασθαι με στρατηγόν· μεσοῦσης δὲ τῆς χειροτονίας, ὁ παμπονηρὸς ἀλεκτρῶν ἀκρόβησε, καὶ τὸ φάσμα ἠφανίσθη. lib. III. ep. 10.

764. Λυσίστρατος. This person, according to the Scholiast, had brought reproach on his burgh (Cholargeis) by his effeminacy, his addiction to gambling, and his poverty; the latter most probably occasioned by his vicious propensities. The same person, or one of the same name, is alluded to Vesp. 787, 1301-8. Eq. 1265.

Ib. ἐν τὰγορᾷ. The agora occupies too prominent a place in the Aristophanic writings, not to merit a few quotations from them on the subject. And, first, for the *numbers*, who frequented it: Pl.

ὁ περιαιουργὸς τοῖς κακοῖς,
ρίγων τε καὶ πεινῶν ἀεὶ
πλεῖν ἢ τριάκονθ' ἡμέρας
τοῦ μηνὸς ἐκάστου.

765

787. ἐμὲ γάρ τις οὐ προσεῖπε; ποῖος οὐκ ὄχλος | περιεστεφάνωσεν ἐν ἀγορᾷ
πρესβυτικός; Hence the ideas of pushing, jostling, and crowding,
so commonly connected with a Grecian agora. Pac. 1007. ἀθρόους
| ὀψωνοῦντας τυρβάζεσθαι | Μορύχῳ, Τελέῳ, Γλαυκίτῃ, ἄλλοις | τένθαις
πολλοῖς. So supr. οὐδ' ὥσπερ Κλεωνύμῳ. Here all the news and
gossip of Athens were detailed. Supr. v. 21. οἱ δ' ἐν ἀγορᾷ λαλοῦσι.
Nub. 1003. οὐ στωμύλλων κατὰ τὴν ἀγορὰν τριβολεκτράπελ', οἳάπερ οἱ
νῦν. Ib. 1052. JUST. ταῦτ' ἐστὶ ταῦτ' ἐκεῖνα, | ἃ τῶν νεανίσκων ἀεὶ δι'
ἡμέρας λαλούντων | πλήρες τὸ βαλανεῖον ποιεῖ, κενὰς δὲ τὰς παλαιόστρας.
INJUST. εἰτ' ἐν ἀγορᾷ τὴν διατριβὴν ψέγει· ἐγὼ δ' ἐπαινῶ. Eq. 1373.
Vesp. 492. Th. 577. Besides the idlers, every species of 'trickster
and sharper was to be found in the same spot. Eq. 634. ἄγε δὴ
Σίταλκοι καὶ Φένακες, ἦν δ' ἐγὼ, | Βερέσχεθοί τε καὶ Κόβαλοι καὶ Μόθων, |
ἀγορά τ', ἐν ἣ παῖς ὦν ἐπαιδεύθην ἐγώ. These choice spirits made the
agora almost their domicile, as they also considered it their place
of education and birth. Eq. 293. CL. βλέψον εἰς μ' ἀσκαρδάμκτος.
ISIC. ἐν ἀγορᾷ κἀγὼ τέθραμμαι. Ib. 1256. DEM. ἐμοὶ δὲ γ' ὅ τι σοι
τοῦτον μ' εἶπ'. ISIC. 'Αγοράκριτος' ἐν τᾷ ἀγορᾷ γὰρ κρινόμενος ἐβοσκόμην.
Hence the name and character which attached to such persons:
Eq. 218. τὰ δ' ἄλλα σοι πρόσσεστι δημαγωγικά, | φωνὴ μιὰρὰ, γέγονας
κακῶς, ἀγοραῖος εἶ. Ran. 1015. and the consequent aversion ex-
pressed by all honourable minds to every thing connected with an
Athenian agora, substantively or adjectively. Nub. 990. JUST. πρὸς
ταῦτ', ὃ μειράκιον, θαρρῶν ἐμὲ τὸν κρείττω λόγον αἰροῦ' | κάπιστῆσει μισεῖν
ἀγορὰν καὶ βαλανείων ἀπέχεσθαι. Aristophanes, on the subject of his
own writings: Pac. 748. ἐποίησε τέχνην μεγάλην ἡμῖν ἀπύργωσ' οἰκοδο-
μήσας | ἔπεσιν μεγάλοις καὶ διανοίαις καὶ σκόμμασιν οὐκ ἀγοραῖοις. Plato,
in Protag. 347, c. τῶν φαύλων καὶ ἀγοραίων ἀνθρώπων. And the still
stronger language of Isocrates, in one of those comparisons which
he delighted to draw between the state of the Athenian democracy
as it subsisted in the days of Solon and Cleisthenes, and as it was
found in his own time: οὕτω δ' ἔφευγον τὴν ἀγορὰν, ὥστ' εἰ καὶ ποτε
διελθεῖν ἀναγκασθεῖεν, μετὰ πολλῆς αἰδοῦς καὶ σωφροσύνης ἐφαίνοντο τοῦτο
ποιοῦντες. Areopagit. Orat. 149, c.

765. περιαιουργὸς, (περὶ, αἰουργὸς,) coloured round with purple.
Hence the sense, dipped or immersed in ills.

767. πλεῖν, Attic dialect for πλέον. Pl. 1184. πλεῖν ἢ μυρία. Ran.
18, 90, 91, 1129. Nub. 1041, &c.

Ib. τριάκονθ' ἡμέρας. Eccl. 808. Elmsley observes that the

1 To those conversant with our own early dramatic literature, the agora of Athens will in this respect be found to resemble the "Paul's aisle" of our ancestors.

BO. ἴπῳ Ἡρακλῆς, ἑκαμόν γα τὰν τύλαν κακῶς.

Greeks were fond of expressing a *month* rather by the number of days which it contained, than by the word *month* itself; as the French prefer *huit jours*, *quinze jours*, to *une semaine*, *deux semaines*. The following references will serve to justify this remark: Thucyd. V. 47. Isoc. 388, e. Lysias, 93, 4. 183, 24. Dem. 16, 27. 529, 18. Æsch. 58, 4. Boeckh's Staatshaus. d. Athenen, II. 201. λομισάσθων δὲ οἱ λογισαὶ ὡς τριάκοντα ἡμερῶν τὰ ὀφειλόμενα τοῖς θεοῖς. (The English Translation, which has hitherto been quoted, does not embrace this portion of Boeckh's work.)

769. The contrasts between the Megarensian, who has just left the stage, and the Theban, who succeeds him, are thus alluded to by a writer in the Quarterly Review, XXIII. 485. "The two country people, who are introduced as attending Dicæopolis's market, are not merely a Megarian and a Theban distinguished by a difference of dialect and behaviour; they are the two extremes of rustic character: the one, (the Megarian,) depressed by indigence into meanness, is shifting and selfish, with habits of coarse fraud and vulgar jocularly. The caricature, to be sure, is extravagant, but is a caricature of the genus. The Theban is the direct opposite; a primitive, hearty, frank, unsuspicious, easy-minded fellow: he comes to market, with his followers, in a kind of old fashioned rustic triumph, with his bag-pipers attending him. Dicæopolis (the Athenian, the medium between the two extremes before described) immediately exhibits his superior refinement, by suppressing their minstrelsy; and the honest Theban, instead of being offended, joins in condemning them."

Ib. ἴπῳ for ἴστῳ. The Boeotian dialect inclines more to the Æolic than the Doric ^m dialect, (Kidd's Dawes, p. 179. Mus. Crit. II. 573. Müller, II. 485. Kruse, I. 492.): but no great difference of illustration will be required from what was used in the Megarian dialect, which, as Müller observes, probably gives a tolerably correct notion of the Doric used in the Peloponnese, Sparta excepted. Sappho, Fr. II. 2. ἀνὴρ, ὅστις ἐναντίον τοι | ἰσθάνει. Fr. 66. ὅστινας γὰρ εὖ θῶ, κῆνοί με μάλιστα σίνον. On the crasis ἴπῳ Ἡρακλῆς, see Dawes, §. 133. and a long note by Kidd.

Ib. Ἡρακλῆς. To shew the propriety of this exclamation, so instantly put into the mouth of this Theban farmer, would be to transcribe a large portion of the odes of Pindar. In the comic writings are to be found of course the baser materials of this ⁿ hero-god, or god-man, who plays so singular a part in the mythologies

^m So also in metre, Hermann observes, that in the Odes of the great poet of Thebes, Ol. III. VI. VIII. XI. XII. Pyth. I. III. IV. Nem. I. V. X. XI. Isth. I.—VI. incline to the Doric—Ol. I. II. X. Pyth. II. V.—VIII. XI. Nem. III. VI. VII. to the Æolic harmony. Heyne's Pind. III. 271.

ⁿ See Pindar, Nem. III. 38. The following passage in Lucian is not a little remarkable: καὶ γὰρ ἐκεῖνος (Hercules) ἀποβαλὼν ὅσον ἀνθρώπειον εἶχε παρὰ τῆς μητρὸς, καὶ καθαρὸν τε, καὶ ἀκράτον φέρων τὸ θεῖον, ἀνέπτατο ἐς τοὺς θεοὺς διευκρυνθὲν ὑπὸ τοῦ πυρός. IV. 10. See also Herodot. II. 43, 145.

κατάθου τὸ τὰν γλάχων' ἀτρέμας, Ἴσμηνία· 770

ὕμεις δ', ὅσοι Θείβαθεν αὐληταὶ πάρα,—

ΔΙ. (*interrupting*) παῦ' ἐς κόρακας· οἱ σφήκες οὐκ ἀπὸ
τῶν θυρῶν ;

πόθεν προσέπτανθ' οἱ κακῶς ἀπολούμενοι
ἐπὶ τὴν θύραν μοι Χαιριδῆς βομβαύλιοι.

ΒΟ. νῆ τὸν Ἰόλαον, ἐπιχαρίττως γ', ὧ ξένη· 775

of antiquity ; but his diviner portion is to be studied in the great poet of his native town.

Ib. ἔκαμόν γα τὰν τύλαν κακῶς, *my back, or shoulders, ache sadly*. Τύλη implies that induration of the skin which comes on the hand from hard work, and on the shoulders from carrying heavy weights. Hence put for the shoulders or back itself.

770. γλάχων', *penney-royal*. Theoc. Idyl. V. 56. γλάχων' ἀνθεύσαν.

771. Θείβαθεν: *ei for η*. So Hes. Op. 555. μεῖς (i. e. μῆν) γὰρ χαλεπώτατος οὗτος | χειμέριος. Pind. Nem. V. 82. μεῖς ἐπιχώριος. In the Boeotian inscriptions found by Col. Leake (Mus. Crit. II. 570.) occur such forms as *μεινος . . χαριτεισίων . . εποεισε . . ποιετας . . αυλειετας*. In the Orchomenian inscriptions (Rose) we find, Inscript. I. 1. *μεινός Θειλουθίω (μηνός Θηλυθίου) Εὐμειλο (Εὐμήλου)*. 3. *μείνος πρᾶτω. πλείθος. μεῖ (μή)*. Corcyr. Decret. p. 280. *ῥπει (ῥπη)*. Orchom. V. *Βοιωτοὶ τὸν τρίποδα ἀνέθεικαν τῆς χαρίτεσσι*. Ib. *Θειβήω*. VI. *χοραγεῖσαντες*.

Ib. πάρα, i. e. *πάρεισι*. Homer and Herodotus. Πάρα even sometimes stands for *πάρειμι*. Valck. Phœn. 1490.

772. παῦ' ἐς κοράκας, *cease, with a mischief to you*. The same words occur Av. 889. Pl. 604. Pac. 500. ἔρρ' ἐς κόρακας. Pl. 782. Thes. 1079. βάλλ' ἐς κόρακας. Pac. 1221. ἀπόφερ' ἐς κόρακας. Pl. 394. Pac. 19, 117. ἐς κόρακας.

Ib. οἱ σφήκες. The word *hummel*, which in German signifies both a *humble-bee* and a sort of *bag-pipe*, enables Voss to embrace both the primitive and metaphorical meaning of the original. The cause of Dicæopolis' aversion for flute-music has already been explained.

773. οἱ κακῶς ἀπολούμενοι. Eccl. 1076. Th. 879.

774. Χαιριδῆς, *pupils of Chæris*. This flute-player has been previously ridiculed in this drama: he is again satirized in the Pax: 4

ἦν Χαίρις ὕμᾱς ἴδῃ,
πρόσεισιν αὐλῶν ἄκκλη-
τος, κῆρα σάφ' οἶδ' ὅτι
φυσῶντι καὶ πονομένῳ
προσδώσετε δῆπον. Pac. 951.

Ib. βομβαύλιοι. The poet plays on the words *βομβύλιος*, a *humble-bee*, and *αὐλήτης*.

775. νῆ τὸν Ἰόλαον. The fervid affection which the Pindaric writings exhibit for the character of Hercules, extends itself to

Θείβαθι γὰρ φυσᾶντες ἐξόπισθέ μου
 τᾶνθεια τὰς γλάχωνος ἀπέκιζαν χαμαί.
 ἀλλ' εἴ τι βούλει, πρίασο, τῶν ἐγὼ φέρω,
 τῶν ὀρταλίχων, ἧ τῶν τετραπτερυλλίδων.

that of his attendant and charioteer, Iolaus. Olymp. IX. 148. Nem. III. 63. Pyth. IX. 137. XI. 92. Isth. I. 20. V. 40. VII. 11. The two warriors are found in close union in the Boeotian Hesiod's shield of Hercules, and also in a well known fragment of Archilochus:

· ὦ καλλίνικος, χαῖρ' ἀναξ' Ἡράκλεες,
 αὐτός τε κίδλαος, αἰχμητὰ δύο. Poet. Min. I. 313.

For some grammatical and metrical remarks on the word Ἰόλαος, see Dobree's Aristophanica, p. (112.) and Kidd's Dawes, p. 465.

Ib. ἐπιχαρίτως, *with my good will*; or, *with my thanks*: ἀπολύνται to be understood from a preceding verse. Whence this (dramatic) complaisance of the Boeotian arises, see the opening soliloquy of the play. That it did not proceed from the habits of thinking in his own country, a few quotations from the great poet of the Thebans would easily testify. Milk, honey, the sparkling nectar, whatever human imagination has been accustomed to connect with the most grateful associations of the palate, arise in his mind, when the ideas of flute-music, married to immortal verse, come across it. See Nem. III. 132-8. and the two gorgeous stanzas with which the seventh Olympic ode commences. Among the delights of that mysterious Hyperborean race, to whom the ancients were accustomed to look up with so much reverence, and who enter so largely into their mythical poetry, it will be observed that the dances of virgins to the sound of lyre and flute form a conspicuous part. Pyth. X. 57-68.

777. ἀπέκιζαν, *made fall*: 1st aor. from the verb ἀποκίχω. Hesychius explains the word as synonymous with ἀποπεσεῖν ἐποίησαν, Schneider with ἀπέβαλον. The tense in its simple form is found in the Ovum Dosiadæ: τὸ μὲν θεῶν ἐμβόας Ἑρμᾶς ἔκιξε κάρυξ φύλ' ἐς βροτῶν.

778. τῶν for ὧν. Lysist. 1302. τοῖ (i. e. οἱ) δὴ παρ' Εὐρώταν ψιᾶδοντι. Pind. Pyth. IV. 35. κείνος ὄρνις . . τὸν (i. e. ὃν) . . Εὐφάμος . . δέξατ'.

779. ὀρταλίχων: the young of any beast. SCHNEID. Of goats: Sophocles, αἰγὲς τ' ἐπιμαστιδίον γόνον ὀρταλίχων ἀναφαίνουσιν. Of the goose: Nicander, βοσκαδὴς χηνὸς νέον ὀρταλιχῆα. Commonly of chickens: as Theoc. ὀρτάλιχοι μυυροί. See also Blomfield's Ag. p. 164.

Ib. τετραπτερυλλίς, *the four-winged locust*. SCHNEIDER.

ΔΙ. ὦ χαῖρε, κολλικοφάγε Βοιωτίδιον. 780
τί φέρεις; ΒΟ. ὅσ' ἐστὶν ἀγαθὰ Βοιωτοῖς ἀπλῶς,
ὀρίγανον, γλαχὼ, ψιάθως, θρυαλλίδας,
νάσσας, κολιῶς, ἀτταγᾶς, φαλαρίδας,

780. κολλικοφάγε, *eater of the bread called κόλλιξ*: a long, round, coarse kind of bread, very much resembling the *pumpernickel* of the Westphalians. Passow. The Westphalian name is scarcely less provocative of mirth than the Aristophanic compound.

781. ὅσ' . . ἀγαθὰ. Pl. 112. Pac. 888. Av. 1616. Eq. 1215, 1333. Homer, Odys. x. 209. ὅσ' ἀγαθὰ ῥέζεσκον. Quoted in Porson's *Advers.* p. 225.

Ib. ἀπλῶς, *simply, without reserve*. Vesp. 538. καὶ μὴν ὅσ' ἂν λέγῃ γ' ἀπλῶς μνημόσυνα γράφομαι γῶ. Dem. 288, 12. καὶ ἔδωκ' ἐμαντὸν ὑμῖν ἀπλῶς εἰς τοὺς περιστηκώτας τῇ πόλει κινδύνους.

782. ὀρίγανον, *nilā parjoram*. Ran. 603. Eccl. 1030. ΣΟΤΑΔΕΣ in Athen. VII. 293, d. Plato, ib. II. 68, b. δρυμνύτην ὀρίγανον. Arist. Frag. in Γῆρα:

ὄξωτὰ, σιλφωτὰ, βολβός, τεύτλιον,
περίκομμα, θρίον, ἐγκέφαλος, ὀρίγανον.

Ib. ψιάθως, i. e. ψιάθους, *mats*. Ran. 567. ὁ δ' ᾔχετ' ἐξάξας γε τοὺς ψιάθους λαβών.

Ib. θρυαλλίδας, *wicks for lamps*.

783. νάσσας, *ducks*. Compare Pac. 1003. In Lucian's humorous 'Judicium Vocalium,' where the letter *sigma* brings an action against the letter *tau* for robbing her of so many words containing the 'σ geminata' in them, the νῆσσαι are cited among other examples. That *tau*, however, had a full right to such words in Boeotian dialect, see the learned notes of Hemsterhusius to that pleasant little effusion of Lucian. In Pindar's writings the double σ is by no means rare: Pyth. III. 15. τελέσσαι. 72. ὀλέσσαι. IV. 13. κτίσσειεν. 404. πέλασσεν. VIII. 44. κνίσση.

Ib. κολιῶς: *as for ous*. Doric. So Lysistr. 1247. τὼς κυρσανίως. 1250. τὼς τ' Ἀσαναίως (i. e. τοὺς Ἀθηναίους). 1253. τὼς Μήδως. 1255. τὼς κάπρω. So in the Byzantine and Lacedæmonian decrees. Dem. 256, 2. τὼς νόμω καὶ τὼς τάφω. 17. ἀνακαρῦξαι τὼς στεφάνω ὡς ἐστεφάνωται ὁ δᾶμος ὁ Ἀθηναίων. Thucyd. V. 77-8. ξυμβαλέσθαι ποττῶς Ἀργείω, et alibi. Theoc. Adon. 20. πέντε πόκω εἰλαβ' ἐχθές. 63. χρησμῶς ἃ πρεσβυτίς ἀπῶχετο θεοπίξασα. Stesich. Fr. 15. ἐρατὼς | ὕμνω Σαμίων περὶ παιδῶν ἐρατᾶ | φθεγγομένα λύρα. Inscrip. Orchom. II. κῆ αἰτὸν κῆ ἐργόνω. (A common formula: compare Tanag. Inscrip. I. II.) In Cretan and Coan inscriptions the abbreviated form θεός is found for θεός: (Mém. de l'Acad. des Inscrip. tom. XLVII. 325.) so also τὸς ἀνθρώπων, τὸς ἄλλω. Epicharmus, as corrected by Hermann, ap. Diog. Laert. III. 11, 17.

Ib. ἀτταγᾶς, *hazel-hens*. Passow. Schneider describes the ἀτταγᾶς as a bird fond of abiding in meadows, and explains it by the German

τροχίλως, κολύμβως. ΔΙ. ὥσπερ χειμῶν ἄρα
ὀρνιθίας εἰς τὴν ἀγορὰν ἐλήλυθας.

785

ΒΟ. καὶ μὰν φέρω χᾶνας, λαγῶς, ἀλώπεκας,
σκάλοπας, ἐχίνως, αἰελούρως, πικτίδας,

bird *Frankolin*. What that is, I am ignorant. Ainsworth describes the ἀτταγᾶς as a delicious bird, resembling our woodcock and snipe. Hor. Epod. II. 53. It is often alluded to by Aristophanes: Vesp. 257. Av. 247. also 297, 760. Fr. Dind. p. 148. ἀτταγᾶς, ἡδιστον ἔψκειν ἐν ἐπινικίῳ κρέας.

Ib. φαλαρίδας, *water-hens*. Av. 565. ἦν Ἀφροδίτῃ θύῃ, πυρρὸς ὀρνιθὶ φαληρίδι θύειν.

784. τροχίλως (τρέχω). Translate, *trochili*. The name most commonly given to this bird by French writers is *roitelet*; with which Voss's *Künglein* seems to correspond. Had crocodiles the gift of speech, they ought to prove the best ornithologists on this occasion; for the services which they derived from the τροχίλος, were indeed considerable. See Herodot. II. 68. Oppian (*Ixeutica*, II. 3.) describes it as a bird frequenting the sea-shore, very swift in running, and living upon the smaller water-birds, which it catches. The males and females live apart, and the latter are addicted to breaking their eggs. Whatever the bird was, it acts no unimportant part in the opening scene of the Aves of our author.

Ib. κολύμβως, *divers*. Schneid.

Ib. χειμῶν, *a storm*. Av. 597. νυνὶ μὴ πλεῖ, χειμῶν ἔσται. Thes. 872. κάμνοντας ἐν χειμῶνι καὶ ναυαγίαις. Il. Γ. 4. Od. Δ. 566. Herodot. I. 87. χειμῶνα καταπραγῆναι. VII. 188. ἐπέπεσέ σφι χειμῶν μέγας. Thucyd. III. 23. τοῦ χειμῶνος τὸ μέγεθος.

785. ὀρνιθίας. Passow and Schneider consider χειμῶν ὀρνιθίας as a storm-wind, which scares away the birds (*Phrynichus*, Bek. 55); hence put in opposition with the ἀνεμοὶ ὀρνιθίαι, or spring-winds, which bring with them the birds of passage. (*Columella*, XI. 2, 21.) But is not this to reverse the sense of the passage? Maltby in v. quotes Georg. IV. 473.

Quam multa in foliis avium se millia condunt,

Vesper ubi aut hybernus agit de montibus imber.

For names of winds, ending in *ias*, see Blomf. Choeph. p. 201. and compare Eq. 434. ἄθρει, καὶ τοῦ ποδὸς παρίει, | ὥς οὗτος ἦδη Καυκίας καὶ Συκοφαντίας πνεῖ.

787. σκάλοπας, *moles*. Ib. ἐχίνους, *hedgehogs*. (Pac. 1086, 1114. Lucian's Bis Acc. VII. 97.) In what light are some of these animals to be considered? as curiosities, or as the insertions of a prudent chapman, to set off to greater advantage the delicate morsel with which he is conscious he can conclude his catalogue? To consider them all as articles of food, would be to force from the reader exclamations more irreverent than even those of Pallet, when the doctor in Peregrine Pickle gives his dinner in imitation of the ancients.

ικτίδας, ἐνύδρους, ἐγγέλεις Κωπαΐδας.

ΔΙ. ὦ τερπνότατον σὺ τέμαχος ἀνθρώποις φέρων,
δός μοι προσειπεῖν, εἰ φέρεις τὰς ἐγγέλεις.

790

Ib. αἰελούρας, Ionice and Boeot. for αἰλούρας, (αἰόλος and οὐρά, or ἄω and οὐρά,) *cats, weasels*. See Passow in v. and Buttm. Lexil. II. 77.

Σὺ μὲν αἰελουρον ἦν τι κακὸν ἔχοντ' ἰδης,
κλάεις. ἐγὼ δ' ἤδιστ' ἀποκτείνας δέρω.
πῶς ἂν τιν' οὖν σώσειεν ἵβυς ἢ κύων;
ὅπου γὰρ εἰς θεοὺς τοὺς ὁμολογουμένους
ἀσεβοῦντες οὐ διδάσιν εὐθὺς δίκην,
τίν' αἰελούρου βωμὸς ἐπιτρέψειεν ἄν;

Compare Dawes' Misc. p. 479. (Kidd's edit.) and Porson's Adv. p. 97. See also Lucian de Imagin. VI. 14. For the dialect, see Mus. Crit. II. 236-40.

Ib. πικτίδας, *beavers*.

788. ικτίδας: a species of weasel very fond of honey. (Aristot. H. A. IX. 6.) Hence in Sardinia it bears the name of *bocca mele*, *honey-mouth*.

Ib. ἐνυδρίας, Elms. *otters*. ικτίδας ἐνύδρους, Maltby, *otters*.

Ib. Κωπαΐδας. The nature of the Copaic lake has been described with great animation and intelligence by the Abbé Barthélemi (Le Jeune Anach. III. 338.) See also Mr. Walpole's observations in his Memoirs of Turkey, p. 305.

789. τέμαχος (τέμνω, τόμος). Eq. 283, 1177. Nub. 339. Ran. 517. Eccl. 607, 842. Pl. 894.

790. δός—προσειπεῖν. Ran. 755. Pac. 709. καὶ δός κύσαι. Lys. 923. δός μοι νυν κύσαι.

Ib. τὰς ἐγγέλεις. Among other extravagancies of ancient poets on this favourite article of food, the following may suffice:

ὁ μὲν Μενέλαος ἐπολέμησ' ἔτη δέκα
τοῖς Τρωσὶ διὰ γυναῖκα τὴν ὄψιν καλὴν,
Φοινικίδης δὲ Ταυρέα δι' ἔγγελυν.

Antiphanes, quoted Phil. Mus. I. p. 567.

καὶ τὰλλα δεινούς φασὶ τοὺς Αἰγυπτίους
εἶναι, τὸ νομίσαι τ' ἰσόθεον τὴν ἔγγελυν.
πολὺ τῶν θεῶν γάρ ἐστι τιμωτέρα.
τῶν μὲν γὰρ εὐξαμένοισιν ἔσθ' ἡμῖν τυχεῖν,
τούτων δὲ, δραχμὰς τοῦλάχιστον δώδεκα
ἢ πλέον ἀναλώσασιν, ὁσφράσθαι μόνον.
οὕτως ἔσθ' ἄγιον παντελὺς τὸ θηρίον.

Antiphanes in Athen. VII. 299, e.

Hence when the female revolutionists in the Lysistrata are for extirpating the Boeotians themselves, a saving clause is introduced in favour of their eels:

Λυσισ. Βοιωτίους τε πάντας ἐξολωλέναι.

Καλ. μὴ δητὰ πάντας γ', ἀλλ' ἄφελε τὰς ἐγγέλεις. 36.

ΒΟ. “πρέσβειρα πεντήκοντα Κωπαίδων κορᾶν,”
ἐκβαθὶ τῷδε κήπιχαρίττα τῷ ξένῳ.

ΔΙ. ὦ φιλτάτη σὺ, καὶ πάλαι ποθουμένη,
ἦλθες ποθεινὴ μὲν τρυγῳδικοῖς χοροῖς,
φίλη δὲ Μορύχῳ. δμῶες, ἐξενέγκατε
τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα.
σκέψασθε, παῖδες, τὴν ἀρίστην ἔγχελυν,

795

These violent innovators and reformists might have derived a better lesson from a Boeotian practice in regard to this favourite morsel : φησὶ γοῦν Ἀγαθαρχίδης ἐν ἔκτῃ Εὐρωπαϊκῶν, τὰς ὑπερφυεῖς τῶν Κωπαίδων ἐγγέλεων, ἱερείων τρόπον στεφανοῦντας καὶ κατευχομένους, οὐδας τε ἐπιβάλλοντας, θύειν τοῖς θεοῖς τοὺς Βοιωτοὺς· καὶ πρὸς τὸν ξένον τὸν διαποροῦντα τὸ τοῦ ἔθους (γένους vulgo) παράδοξον, καὶ πυνθανόμενον, ἐν μόνον εἶδέναι, φῆσαι τὸν Βοιωτὸν, [φάσκειν τε] ὅτι δεῖ τηρεῖν τὰ προγονικὰ νόμιμα, καὶ ὅτι μὴ καθήκει τοῖς ἄλλοις ὑπὲρ αὐτῶν ἀπολογίζεσθαι. Athen. 297. d.

791. κορᾶν for κορῶν. Hes. Op. 142. Ζεὺς . . ἄλλο γένος μερόπων ἀνθρώπων | ποίησ' . . ἐκ μελιᾶν. Arist. Lys. 1269. τῶν αἰμυλᾶν ἀλωπέκων πανσαιμέθ'. Sophr. Fr. 3. λιχνοτέρα τῶν πορφυρᾶν. The dialect scarcely needs further illustration ; but the great Doric poet cannot be too often brought before our eyes. Pyth. III. 13. παυτοδαπᾶν ἀλκτῆρα νούσων. Nem. I. 61. τοὶ μὲν οἰχθειςτᾶν πυλᾶν | ἐς θαλάμου μυχὸν εὐρὺν ἔβαν. III. 74. μυριᾶν | δ' ἀρετᾶν ἀτελεῖ νόφ' γενέται. Isth. IV. 47. οὐδὲ παναγυρίων ξυνᾶν ἀπείχον καμπύλον δίφρον.

ῥοαὶ δ' ἄλλοτ' ἄλλαι
εὐθυμῶν τε μετὰ καὶ
πόνων ἐς ἀνδρας ἔβαν.

Ol. II. 62.

In Lysistr. 702. the eel is termed παῖδα χρηστὴν κάγαπητὴν ἐκ Βοιωτῶν ἔγχελυν.

792. κήπιχαρίττα, i. e. καὶ ἐπιχαρίττα : Boeot. for ἐπιχαρίζου, make yourself acceptable. E. H. van Eldik reads κῆτι χαρίττεν. Blomfield (Mus. Crit. II. 582.) suggests κῆ τι χαρίδδω, i. e. καὶ τι χαρίζου.

794. ποθεινὴ. Pac. 556. ὦ ποθεινὴ τοῖς δικαίοις καὶ γεωργοῖς ἡμέρα. Ran. 84. ποθεινὸς τοῖς φίλοις. Eurip. Hel. 540. ὥς μοι ποθ' ἦξεις ; ὥς ποθεινὸς ἂν μόλοις. It is a frequent termination of verses in the Orphic Hymns. See hymns 3, 29, 33, 56, 60, 64.

795. Μορύχῳ. This epicure is again noticed Vesp. 506, 1142. Pac. 1008. and also by Plato the comic poet :

ὦ θεῖε Μόρυχε, νῦν γὰρ εὐδαίμων ἔφης,
καὶ Γλαυκέτης ἡ ψῆττα, καὶ Λεωγόρας,
οἱ ζῆτε τερπνὸν οὐδὲν ἐνθυμούμενοι. Schol. ad Nub. 109.

Ib. δμῶες (δαμάω). The word occurs rarely in the Iliad of Homer, but frequently in the Odyssey. It is not uncommon in Hesiod : Op. 457, 500, 764.

796. ἐσχάραν, gridiron. Passow.

ἤκουσαν ἕκτω μόλις ἔτει ποθουμένην·
 προσείπατ' αὐτήν, ὦ τέκν'· ἀνθρακας δ' ἐγὼ
 ὑμῖν παρέξω τῆσδε τῆς ξένης χάριν. 800
 ἀλλ' εἷσφερ' αὐτήν· “μηδὲ γὰρ θανῶν ποτε
 σοῦ χωρὶς εἶην” ἐντετευτλανωμένης.

ΒΟ. ἐμοὶ δὲ τιμὰ τᾶσδε πᾶ γενήσεται ;

ΔΙ. ἀγορᾶς τέλος ταύτην γέ που δώσεις ἐμοί·
 ἀλλ' εἴ τι πωλεῖς τῶνδε τῶν ἄλλων, λέγε. 805

ΒΟ. ἰώγα ταῦτα πάντα. ΔΙ. φέρε, πόσου λέγεις ;
 ἡ φορτί' ἕτερ' ἐνθένδ' ἐκεῖσ' ἄξεις ἰών ;

ΒΟ. ὁ τι γ' ἔστ' Ἀθάναις, ἐν Βοιωτοῖσιν δὲ μή.

801. μηδὲ γὰρ, κ. τ. λ. parodied from Eurip. Alcest. 378. μηδὲ γὰρ θανῶν ποτε | σοῦ χωρὶς εἶην, τῆς μόνης πιστῆς ἐμοί.

802. ἐντετευτλανωμένης, *dressed with red beet*. Though allusion is made to this favourite dish in the latter part of an address to ΠΕΑΞΕ, in the poet's comedy of that name, it is for better purposes than that of referring to a mere gourmand's pleasures, that a translation of it has been inserted in the Appendix (note N). The poet's incessant endeavours to promote peace and good-will between his countrymen and the other states of Greece, form a far more pleasing part of that little chorus, than the picture which it gives of the humours of an Athenian market, and the habits of Athenian epicures.

803. πᾶ, Dor. for πῇ, *By what means ? whence ?*

804. τέλος. For duties levied in markets, see Boeckh. II. 36.

806. ἰώγα. Elms. Bek. Dind. Hesych. ἰώγα, Brunck ; who quotes in proof the Bæotian poetess, Corinna : μέμφομαι δὲ καὶ λιγυρὰν Μυρτίδ' ἰώγα, “Ὅτι βανὰ φοῦσα ἔβα Πινδαρίου ποτ' ἔριν. So also the same poetess, corrected by Blomfield, (Mus. Crit. II. 584.) ἰὼν ἥειδον ἡρώων ἀρετὰς χήρωϊδων.

808. Bekker reads ἐν Ἀθάναις. Elmsley had previously complained of the omission of the preposition ; but is it not to be understood from the ἐν in the other member of the sentence ? In regard to the dialect, Blomfield (Mus. Crit. II. 584.) observes, that the word ought to be written Ἀθάνης. The learned writer quotes in proof the Bæotian poetess Corinna, ap. Apoll. Dysc. p. 396, c. πῆδα φέον θέλωσα φίλης ἀγκάλης εἰεῖσθαι (i. e. παῖδα φέον θέλοντα φίλαις ἀγκάλαις εἰεῖσθαι). Leake's Inscript. N^o. II. Πευεργετης for εὐεργέταις. (Add N^o. IV. Δαμνηντος for Δαμαίνετος) ; also the Bæotian

P This mutilated part of the fragment may easily be supplied from other sources : Orchom. Ins. II. τὴς ἄλλης προξένος καὶ εὐεργέτης, i. e. τοῖς ἄλλοις προξένους καὶ εὐεργέταις : A common formula for inscriptions of this sort. See Tanagrean Inscriptions, I. II.

ΔΙ. ἀφύας ἄρ' ἄξεις πριάμενος Φαληρικὰς,
ἢ κέραμον. ΒΟ. ἀφύας ἢ κέραμον; ἀλλ' ἔντ' ἐκεῖ. 810
ἀλλ' ὃ τι παρ' ἡμῖν μή 'στις τᾷδε δ' αὖ πολὺ.

ΔΙ. ἐγὼ δα τοῖνυν συκοφάντην ἔξαγε,
ὥσπερ κέραμον ἐνδυσάμενος. ΒΟ. νῆ τὸ σιῶ,

forms in Etym. M. p. 32, b. παλῆος, ἀρχῆος, Ἀχῆος. Undoubtedly all this is correct in theory, and the examples might be extended much further; but does not the objection to admit χοῖρος into the text at v. 673. apply still more forcibly to the admission of Ἀθάνης in the present instance? All deviations from a nation's recognised purity of language give, when heard, a temporary sense of superiority to auditors who consider themselves as the referees and arbiters of that standard purity; and Aristophanes was much more likely to indulge his hearers in this little piece of vanity at the expense of the hated Megarian, than at that of the comparatively favoured Boeotian. In both cases, however, a man of good taste was rather likely to fall below, than to go beyond the mark.

810. ἔντ', i. e. ἐντὶ, Doric for εἰσί. Thucyd. V. 77. ὅσοι . . τῶν Λακεδαιμονίων ξύμμαχοι ἐντι. Epicharm. (Kidd, p. 182). πωλατέα γὰρ ἐντι μετὰ τᾶς ματέρος. Sophron. Fr. 12. τίνες δ' ἐντὶ ποκα, φίλα, ταῖδε τοι μακρὰι κόγχαι; 14. θᾶσαι | μὰν, ὡς ἐρυθραὶ τ' ἐντὶ καὶ λειοτριχιάσαι. Pindar, Pyth. V. 132. Nem. I. 34. VI. 76. IX. 75. Isth. II. 44.

ἐντὶ γὰρ ἄλλαι

ὁδῶν ὁδοὶ περαίτεται.

μία δ' οὐχ ἅπαντας ἅμμε θρέψει
μελέτα.

Pind. Olymp. IX. 158.

ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι
κέρδος ἀνῆσαι πρὸ δίκας δόλιον,

τραχείαν ἐρπόντων πρὸς ἐπίβδαν ὁμῶς. Pyth. IV. 247.

813. νῆ τὸ σιῶ, i. e. νῆ τὸ θεῶ. Bergler observes, that when a Lacedæmonian of either sex uses this adjuration, Castor and Pollux are meant by it (Pac. 214. Lys. 86, 90, 142, 983, &c.); that an Athenian female implies by it Ceres and Proserpine; a Boeotian, Amphion and Zethus.

Ib. σιῶ. Two forms, Laconic and Boeotian, are here involved; σ for θ, and ι for ε. Lysist. 94. μύσιδδε, i. e. μύθιζε. 105. ἔλθη, i. e. ἔλθη. 118. ἔλσοιμι. 980. Ἀσανᾶν. 995. ὁρσά (ὀρθή) Λακεδαίμων πᾶα. 1004. σιγῆν (θιγῆν). 1250. τῶς τ' Ἀσαναίως. 1257. ἦνσει. 1262. σηροκτόνε. 1263. παρσένε σιά. 1301. ἀγασῶς. 1272. κυναγέ παρσένε. 1080. ἀλλ' ὅπα σέλει | παντᾷ τις ἔλσων ἡμῖν εἰράναν σέτω. Instances of this Laconism are found in Alcman, as ἔσηκε, σάλλεν, σαλασσομένησιν. It is not observed (perhaps through the fault of the copyist)

9 Orchom. Inscript. I. 1. κῆ (καί). Χηρωνεῖα (Χαιρωνῆα). 3. κεκομίστη (κεκόμυσται). ὀφείλετη (ὀφείλεται). διακατής (διακοσίαις). ἀπογράφεσθ (ἀπογράφεσθαι). Insc. V. τῆς χαρίτεσσι.

λάβοιμι μέντ' ἂν κέρδος ἀγαγὼν καὶ πολὺν,

ἅπερ πίθακον ἀλιτρίας πολλᾶς πλέων.

815

ΔΙ. καὶ μὴν ὁδὶ Νίκαρχος ἔρχεται φανῶν.

ΒΟ. μικκός γα μάκος οὗτος. ΔΙ. ἀλλ' ἅπαν κακόν.

ΝΙ. ταυτὶ τίνος τὰ φορτί' ἐστί; ΒΟ. τῷδ' ἐμὰ

Θεΐβαθεν, ἴττω Δεύς. ΝΙ. ἐγὼ τοίνυν ὁδὶ

φαίνω πολέμια ταυταγί. ΒΟ. τί δαὶ παθῶν,

820

in the truly Laconic epistle of Lysander (Vit. in Plut. 14.) “ἀλώ-
καντι ται Ἀθῶναι.” i for ε: Lysist. 198. ἐπαινιῶ. 1002. μογιόμεν, i. e.
μογέομεν. 1003. λυχροφορίοντες. 1305. ὑμνιῶμεν. 1311. ἀγκονιῶσαι.
Pind. Pyth. V. 19. βασιλεὺς . . . μεγάλαν πολίων. Leake's Boeotian In-
scriptions, No. I. Δωροβίω. No. II. εὐεργεταν τας πολιοις. ιωσας for
εἰούσας. No. III. θιος for θεός. No. IV. Σωκρατιος, Κλιωνος (Σωκρά-
τεος, Κλέωνος). Orchom. Inscript. I. 3. ζῆτια (ἔτεα). VI. αὐλίοντος
Κλεινίου, αἰδοντος Ἀλκισθένιος. IX. πολεμαρχιόντων. For χρέος (which
Boeckh and others substitute for χλος in Inscript. I. 1.) Dobree and
Rose suggest χριος.

814. μέντ' ἂν. Isæus, 81, 2. δεινὰ μέντ' ἂν γίνοιτο. Lysias, 128,
11. ἐβουλόμην μέντ' ἂν αὐτοὺς οὕτω προθύμους εἶναι σώζειν τὴν πόλιν,
ὥσπερ οὗτοι ἀπολλύιναι. Dem. 96, 24. ἀμείνους μέντ' ἂν εἶεν τῶν ἄλλων ἢ
τῆς πατρίδος κήδεσθαι. 384, 1. μαίνοιτο μέντ' ἂν.

815. *Tanquam simium flagitiis multis plenum.* BRUNCK.

816. καὶ μὴν, *but*. These particles, coupled with ὁδὶ (*here*), or a
similar word, often occur upon the approach of a new personage.
Eq. 691. καὶ μὴν ὁ Παφλαγὼν οὕτωσὶ προσέρχεται. Vesp. 899. καὶ μὴν
ὁ φεύγων οὕτωσὶ Λάβης πάρα. Pl. 332. καὶ μὴν ὁρᾷ καὶ Βλεψίδημον του-
τονὶ | προσιόντα. 1038. καὶ μὴν τὸ μειράκιον τοδὶ προσέρχεται. Eccl. 41.
Lys. 1073.

817. μικκός for μικρός. Theoc. II. VIII. 64. μικκός ἐὼν πολλαῖσιν
ὁμαρτέω. Epig. 18. ὁ μικκός τόδ' ἔτευξε τῇ Θρείσῃ | Μήδειος τὸ μνᾶμ'
ἐπὶ τῇ ὁδῷ.

Ib. μάκος. Av. 1130. τὸ δὲ μῆκος ἐστί . . . ἑκατοντορόγιον.

818. τίνος—ἐστί; Pac. 713. ἀπάγαγε τῇ βουλῇ . . . ἥσπερ ποτ' ἦν.
Av. 703. ἐσμέν Ἔρωτος.

819. Hesychius: Δεύς. Ζεύς. Plato in Phædon. 62, a. καὶ ὁ
Κέβης, ἥρεμα ἐπιγελάσας, ἴττω Ζεύς, ἔφη, τῇ αὐτοῦ φωνῇ εἰπὼν. 7 Epist.
345, a. ἴττω Ζεύς, φησὶν ὁ Θηβαῖος. KUSTER. “With the Æolians
there was scarce any distinction between the harsh and the common
Δ; as in Δεύς for Ζεύς, δυγός for ζυγός, &c.: in the same manner
Ζεύς in the Latin became *Deus*,” &c. Müller, II. 494.

Ib. ὁδὶ, *the person here*. Pl. 132. τίς οὖν ὁ παρέχων ἐστὶν αὐτῷ
τοῦθ'; Kap. ὁδὶ. Ran. 309. ὁδὶ δὲ δέισας ὑπερεπυρρίασέ μου. Pac.
1202. ὁδὶ δὲ τριδράχμους τοὺς κάδους εἰς τοὺς ἀγρούς.

820. This reading has been adopted by Dindorf from a suggestion

ὄρναπετίουσι πόλεμον ἤρα καὶ μάχαν ;

ΝΙ. καὶ σέ γε φανῶ πρὸς τοῖσδε. ΒΟ. τί ἀδικεῖμένος ;

ΝΙ. ἐγὼ φράσω σοι τῶν περιεστώτων χάριν.

ἐκ τῶν πολεμίων γ' εἰσάγεις θρυαλλίδα.

ΔΙ. ἔπειτα φαίνεις δῆτα καὶ θρυαλλίδα ;

825

ΝΙ. αὕτη γὰρ ἐμπρήσειεν ἂν τὸ νεώριον.

ΔΙ. νεώριον θρυαλλίς ; ΝΙ. οἶμαι. ΔΙ. τίνι τρόπῳ ;

in Elmsley's notes. His own reading and that of the old editions was φαίνω πολέμα ταῦτα. Βο. τί δαὶ κακὸν παθόν. The word κακόν, as Elmsley remarked, savoured strongly of interpolation.

821. ὄρναπετίουσι, i. e. ὀρνίσις.

Ib. πόλεμον ἤρα, i. e. ἤρω. The verb αἶρω, as Blomfield observes, (Pers. 180.) is properly used of a war or expedition. Thucyd. I. 82. πόλεμον δρᾶσθαι. also 83, 118, 125. Eurip. Hec. 1123. Φρυγῶν ἐς αἶαν αἰθῆς αἶρουεν στόλον.

Ib. πόλεμον καὶ μάχην. These words are often found together in the same way in Homer and, I believe, in Herodotus. In the single combat between Hector and Ajax, the latter observes to the former, (Il. H. 232.) ἀλλ' ἄρχε μάχης ἥδ' ἐπτολέμοιο : and the herald to them both, (279.) μηκέτι, παῖδε φίλω, πολεμίζετε, μηδὲ μάχου. (See Aul. Gell. lib. XIII. c. 23.) Æn. XI. 912. Ineant pugnas et praelia tentent.

824. "But in addition to these restrictions, even the importation of some commodities was occasionally prohibited in time of war ; as, for example, of Boeotian lamp-wicks ; of which the real reason is not, as Casaubon concluded from the jokes of Aristophanes, that the Athenians were afraid of these lamp-wicks causing a conflagration ; but that all commodities imported from Boeotia were excluded, for the purpose of harassing this country by a stoppage of all intercourse." Boeckh, I. 75.

826. ἐμπρήσειεν—νεώριον. That a people, however, like the Athenians, who depended so much on their navy, should be apprehensive about their docks, was natural ; and hence such insinuations and declarations as the following in the Athenian orators : Dem. 271, 6. τίς γὰρ ὑμῶν οὐκ οἶδε τὸν ἀποψηφισθέντα Ἀντιφῶντα, δεῖ παγαλιλάμενος Φιλίππῳ τὰ νεώρια ἐμπρήσειν τὰ ὑμέτερα εἰς τὴν πόλιν ἦλθεν ; Dein. 102, 16. ἐν δὲ τῇ ἐκκλησίᾳ ταύτῃ τῇ πρώτῃ γεγενημένῃ προσάγων καὶ κατασκευάζων ψευδῇ μηνυτῇ ὡς ἐπιβουλευομένων τῶν νεωρίων, κ. τ. λ. When more definite sources of accusation failed the Athenian informers, this at least was always at hand. Alciph. lib. I. ep. 32. αἰτησὸν τί παρ' αὐτοῦ, καὶ ὅψει σεαυτὴν ἢ τὰ νεώρια ἐμπρηρῆκυϊαν ἢ τοὺς νόμους καταλύουσιν. See also Lucian, tom. I. 121. That the fears expressed by the informer in the text, were not altogether groundless, see a narrative in Thucydides, (II. 77.) too long for insertion here.

ΝΙ. ἐνθεὶς ἂν ἐς τίφην ἀνὴρ Βοιώτιος
 ἄψας ἂν εἰσπέμψειεν ἐς τὸ νεώριον
 δι' ὑδρορροᾶς, βορέαν ἐπιτηρήσας μέγαν. 830
 κέῳπερ λάβοιτο τῶν νεῶν τὸ πῦρ ἅπαξ,
 σελαγοῦντ' ἂν εὐθύς. ΔΙ. ὦ κάκιστ' ἀπολούμενε,
 σελαγοῦντ' ἂν ὑπὸ τίφης τε καὶ θρυαλλίδος ;
 ΝΙ. μαρτύρομαι. ΔΙ. ξυλλάμβαν' αὐτοῦ τὸ στόμα.
 δός μοι φορυτὸν, ἵν' αὐτὸν ἐνδήσας φέρω, 835
 [ὥσπερ κέραμον, ἵνα μὴ καταγῇ φερόμενος.]

828. *τίφην*, sometimes written *τιλφην* and *σιλφην*, an insect running upon still waters, a *water-spider*. Elmsley is disposed to consider it as a species of corn growing in marshy places: "Quod autem dicit Nicarchus, hoc fere videtur: periculum esse ne ἐλλύχνιον accensum per cavum et fistulosum τίφης culmum spiritu oris in navale propellat Bæotus. Similia ex Anna Comnena Alex. p. 383. protulit Gibbonus, LII. 20. τοῦτο μετὰ θείου τριβόμενον, ἐμβάλλεται εἰς αὐλίσκου κάλαμον, καὶ ἐμφυσᾶται παρὰ τοῦ παίζοντος λαβρῇ καὶ συνέχει πνεύματι."

830. ὑδρορροᾶς. Vesp. 126. ὁ δ' ἐξειδίρασκε διὰ τε τῶν ὑδρορροῶν | καὶ τῶν ὀπῶν.

Ib. βορέαν ἐπιτηρήσας. H. Hom. Cer. 245. The simple verb is more frequently found than the compound in this form of expression. Thucyd. III. 22. τηρήσαντες νύκτα χειμέριον. Dio Cass. LXXXI. 12. ἐτήρησε νύκτα ἀσέληνον.

831. λάβοιτο τῶν νεῶν. Dem. 779, 26. εἰ λάβοιτ' ἐξουσίας; Lysias, 196, 14. ἐτέρων ἡγεμόνων λαβόμενος. See also note to v. 1114. in Elmsley's Review of Hermann's Supplices.

833. σελαγοῦντ'. Nub. 285. ὄμμα γὰρ αἰθέρος ἀκάμειτον σελαγεῖται. 603. Παρνασίαν θ' ὅς κατέχων | πέτρων σὺν πύκταις σελαγεῖ.

834. μαρτύρομαι. Dicæopolis having struck the sycophant, as he pronounced the last words, this true master of his trade instantly appeals to the bystanders, to be witnesses of what had taken place. Nub. 1223. μαρτύρομαι, | ὅτι ἐς δὺ' εἶπεν ἡμέρας. 1297. ταῦτ' ἐγὼ μαρτύρομαι. Œd. Col. Soph. 847. μαρτύρομαι τοῦσδ', οὐ σέ.

Ib. ξυλλάμβαν', stop: more particularly applied to closing the eyes and mouth of the dead. Plat. in Phædon. §. 155. ἰδὼν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς ὀφθαλμούς. J. Chrysost. de Prov. II. 188, b. d. ὁρῶσαι τὸν παῖδα παρεστῶτα καὶ δακρύοντα, καὶ καθαιρούντα ὀφθαλμούς, καὶ συλλαμβάνοντα στόμα.

835. To the notice already taken of this word, add from Alciphron's pleasant account of an over-fed parasite, τίνα τρόπον ἐχώρησα τοσοῦτον βρωμάτων φορυτόν. lib. III. ep. 7.

836. Dindorf omits this verse as spurious.

ΧΟ. ἔνδησον, ὦ βέλτιστε, τῷ

ξένῳ καλῶς τὴν ἐμπολὴν

οὕτως ὅπως

ἂν μὴ φέρων κατὰξῃ.

840

ΔΙ. ἐμοὶ μελήσει ταῦτ', ἐπεὶ

τοὶ καὶ ψοφεῖ λάλον τι καὶ

πυρορραγὲς

καλλῶς θεοῖσιν ἐχθρόν.

ΧΟ. τί χρήσεταιί ποτ' αὐτῷ ;

845

ΔΙ. πάγχρηστον ἄγγος ἔσται,

κρατὴρ κακῶν, τριπτὴρ δικῶν,

837—850. Antistrophic verses. The first verse of the antistrophe commences at 851. ELMS.

838. ἐμπολὴν.

οἱ ποντοναῦται τῶν τالαιπύρων βροτῶν.

οἷς οὐτε δαίμων οὐτε τις θεῶν νέμειν

πλούτου ποτ' ἂν νείμειν ἀξίαν χάριν.

λεπταῖς ἐπὶ ῥοπαίσιν ἐμπολὰς μακρὰς

ἀεὶ παραρρίπτοντες οἱ πολυφθόροι

ἢ ᾧσσαν, ἢ κέρδαναν, ἢ διώλεσαν.

Fragm. Soph. (Dind. p. 54.)

842. ἐπεὶ τοὶ καί. Ran. 509. ἐπεὶ τοὶ καὶ κρία | ἀνέβραττεν. Eurip. Herac. 508. ἐπεὶ τοὶ καὶ γέλως ἀξία. 747. ἐπεὶ τοὶ καὶ κακὸς μένειν δόρυ. See Pors. Advers. 241. and Medea, p. 53.

843. ψοφεῖ λάλον τι. Infr. 855. τοσόνδε ψοφούντι. More commonly without an acc.: Vesp. 143. Pac. 612, 1152. Frag. Arist. (Dind. p. 134.) γύναι, τί τὸ ψηφῆσαν ἔσθ' ;

844. πυρορραγὲς, (ρήγνυμι), which has burst in the fire. Compare Etym. Mag. p. 697. Jul. Poll. VII. 164.

845. The same question is asked by a purchaser in Lucian's 'Vitarum Auctio,' when the soul of Diogenes, as it eventually proves to be, is put up for sale: τί δ' ἂν τις αὐτῷ χρήσαιτο ; (III. 88.) What use will any one put him to ?

846. ἄγγος. See Elms. in Bacchas, p. 139.

847. κρατὴρ (κεράννυμι) κακῶν. Bergler observes, that this title is given to the sycophant in allusion to its etymological derivation. Æschyl. Ag. 1406. (1368, B.) τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ἔδε | πλῆσας. Pind. Ol. VI. 155. γλυκὺς | κρητὴρ ἀγαφθέγκτων δαιδῶν.

Ib. τριπτήρ. Schutz, quoting Suidas and Harpocration (τριπτήρ' πιθάκη ἐκπέταλος, οἷα τὰ ἐπιλήνια), observes that τριπτήρ in this place is not a pestle, but a vessel in which something is bruised and pounded, as the mortar in an oil-press. Passow considers it as the vessel into which the oil flows, when pressed out.

φαίνειν ὑπευθύνους λυχνοῦ-
χος, καὶ κύλιξ

τὰ—πράγματ' ἐγκυκᾶσθαι.

850

ΧΟ. πῶς δ' ἂν πεποιθοίη τις ἀγ-
γείῳ τοιούτῳ χρώμενος
κατ' οἰκίαν,

τοσόνδ' αἰὲ ψοφοῦντι ;

ΔΙ. ἰσχυρόν ἐστιν, ὦγάθ', ὥστ'

855

οὐκ ἂν καταγείῃ ποτ', εἰ-

περ ἐκ ποδῶν

κατωκάρα κρέμαιτο.

ΧΟ. ἤδη καλῶς ἔχει σοι.

ΒΟ. μέλλω γέ τοι θερίδδεν.

860

848. *ὑπευθύνους*. The *εἰθνη* were those accounts which every magistrate in Athens was obliged to give, when he laid down his office ; hence *ὑπεύθυνοι*, *accountable*. See Blomfield in *Prom. Vinc.* p. 143. see also his Gloss. in *Pers.* 184. To the instances there given, add *Vesp.* 102. *παρὰ τῶν ὑπευθύνων ἔχοντα χρήματα*. *Eq.* 259. *ἀποσκευάζεις πιέζων τοὺς ὑπευθύνους σκοπῶν* | *ὅστις αὐτῶν ὁμός ἐστιν ἢ πέπων ἢ μὴ πέπων*.

Ib. *λυχνόυχος*, *candlestick* or *lantern*. Elmsley quotes from *Athenæus*, *Pherecrates* :

ἄνυσόν ποτ' ἐξελθὼν, σκότος γὰρ γίγνεται,
καὶ τὸν λυχνοῦχον ἔκφερ', ἐνθεὶς τὸν λύχρον.

Alexis :

ἄστ' ἐξελθὼν ἐκ τοῦ λυχνοῦχου τὸν λύχρον,
μικροῦ κατακαύσας ἔλαβον αὐτόν.

850. *πράγματα* (*troubles of any kind*) substituted unexpectedly for *φάρμακα*.

851. *πεποιθοίη*. Porson (*Advers.* 98.) quotes as Attic forms, *ἐκ-πεφευγοίην*, *Soph. Œd. T.* 840. *ἐθδοκοίη*, *Cratin. ap. Athen.* VII. p. 305, B. *πεποιθοίη*, *Arist. Ach.* 940. *πεποιθοίη χρώμενος*, *secure utatur*, *Brunck*.

856. *καταγείῃ* : aor. 2. pass. of *κατάγνυμι*.

857. *ἐκ ποδῶν*. Pl. 650. *ἐγὼ τὰ πράγματα* | *ἐκ τῶν ποδῶν εἰς τὴν κεφαλὴν σοι πάντ' ἐρῶ*.

858. *κατωκάρα*, with the head downwards. *Paç.* 153. *ὡς εἰ μετέωρος οὔτος ὦν ὁσφρήσεται*, | *κάτω κάρα* (sic *Dind.*) *ρίψας με βουκολήσεται*.

859. *Lysias*, 93, 47. 95, 23. *ἐπειδὴ δὲ καλῶς αὐτῷ εἶχεν*.

860. *θερίδδεν*, i. e. *θερίζειν* : prop. to cut and gather in the spring-corn, i. e. *corn sown in the spring*. But as the time of year, at

ΧΟ. ἀλλ', ὦ ξένων βέλτιστε, [συνθέρριζε,] καὶ
τοῦτον λαβὼν, πρόσβαλλ' ὅπου
βούλει, φέρων
πρὸς πάντα συκοφάντην.

which this play was acted, forbids us to take the word in its primitive sense, we must have recourse to some metaphorical meaning. Suidas, from the Scholiast: *θερίζειν ἀντὶ τοῦ καταβάλλειν. ἀπὸ μεταφορᾶς τῶν θερίζοντων, ὅτι τὰ δράγματα κατατιθέασιν.* Voss's explanation appears still better: "Having rolled up the sycophant in straw, he ties him, as men tie a sheaf with the band." Translate, *I must do some harvest-work first*; i. e. before all is well with me (*καλῶς ἔχει μοι*).

862. *ὅπου βούλει.* Dem. 751, 10. *ὅπου βούλεσθε.* See also a passage in Lucian's 'Cynic,' where, in the powerful contrast drawn between the rough, manly mode of life of the Cynics, and the soft, effeminate life of others, the otherwise unimportant word *ὅπου* assumes a wonderful force and energy. Lucian, IX. 212, 213.

864. *πρὸς πάντα.* Ran. 968. *σοφός γ' ἀνὴρ καὶ δεινός ἐς τὰ πάντα.* The following translation of this chorus, which breathes all the spirit of the original, appeared in one of the periodical journals, and is generally understood to have proceeded from the pen of the Rt. Hon. J. H. Frere:

Chor. To preserve him safe and sound,
You must have him fairly bound
With a cordage nicely wound
Up and down, and round and round;
Securely pack'd.

Dica. I shall have a special care,
For he's a piece of paltry ware;
And as you strike him here—or there— [*striking him.*]
The noises he returns declare— [*the informer screaming.*]
He's partly crack'd.

Chor. How then is he fit for use?

Dica. As a store-jar of abuse,
Fit for slander and traduce;
Plots and lies he cooks and brews,
Or any thing.

Chor. Have you stow'd him safe enough?

Dica. Never fear, he's hearty stuff,
Fit for usage hard and rough,
Fit to beat and fit to cuff,
To toss and fling.

[*The informer being by this time reduced to a chrysalis state, by successive involutions of cordage, is flung about, and hung up and down, in illustration and confirmation of Dicaëopolis's warranty of him.*]

ΔΙ. μόλις γ' ἐνέδησα τὸν κακῶς ἀπολούμενον. 865

αἶρου λαβὼν τὸν κέραμον, ὦ Βοιώτιε.

ΒΟ. ὑπόκνυπτε τὰν τύλαν ἰὼν, Ἴσμήνιχε.

You can hang him up or down,
By the heels or by the crown.

Theb. I'm for harvest business bown'.

Chor. Fare ye well, my jolly clown,

We wish ye joy.

You're a purchase tight and neat,

A rogue, a sycophant complete—

Fit to bang about and beat,

Fit to bear the cold and heat—

And all employ.

867. ὑπόκνυπτε τ. τ. *Bend your shoulders, that the burden may be laid upon them.* Lucian, III. 231. Metaph. I. 45. It is told of Protagoras, by Aristotle in Diogenes Laertius, that to carry wood more conveniently, τὴν καλουμένην τύλην εὔρεν, ἐφ' ἧς τὰ φορτία βαστάζουσιν, which at first sight appears as if he had invented some instrument for that purpose. But on comparing the passage with A. Gell. V. 3. it seems that the invention was nothing more than a mode of lightening the burden by the manner of laying and binding the wood together. SCHNEIDER in v. τύλη.

Ib. τὰν τύλαν. The student may take leave of this commonest form of the Doric and Æolic dialect with one or two fragments, which, besides some additional information on dialect, will serve to illustrate two specimens of Aristophanic metre, which do not come within the scope of this publication. The latter fragment being somewhat difficult, a translation has been added. From the sarcastic tone of the original, it is evident that the Lesbian poetess was as much alive to the 'spretæ injuria musæ,' as the 'spretæ injuria formæ.'

(Æolic metre.)

ἔρος δ' αὐτέ μ' ὁ λυσιμελὴς δονεῖ

γλυκύπικρον ἀμάχανον ὄρπετον.

Ἄτθι, σοὶ δ' ἐμέθεν μὲν ἀπήχθετο

ῥ' φροντίσθην, ἐπὶ δ' Ἀνδρομέδαν ποτῇ.

Gaisford's Hephæst. 275. and compare Vesp. 1234.

(Antispastic Tetram. Acatal.)

ἰ κατθανοῖσα δὲ κεῖο· οὐδέποτα νυγμοσύνα σέθεν

ῥ φροντίσθην, i. e. φροντίσειν: σδ for ζ. Sapph. Fr. I. 9. ὑποσδεύσασα (ὑπο-
ζεύξασα). 2. ἰσθάνει. 4. ὄσθον (ὄζων, i. e. ὄζων). 42. εἰκάσθω. Alcæi Fr. 29.
παρίσθων. 41. κωμῶσθοντα. 67. Ξδεύς. Sophr. Fr. 39. ἀκρατισθόμεθα. Theoc.
Id. XV. 16, 28, 49, 88, 93, 101. Plut. Lycurg. 21. ἔρπει γὰρ ἅντα τῷ σιδαρῷ τὸ
καλῶς κιθαρίσθην. ἢν for εἰν: Sapph. Fr. II. 15. τεθνάνην δ' ὀλίγω 'πιδεύσθην | φαί-
νομαι. (τεθνήκειν, ἐπιδεύσειν.) Alc. Fr. 4. νῦν χρὴ μεθύσκην καὶ χθόνα πρὸς
βίαν | παῖνν.

ἰ κατθανοῖσα: οἰ for ου. Sapph. Ff. λιποῖσα. ἐθελοῖσαν. φωνοῖσας. Μοῖα'. οἰ-
νοχοῖσα. Theoc. Id. XV. 25, 42, 87, 88, 101, 105, 116, 131.

ΔΙ. *χῶπως κατοίσεις αὐτὸν εὐλαβούμενος.*
πάντως μὲν οἷσεις οὐδὲν ὑγιές, ἀλλ' ὅμως·
κἂν τοῦτο κερδάνης ἄγων τὸ φορτίον,
εὐδαιμονήσεις συκοφαντῶν γ' οὔνεκα.

870

ἔσσει' οὐδέποτε' εἰς ὕστερον. οὐ γὰρ τ' πεδέχεις ὡς βροδῶν
τῶν ἐκ Πιερίας. ἀλλ' ἀφανὴς κῆρ' Αἶδα δόμοις
φοιτάσεις τ' πῆδ' ἀμυνρῶν νεκύων ἐκπεποταμένα.

Sapphonis Fragm. 11. Compare Vesp. 1239.

Die, and become forgotten dust,
 As all of bards unhonour'd must !
 The roses of immortal blow,
 Which with the Muses ever grow,
 On thee and thy rejected head
 Their sweets and flowers shall never shed ;
 And none but they who own their breath
 Quicken and live again in death :—

Die, and forgotten be !

Ib. Ἰσμήνιχε: diminutive of Ἰσμηρίας, v. 770. So, Blomfield observes, Ἀμύντας (Theoc. VII. 2.) becomes Ἀμύντιχος, v. 132.

869. ἀλλ' ὅμως. Are not these words introduced to revive the former laugh against Euripides ?

870. May so common a word as φορτίον form an excuse for inserting two valuable fragments of ancient poetry ; the one by the comic poet Antiphanes, the other by Anaxandrides ?

οὐκ ἔστιν οὐδὲν βαρύτερον τῶν φορτίων
δῶτος, γυναικοῦς προῖκα πολλὴν φερομένης.

Brunck's Gnom. Poet. p. 185.

οὐ τοι τὸ γῆρας ἔστιν, οὐκ οἶε, πῆτερ,
τῶν φορτίων μέγιστον. ἀλλ' ὅς ἂν φέρῃ
ἀγνωμόνως αἰθ', οὐτός ἐστιν αἴτιος·
ὁ δ' εὐκόλως, ἐνίοτε κοιμίζειν ποιεῖ,
μεταλαμβάνων ἐπιδέξ' αὐτοῦ τὸν τρόπον,
λύπην ἀφαιρῶν, ἡδονήν τε προστιθεῖς.
λύπην δ' ἐποίησ', ὅστις εἶχε δυσκόλως.

Id. p. 184.

871. συκοφαντῶν γ' οὔνεκα, as far as informers are concerned. Examples of this construction from Aristophanes have been given above ; and the necessity of contracting his limits prevents the editor from entering upon illustrations from other sources.

τ' πεδέχεις and πῆδ', i. e. μετέχεις and μετά. Alc. Fr. (Hephæst. 67.) ἐμὲ τῶσαν κακοτάτων πεδέχουσιν. Sapph. Fr. 94. ὥς δὲ πᾶσις πῆδα ματέρα πεπτερόγυμαι. Pind. Ol. XII. 18. πεδάμεψαν (μετάμεψαν.) Nem. VII. 109. πεδέρχεται. X. 115. πεδαυγάξων. Æsch. Choeph. 581. πεδαίχμιοι. 582. πεδάοροι (μετέωροι). Pind. Pyth. V. 62. πῆδα μέγαν κάματον. VIII. 105. πῆδ' ἀφρόνων.

ἡ βροδῶν for ῥοδῶν. On the difference of opinion between Apollon. Dyscolus and Philemon on the Æolic custom of prefixing the letter ρ, see Blomfield's note to Fr. 35. (Sappho) ; and to the references add Theoc. Id. XXVIII. 11. The great object of prefixing the ρ was to avoid the aspirate. It took place for the same reason before vowels, as βέδος for ἔδος.

ΘΕ. Δικαιοπόλι. ΔΙ. τί ἐστι; τί με βωστρεῖς; ΘΕ. ὅτι;
 ἐκέλευε Λάμαχος σε ταύτης τῆς δραχμῆς
 εἰς τοὺς Χόας αὐτῇ μεταδοῦναι τῶν κιχλῶν,
 τριῶν δραχμῶν δ' ἐκέλευε Κωπᾶδ' ἔγχελυν. 875
 ΔΙ. ὁ ποῖος οὗτος Λάμαχος τὴν ἐγχέλυν;

872. τί—δι; When the person interrogated repeats the question before his answer, *δοτις* is substituted for *τίς*. Pl. 462. τί δ' ἂν ὑμεῖς ἀγαθὸν ἐξεύρουθ'; Χρεμ. δ τι; Thes. 252. τί οὖν λάβω; Αγ. δ τι; Pac. 701. τί παθῶν; Τρυ. δ τι; Pac. 883. ἐκείνοσ'ι νεύει. Τρυ. τίς; Οικ. δοτις; Αν. 960. σὺ δ' εἰ τίς; Χρ. δοτις; 997. σὺ δ' εἰ τίς ἀνδρῶν; Μετ. δοτις εἴμ' ἐγώ; So also πῶς and ὅπως, ποῖ and ὅποι, πον and ὅπον, ποῖος and ὅποιος, &c.

Ib. βωστρεῖν, *to call loudly for*. Lys. 684. καὶ ποιήσω | τήμερον τοὺς δημότας βωστρεῖν σ' ἐγὼ πεκτούμενον. Αν. 274. τί βωστρεῖς; Pac. 1146. τὸν τε Μωῆν ἢ Σύρα βωστρησάτω 'κ τοῦ χωρίου. Od. M. 124. βωστρεῖν δὲ Κραταῖν. Theoc. Idyl. V. 63. τὸν δρυτόμον βωστρήσομεν. 66. βωστρήωμεν.

874. τοὺς Χόας, *the feast of Pitchers*. Two or three versions are given by Suidas of the legend which attached this name to the second of the three days comprising the festival Anthesteria. Orestes, after the murder of his mother, fled to Athens, the king of which (Pandion or Demophon) he found celebrating the feast of the Lenzean Bacchus, and giving, apparently in consequence, a public entertainment. The occurrence was somewhat awkward. To dismiss the fugitive without shewing him the rites of hospitality, was contrary to the manners of the age; and to share their cup with a man who had yet the unpurged pollution of a mother's blood upon him, was equally revolting. The delicacy and ingenuity of the monarch found a means of going between the two extremes. Instead of passing the goblet round, as was the usual mode, a separate drinking-vessel was assigned to each of the guests; and thus the feelings of the company and their unwelcome visitor were equally consulted. The desire to avoid as quickly as possible the fearful presence of a matricide would naturally hurry the guests in their potations; and in this precipitancy most probably originated the singular custom explained at v. 910. which finally enables our poet to remove the hero of his piece from the stage with so much dramatic effect.

876. ὁ ποῖος. Schutz, after the manner of the old editions, writes, without a division, ὁποῖος. See on the subject, Porson ad Phoeniss. 892. and Elmsley ad Bacch. 662. The latter quotes, as a parallel passage, the following verses of Timocles, the comic poet, on the great orator Demosthenes:

οὐκ οὖν κελύεις νῦν με πάντα μᾶλλον ἢ
 τὰ προσόντα φράζειν; πάνυ γε. δράσω τοῦτό σοι.
 καὶ πρῶτα μέντοι παύσεταιί σοι Βριάρεως

ΘΕ. ὁ δεινὸς, ὁ ταλαύρινος, ὃς τὴν Γοργόνα
πάλλει, κραδαίνων “τρεῖς κατασκίους λόφους.”

ΔΙ. οὐκ ἂν, μὰ Δί', εἰ δοίη γέ μοι τὴν ἀσπίδα·
ἀλλ' ἐπὶ ταρίχη τοὺς λόφους κραδαινέτω.

880

ἦν δ' ἀπολιγαίνη, τοὺς ἀγορανόμους καλῶ.

ἐγὼ δ' ἐμαυτῷ τόδε λαβὼν τὸ φορτίον,

εἵσεμι “ὑπαὶ πτερύγων κιχλᾶν καὶ κοψίχων.”

ὀργιζόμενος. ὁ ποῖος οὗτος Βριάρεως ;
ὁ τοὺς καταπέλτας τὰς τε λόγχας ἐσθίων,
μισῶν λόγους τ' ἄνθρωπος, οὐδὲ πάποτε
ἀντίθετον εἰπὼν οὐδέν, ἀλλ' Ἄρη βλέπων.

Athen. 224, a.

877. ταλαύρινος (τλάω, ῥινός): properly, *supporting the fight with a shield of bulls'-hides*, or, *notwithstanding the press of leather-covered shields*. The epithet is more particularly applied to Mars. Il. E. 289. Y. 78. X. 267. αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν. Arist. Pac. 241. ὁ δεινός, ὁ ταλαύρινος, ὁ κατὰ τοῦ σκελοῦν.

878. κραδαίνων. Il. N. 504. αἰχμὴ κραδαινομένη. Simonid. Fr. XLVII. 4. μελία κραδαινομένη.

Ib. κατάσκιος with dat. *shaded with*. Hes. Op. 511. λάχνη δέρμα κατάσκιον. Stesich. Geryoneis, Fr. 1. ἄλσος—δάφναισι κατάσκιον. In the present instance: *casting a downward shade*. Compare Æs-
chyl. l. c. Theb. 380.

Ib. τρεῖς—λόφους. For a helmet of this nature, see Hope's 'Costume of the Ancients,' vol. II. pl. 177. See also Av. 94. Alciph. tom. II. p. 61. If the reader begins to tire of the ridicule so plentifully thrown upon the word λόφος in the course of this play, let him recover his feelings in one of those noble pieces of poetry, which had so much effect upon the manly minds of the Spartans:

ἀλλὰ τις ἐγγὺς ἰὼν, αὐτοσχεδὸν ἔγχεϊ μακρῷ
ἢ ξίφει οὐτάζων, δῆϊον ἄνδρ' ἐλέτω·
καὶ πόδα παρ ποδὶ θεῖς, καὶ ἐπ' ἀσπίδος ἀσπίδ' ἐρείσας,
ἐν δὲ λόφον τε λόφῳ, καὶ κυνέην κυνέῃ,
καὶ στέρνον στέρνῳ, πεπλημένος ἀνδρὶ μαχέσθω,
ἢ ξίφεος κόπῃν, ἢ δόρυ μακρὸν ἐλῶν.

Tyrtæi Fragm. Poet. Min. I. 435.

881. ἀπολιγαίνη. Il. A. 684. κήρυκες δ' ἐλίσσανον. *To make noise or outcry; to huff and hector; to create a disturbance*. Compare Passow and Schneid.

883. ὑπαί, poetic and epic dialect for ὑπό. Od. Θ. 192. λᾶος ὑπαὶ ῥιπήσ. Hes. Scut. Herc. 278. τοὶ μὲν ὑπαὶ λιγυρῶν συρίγγων ἴσαν αὐδὴν | ἐξ ἀπαλῶν στομάτων.

Ib. ὑπαὶ πτερύγων, *to the flutter of wings*. Hesiod, Op. 580. ἦμος . . . ἤχετα τέττιξ | δεινὰ ἐφεζόμενος λιγυρὴν καταχεύει· αὐδὴν | πυκνὸν ὑπὸ πτερύγων. (Compare Blomfield's skilful emendation of Sappho's 55th Fr.)

ΧΟ. εἶδες ὦ εἶδες ὦ πᾶσα πῆλι, τὸν φρόνιμον ἄνδρα,
τὸν ὑπέρσοφον,

οἷ ἔχει σπεισάμενος ἐμπορικά χρήματα διεμπολᾶν, 885
ὧν τὰ μὲν ἐν οἰκίᾳ χρήσιμα, τὰ δ' αὖ πρέπει χλιαρὰ κατ-
εσθίειν.

αὐτόματα πάντ' ἀγαθὰ τῷδέ γε πορίζεται.

οὐδέ ποτ' ἐγὼ Πόλεμον οἶκαδ' ὑποδέξομαι.

Ib. *κόψικος*, Attic dial. for *κόσσυφος* (see Hemsterhuis in Luc. I. 314). Dicæopolis, loaded with his purchases of poultry, appears to be singing a fragment of some old Doric song. Comparing the above quotations from Hesiod with the examples below, at v. 911, we may perhaps venture to translate as follows:

[sings] To the sound of wings of sweetest things,
The blackbird and the thrush,
To house and home—no more to roam—
My jolly way I brush.

884—909 strophic and antistrophic.

885. *διεμπολᾶν*. Soph. Frag. (Dindorf, p. 55.) *ὅταν δ' ἐς ἤβην ἐξικώμεθ' εὐφρονες, | ὠθούμεθ' ἔξω καὶ διεμπολώμεθα.*

886. *χλιαρὰ*, *made warm*. Nicander quoted Athen. III. 126, c. *ἡρέμα δὲ χλιαρὸν κοιλοῖς ἐκδαίνο μύστροις*. Magnes quoted XIV. 646, e. *ταγηνίας . . χλιαροὺς σίζοντας*. A verb corresponding with this adjective, occurs Lysistr. 386. *οὐκοῦν ἐπειδὴ πῦρ ἔχεις, σὺ χλιανεῖς σεαυτὸν*. Ecc. 64. *ἐχλιαυνόμεν ἐστῶσα πρὸς τὸν ἥλιον*.

887. *αὐτόματα* (*αὐτὸν, μάομαι*), *sportaneous*. Pac. 665. *ἐλθοῦσα—αὐτομάτῃ*. Lys. 431. Vesp. 1282. Pl. 1190. Il. B. 408. The word occurs also in two descriptions of Hesiod, in which the dullest sense cannot fail to discern an account of his own race, prior and subsequent to that event, which “brought death into the world with all our woe.” Compare Op. et Dies, 112—119, and 94—104.

888. *Πόλεμον*. Bergler properly compares the personal character here given to WAR, with that in our poet's comedy of “Peace,” 235.

Ib. *οὐδέ ποτ'—οἶκαδ' ὑποδέξομαι*. GOOD-FORTUNE (*τὸ εὖ πρίσσειν*) meets with a better reception from the chorus in the Agamemnon of Æschylus, than WAR does in the present one:

τὸ μὲν εὖ πρᾶσσειν ἀκόρεστον ἔφν
πᾶσι βροτοῖσιν. δακτυλόδεικτον δ'
ὅστις ἀπειπὼν εἴργει μελάρων,
“Μηκέτ' ἐσέλθης,” τὰδε φωνῶν.

Ag. 1302.

Ib. *ὑποδέξομαι*. Il. 2. 59, 89. *τὸν δ' οὐχ ὑποδέξομαι αὖτις | οἶκαδε νοστήσαντα*. Od. II. 70. *πῶς γὰρ δὴ τὸν ξείνον ἐγὼν ὑποδέξομαι οἶκῳ*; Herodot. I. 44. *οἰκίοισι ὑποδεξάμενος τὸν ξείνον*. Compare Alciph. lib. I. ep. 34. lib. II. ep. 1. so also *ὑποδοχή*, as a term of *hospitable reception*, Pac. 530.

οὐδὲ παρ' ἐμοί ποτε τὸν Ἀρμόδιον ᾄσεται
 ξυγκατακλινεῖς, ὅτι παροινίος ἀνὴρ ἔφν,
 ὅστις ἐπὶ πάντ' ἀγάθ' ἔχοντας ἐπικωμάσας,
 ἐιργάσατο πάντα κακὰ κἀνέτρεπε, κἀξέχει,

890

889. τὸν Ἀρμόδιον ᾄσεται. Ἀρμόδιος here signifies one of those drinking-songs, which were usual at the banquets of the ancients. Antiph. apud Athen. XV. p. 692, F. Ἀρμόδιος ἐπεκαλείτο, παῖν ἦδετο, | μεγάλην Διὸς Σωτήρος ἄκτον ἦρέ τις. Athen. XI. p. 503. E. ἔπειτα μηδὲν τῶν ἀπρηχαιωμένων | τούτων περάνης, τὸν Τελαμώνα, μηδὲ τὸν | Παιῶνα, μὴδ' Ἀρμόδιον. As specimens of the songs themselves, the two following from many others (Kidd's Dawes, p. 665.) may suffice:

Ἐν μύρτον κλαδί τὸ ξίφος φορήσω,
 Ὡσπερ Ἀρμόδιος κ' Ἀριστογείτων,
 Ὅτ' Ἀθηναίης ἐν θυσίαις
 Ἄνδρα τύραννον Ἰππαρχον ἐκαυνέτην.
 Ἄλλο
 Ἀεὶ σφῶν κλέος ἔσsetai κατ' αἶαν,
 Φίλταθ' Ἀρμόδιε κ' Ἀριστόγειτον,
 Ὅτι τὸν τύραννον κτάνετον
 Ἰσονόμους τ' Ἀθήνας ἐποίησαν.

For an act, which originated in any motive but that of patriotism, it must be owned that these two persons, Harmodius and Aristogeiton, have had their portion of applause. But

“ the songs
 Of Grecian bards and records writ by Fame
 Of Grecian heroes !—”

have not been able entirely to drown the sober voices of Truth and History. The masterly pages of Mitford (I. 446. II. 103, 260.) have long taught the student in what light to view these two assassins, for such they unquestionably were, and perhaps profligates to boot, in spite of all the fine poetry which has been expended upon them.

890. ξυγκατακλινεῖς. Nub. 49. ταύτην ὅτ' ἐγάμουν, συγκατεκλινόμεν ἐγὼ | ὅζων τρυγός.

Ib. παροινίος, *drunk and insolent, mad-drunk*, = πάροιος. Vesp. 1300. παροινοκότατος. Elmsley observes that Cicero, ad Att. X. 10. uses the word *παροινοικός*. For drunken brawls at Athens, read Speeches III. and IV. of Lysias.

891. πάντ' ἀγάθ' ἔχοντας. An expression used for delicate feasts. Vesp. 1304. εὐθύς γὰρ ὡς ἐπέπλητο πολλῶν ἀγαθῶν, | ἐνήλατ', ἐσκήρτα. Amphis in Athenæus, III. —. εἰς τὴν ἐσπέραν χορταζόμενα πᾶσιν ἁγαθοῖς.

Ib. ἐπικωμάσας. Lysias, 98, 24. ὑβρίζων δὲ καὶ τύπτων ἀμφοτέρους ἡμᾶς καὶ κωμάων καὶ τὰς θύρας ἐκβάλλον. Plutarch. Pyrrh. 13, δῆμος ἐπικωμαζόμενος ἀσελγῶς καὶ παροινοούμενος. See also Alciph. lib. I. epp. 6, 12, 37, 39.

καμάχετο· καὶ προσέτι πολλὰ προκαλουμένου,

“ πῖνε, κατάκεισο, λαβέ τήνδε φιλοτησίαν,”

τὰς χάρακας ἦντε πολὺ μᾶλλον ἔτι τῷ πυρὶ, 895

ἐξέχει θ' ἡμῶν βία τὸν οἶνον ἐκ τῶν-ἀμπέλων.

* * * ταί τ' ἐπὶ τὸ δεῖπνον· ἅμα καὶ μεγάλα δὴ φρονεῖ,
τοῦ βίου δ' ἐξέβαλε δείγμα τάδε τὰ πτερὰ πρὸ τῶν θυρῶν.

894. φιλοτησίαν, a loving-cur. Lysistr. 203. δέσποινα Πειθοί, καὶ κύλιξ φιλοτησία, | τὰ σφάγια δέξαι ταῖς γυναῖξιν εὐμενής. Dem. 380, 27. καὶ συνεστεφανούτο, καὶ συνεπαιώνιζε Φιλίππῳ καὶ φιλοτησίας προσπινεν. Lucian. III. 235. IV. 15. IX. 39. προπινόντων φιλοτησίας. Alciph. lib. III. ep. 55. τῆς φιλοτησίας συνεχῶς περισσοβουμένης.

895. τὰς χάρακας, stakes, particularly those which supported vines. Vesp. 1291. εἶτα νῦν ἐξηπάτηκεν ἡ χάραξ τὴν ἀμπελον. Pac. 1262. εἰ διαπρισθεῖεν δίχα, | λάβοιμ' ἂν αὐτ' ἐς χάρακας.

896. Brunck observes, that two systems of Pæonic verse concluded by a trochaic tetrameter, occur also in Vesp. 1275—1284.

Ib. ἡμῶν βία. Lysias, 196, 36. βία παρόντων Πελοποννησίων.

Ib. τῶν ἀμπέλων unexpectedly for τῶν ἀμφορέων.

897. ... ταί τ'. Rav. Dind. τῷδ'. Elms. Bek. οὐκ ἂν οὗτός γ' ἴοι τῷδ'. Schutz from an attempt of Hermann to fill up the lacuna.

Ib. μεγάλα φρονεῖ. The formula μέγα φρονεῖν might be illustrated by endless examples. It is not merely for the continued repetition that the following example has been selected: Μάλιστα δὲ ἐπ' ἐκείνοις ἐπῆε μοι γελᾶν τοῖς περὶ γῆς ὄρων ἐρίζουσι, καὶ τοῖς μέγα φρονούσιν ἐπὶ τῷ τὸ Σκυάνιον πεδίον γεωργεῖν, ἡ Μαραθῶνος ἔχειν τὰ περὶ τὴν Οἰνόνην, ἡ Ἀχαρνήσι πλείθρα κεκτῆσθαι χίλια. τῆς γοῦν Ἑλλάδος ὅλης, ὥς τότε μοι ἄνωθεν ἐφαίνετο, δακτύλων οὐσσης τὸ μέγεθος τεττάρων, κατὰ λόγον, οἶμαι, ἡ Ἀττικῇ πολλοστημόριον ἦν. ὥστε ἐνενόουν ἐφ' ὅπόσῳ τοῖς πλουσίοις τούτοις μέγα φρονεῖν κατελείπετο. σχεδὸν γὰρ ὁ πολυπληθρότατος αὐτῶν, μίαν τῶν Ἐπικουρείων ἀτόμων ἐδόκει μοι γεωργεῖν. ἀποβλέψας δὲ δὴ καὶ ἐς τὴν Πελοπόννησον, εἶτα τὴν Κυνουρίαν γῆν ἰδὼν, ἀνεμνήσθην περὶ οὗτου χωρίου, κατ' οὐδὲν φακοῦ Αἰγυπτίου πλατυτέρου, τοσοῦτοι ἔπρεσον Ἀργείων καὶ Λακεδαιμονίων μῖας ἡμέρας. καὶ μὴν εἴ τινα ἴδοιμι ἐπὶ χρυσῷ μέγα φρονούντα, ὅτι δακτυλίου γε εἶχεν ὀκτῶ, καὶ φιάλας τέτταρας, πάννυ καὶ ἐπὶ τούτῳ ἂν ἐγέλων. τὸ γὰρ Πάγγαιον ὄλον, αὐτοῖς μετάλλοις, κεγχραιοῖον ἦν τὸ μέγεθος. Luciani Icaromenipp. VII. p. 27, 8. Is it incorrect in taste to add one from a far higher authority? λέγω . . . μὴ ὑπερφρονεῖν παρ' ὃ δὲ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. Epist. ad Rom. xii. 3.

898. It was usual for the vainer citizens of Athens, when they gave an entertainment, to hang up the feathers of hens or other birds before the door, that passers-by might know what was going on within. The 'ostentatious man' in Theophrastus adorns the forehead of the bull, which he has sacrificed, with garlands, and hangs it up before his door. Küster.

ὦ Κύπριδι τῇ καλῇ καὶ Χάρισι ταῖς φίλαις ξύντροφε
Διαλλαγή,

ὥς καλὸν ἔχουσα τὸ πρόσωπον ἄρ' ἐλάνθανες. 900

πῶς ἂν ἐμέ καὶ σέ τις Ἔρως ξυναγάγοι λαβὼν,
ὥσπερ ὁ γεγραμμένος, ἔχων στέφανον ἀνθέμων;
ἢ πάννυ γερόντιον ἴσως νενόμκας με σύ;
ἀλλὰ σε λαβὼν, τρία δοκῶ γ' ἂν ἔτι προσβαλεῖν.
πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρόν. 905

899. ξύντροφε. Herodot. VII. 102. τῇ Ἑλλάδι πενή . . σύντροφος. Lucian. I. 37. φιλοσοφία . . σύντροφοι. 40. κολακεία . . σύντροφος.

901. πῶς ἂν. Pac. 68. πῶς ἂν ποτ' ἀφικοίμην ἂν εὐθὺ τοῦ Διός; Eq. 16. πῶς ἂν σύ μοι λέξειας ἀμέ χρη λέγειν; are not the words πῶς ἂν to be used here in the same sense as they occur in the plays of Euripides (see Monk's Hippolytus, p. 28.) and to be rendered *O that!*

Ib. τις Ἔρως, *some Cupid*. The word gives the poet an opportunity of complimenting in the next line the beautiful Cupid of Zeuxis, which stood in the temple of Venus.

Ib. ξυναγάγοι, *bring together*. Lysist. 584. λαβόντας . . ξυνάγειν.

902. ὁ γεγραμμένος, *in tabula depictus*.

Ib. στέφανον ἀνθέμων. See Matthiæ, §. 375.

904. δοκῶ—προσβαλεῖν. δοκῶ thus followed by an infinitive, and more particularly when accompanied by the pronoun μοι, denotes not that doubtful state of mind, to which the present course of language attaches the word *to think*, but more frequently a * full assurance, conviction, and determination of purpose. Pac. 13. ἐνός μὲν ἄνδρες, ἀπολελύσθαι μοι δοκῶ. 177. ἀτὰρ ἐγγὺς εἶναι τῶν θεῶν ἐμοὶ δοκῶ. 306. οὐ γὰρ ἔσθ' ὅπως ἀπειπεῖν ἂν δοκῶ μοι τήμερον, (*my full persuasion is that nothing will induce me to give over to-day, till so and so*.) Ran. 1420. ὁπότερος οὖν ἂν τῇ πόλει παραινέσειν | μέλλῃ τι χρηστὸν, τοῦτον ἄξειν μοι δοκῶ. Pl. 1186. τὸν οὖν Δία τὸν σωτήρα καὶ τὸς μοι δοκῶ | χαίρειν ἕστας ἐνθάδ' αὐτοῦ καταμενέιν. See also Pac. 61. Lys. 319. Th. 508. Vesp. 640.

Ib. προσβαλεῖν. Voss translates: *leisten*, *to accomplish*. Reiske proposes to read *προσλαβεῖν*.

905. ὄρχον. The lexicographers are divided in their opinions of the meaning and derivation of this word. Reiske prefers the sense, *a line, a row of trees* (derived like ὄρχαμος from ὄρχομαι, ἔρχομαι, or ὀρθός.) Passow leans to *an enclosed place hedged round* (εἶργω, ἔρ-

* That our ancestors used the word *think* in this sense, seems clear from the answer made by admiral Wood, when questioned as to the unfortunate James III. being on board his fleet after the battle of Flodden; "I would to God," replied the brave seaman, "that my king was there safely, for I would defend and keep him there scathless, from all the traitors who have cruelly murdered him: and I *think to behold* the day when they shall be hanged and drawn for their demerits."

εἶτα παρὰ τόνδε νέα μοσχίδια συκίδων,
καὶ τὸ τρίτον ἡμερίδος ὄσχον, ὃ γέρων ὀδὶ, large
καὶ περὶ τὸ χωρίον ἐλᾶδας ἅπαν ἐν κύκλῳ,
ὥστ' ἀλείφεσθαι σ' ἀπ' αὐτῶν καὶ μετὰ ταῖς νουμηνίαις.

kos), particularly such places as gardens and vineyards. In the Homeric description of the beautiful gardens of Alcinoüs, the word thus occurs :

πάροιθε δέ τ' ὄμφακες εἰσιν,
ἀνθος ἀφμείσαι, ἕτεραι δ' ὑποπερκάουσιν.
ἐνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νεῖατον ὄρχον
παντοῖαι πεφύασιν, ἐπηγετανὸν γανόωσαι. Od. H. 125.

In the passage where Ulysses recalls to his father's mind the presents which the latter had made him in earlier times, it is thus found :

ὄγχνας μοι δῶκας τρεῖσκαίδεκα, καὶ δέκα μηλέας,
συκίας τεσσαράκοντ' ὄρχους δέ μοι ὧδ' ὀνόμηνας
δώσειν πεντήκοντα. Od. Ω. 339.

Ib. ἐλάσαι. ἐλαύνειν, to draw in a right line, to place. Il. Σ. 564. Od. H. 113. περὶ δ' ἔρκος ἔλασσε | κασιπτερόν. Od. Ζ. 9. ἀμφὶ δὲ τείχος ἔλασσε πόλει. Il. Η. 449. I. 349. τάφρον. Od. Ξ. 11. σταυρούς. Il. Α. 68. ὀγμόν. Hes. Op. 441. σῦλλακα. Pind. Pyth. IV. 406. σῦλλας. Herodot. VII. 139. εἰ καὶ πολλοὶ τειχέων κιθῶνες ἦσαν ἐληλαμένοι διὰ τοῦ Ἰσθμοῦ Πελοποννησίοισι. Passow in v.

906. μοσχίδια, dim. of μόσχος, the young shoot, or sucker of a plant. Il. Α. 104. ὦ ποτ' Ἀχιλλεύς | ἴδης ἐν κνημίοισι διδῆ μόσχοισι λύγοισι.

907. ἡμερίδος. Schneider considers the ἡμερίς as the *vitis arbutiva*, the high-climbing vine. Od. Ε. 68. ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο | ἡμερίς ἡβώωσα, τεθῆλει σταφυλῆσι. Passow rather considers it as any fruit-tree, reclaimed from a wild state.

908. ἅπαν. On the quantity of this word see Blomf. Append. ad Pers. 201. ἅπαν γ' ἐλᾶδας κύκλῳ. Elms. The description again reminds us of the gardens of Alcinoüs :

ἐνθα δὲ δένδρεα μακρὰ πεφύκει τηλεθώοντα,
ὄγχναι, καὶ ῥοαὶ, καὶ μηλέαι ἀγλαόκαρποι,
συκαὶ τε γλυκεραὶ, καὶ ἐλαῖαι τηλεθώουσαι. Od. H. 114.

The four verses, which have required so much illustration, have been imitated by Ælian Epist. 4.

Ib. ἐν κύκλῳ, circularly. Pl. 679. Ib. 708. Lys. 267. Vesp. 132, 924. Av. 118. Eq. 170. Vesp. 1439. ἐν τάχει (quickly). Av. 1070. ἐν φοναίς (murderously). Eccl. 395. ἐν ὥρᾳ (early, suitably as to time). 541. ἐν ἀλέᾳ (warmly). Thes. 830. Nub. 1332. Vesp. 421, 508. Eq. 258. Pac. 628. ἐν δίκῃ (justly). Pac. 439. ἐν εἰρήνῃ (peaceably). So also Thes. 177. ἐν βραχείᾳ (shortly). 292. Ecc. 321. ἐν καλῷ (conveniently). 320. ἐν καθαρῷ, sub. τόπῳ, an open, unoccupied place. Cf. Pind. Ol. X. 55.

909. ταῖς νουμηνίαις. The new moon seems to have been the ge-

ΚΗ. ἀκούετε λεφ' κατὰ τὰ πάτρια τοὺς χόας

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neral season for embellishment and relaxation. Hence the clown's inquiry in Theophrastus which has been already noticed.

910. A previous note (v. 874.) will have prepared the reader for the ensuing proclamation. To commemorate the haste, with which the guests got rid of their wine, that they might avoid a murderer's presence, a singular custom appears to have been devised; this was the establishment of a prize for the person who, on the anniversary of this event, should at a given signal first swallow a certain quantity of wine. As the vessel adopted for this purpose (χόας) contained three of our quarts (Perizonius ad *Æl.* I. c. 26.) it is obvious that none but those who could depend upon a large capacity for swallowing, like the Athenian Diotimus, (who in consequence went by the name of the Funnel,) would be candidates for such a distinction. The feat was performed to the sound of trumpet (*ἐπὶ τῇ σάλπιγγι*), and the prize was a skin of wine. That the victor was further rewarded with a crown of gold, as archbishop Potter intimates from *Ælian*, is not improbable, though not perhaps exactly in the sense in which the learned archaeologist appears to understand the passage. As this triumph of the throat would be to the populace of Athens somewhat like what the triumphs of their betters were in the scenic contests and the Olympic games, the spirit of parody would prepare for the victor a similar reward; and how much further the parody might be carried, it is not for us to decide. A triumphal procession would perhaps be got up by the admirers and fellow-burgbers of the conqueror, and if a set of mock-Pindarics were furnished by some congenial wag, the *ῥαῖμος* would have been complete. But to leave these conjectures for one of which there cannot be much doubt. While the populace were enjoying their own peculiar share of this great national rite abroad, we must naturally suppose that its celebration was also taking place in private families and different parties within: and as human nature is at all times and in all places essentially the same, we have only to conceive the celebration of some festive rite among ourselves, as that of 'Twelfth Night' for instance, to imagine the different gradations of mirth which prevailed according to the refinement or rudeness of the society which partook of it. The greatest display on the occasion was evidently at the house of the high priest of Bacchus. It is gratifying to reflect, that considerable relaxation was allowed on this joyous festivity to that most numerous and unfortunate body of men, who abounded so much in every Greek city;—viz. the slaves. The respite was indeed short, as the unwelcome sounds were soon pealed again in their ears:

^γ *ῥαῖμος*, in the Pindaric writings, the procession and triumphant song, which celebrated the victor in the Olympic games on the immediate day of triumph, or its returning anniversary. *OL* IV. 15. VI. 30, 166. VIII. 13. IX. 6. XIV. 23. Pyth. III. 130. IV. 3. VIII. 29. Nem. III. 8. XI. 36, &c. See further Passow in v. *Kuithan* über Pindars Siegeshymnen als Urkomödien, 1808. particularly p. 42. Thiersch, Pindarus Werke, Th. I. p. 114. Welcker in Jacobs Philostr. Im. I. 2. p. 202.

πίνειν ὑπὸ τῆς σάλπιγγος· ὅς δ' ἂν ἐκπῆ

Θύραζε, Kāres, οὐκ ἔτ' Ἀνθεστήρια.

Away, away, the Festival is done!

Ib. Pac. 551. ἀκούετε λεφ' τοὺς γεωργοὺς ἀπείναι. Av. 448. ἀκούετε λεφ' τοὺς ὀπλίτας ... ἀπείναι πάλιν οἶκαδε. Susarion apud Diomed. ad Dionys. Thrac. p. 748. BEKKER. ἀκούετε λεφ' Σουσαρίων λέγει τάδε. The sixth Pythian ode begins with a similar formula, 'Ακούσατ'. See also Plut. Vit. Thes. §. 13. It need scarcely be added, that it is preserved in our own *Oyez*, or, as it is vulgarly pronounced, *O yes*.

911. πίνειν. Examples of an infinitive for an imperative have already been supplied from the writings of Aristophanes. In no author are more instances of this construction to be found, than the old Ascræan poet, who has been so often quoted in these pages. How the following joyous picture came to find a place among the many prudential maxims of this precursor of 'Poor Richard's Almanack,' is hard to say; but there it is; and as it is in keeping with our present subject, I venture to quote it:

ἐπὶ δ' αἶθοπα πινέμεν οἶνον
ἐν σκιῇ ἐξόμενον, κεκορημένον ἦτορ ἐδωδῆς,
ἀπτίον ἀκραεὸς Ζεφύρου τρέψαντα πρόσωπον,
κρήνης τ' ἀεναίου καὶ ἀπορρύτου, ἥ τ' ἀβύλωτος.
τρὶς δ' ὕδατος προχέειν, τὸ δὲ τέτρατον ἰέμεν οἶνον.

Op. 590—594.

In these and similar verses (see more particularly the fine passage, 334—338.) it is evident that some such verb as *ἄνωγα*, or *κέλομαι*, is to be understood: and the poet, who has afforded the above instances of the elliptic form, furnishes also specimens of the complete form. Thus in the following cold-blooded recommendation, which no doubt was intended to reconcile the Inkles of the day to his former piece of joviality:

αὐτὰρ ἐπὶν δὴ
πάντα βίον κατὰθῃαι ἐπάρμενον ἔνδοθεν οἴκου,
θῆτά τ' δοικον ποιεῖσθαι, καὶ ἄτεκνον ἔριβον
δίξεσθαι κέλομαι· χαλεπὴ δ' ὑπόπορτις ἔριθος. Ib. 598—601.

The prose-writer, who comes nearest to Hesiod in the use of this construction, is the author of the Jewish Antiquities. Merely referring to more common examples, some of which, however, will be found worthy of deep attention, (IV. 8. 9, 21, 42. XVII. 13. 2. XVIII. 6. 7.) I quote one at full length: καὶ τῷ εἰλαίῳ χρίσας Ἰώδαος, ἀπέδειξε βασιλεία. τὸ δὲ πλῆθος, χαίρον καὶ κροταλίζον, ἔβόα, ΣΩΖΕΣΘΑΙ ΤΟΝ ΒΑΣΙΛΕΑ, IX. 7. 2, GOD SAVE THE KING!

Ib. ὑπὸ τῆς σάλπιγγος, *to the trumpet*. To the numerous examples of this construction to be found in Matthiæ, §. 592, b. Quarterly Review, IX. p. 361, Mus. Crit. I. 78. Blomfield's Gloss. in Choeph. p. 198. add Xenoph. Anab. III. 4, 26. ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων. Thucyd. V. §. 70. Λακεδαιμόνιοι δὲ βραδέως καὶ ὑπὸ αὐ-

πρώτιστος, ἀσκὸν-Κτησιφῶντος λήψεται.

ΔΙ. ὦ παῖδες, ὦ γυναῖκες, οὐκ ἤκούσατε ;

τί δρᾶτε ; τοῦ κήρυκος οὐκ ἀκούετε ;

ἀναβράττει, ἐξοπτᾶτε, τρέπει, ἀφέλλετε

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λητῶν * πολλῶν νόμφ ἐγκαθεστῶτων. Plut. Lycurg. 22. πρῶτος καὶ ἰαροῦς ὑπὸ τοῦ μίλου ἀγομένῳ ἐπὶ τὸν κίνδυνον. In later writers this formula occurs with a dative case. Lucian, V. 164. ὑπ' αἰλοῖς, καὶ κυμβάλοις. II. 51. III. 245. Herodian, V. c. 3. §. 16. χορεύοντα νόμφ βαρβάρων, ὑπὸ τε αἰλοῖς καὶ σύριγξι. Ibid. c. 5, 9.

912. ἀσκὸν-Κτησιφῶντος : i. e. a skin of the largest size. Who this ton of man was, is not further known. According to the Scholiast, the competitors for the prize were bound to stand upon a blown skin, while performing their drinking feat.

915. The large preparations made in the cuisine of Dicæopolis, appear to indicate that a party was expected to celebrate the rite with him. The vigorous orders for the various processes of boiling, roasting, turning, and unspitting, seem to imply a fear that the trumpet may give the expected signal before the preparations are completed.

Ib. ἀναβράττω, Att. for ἀναβράσσω (βράω, βράζω, βράττω). To cause boiling water to come to its height ; to throw about with a sputtering, as the foam thrown up by a raging sea. Hence Apollon. Rhod. II. 566. ὄρτο δὲ πολλή | ἄλμη ἀναβρασθεῖσα, νέφος ὥς. Here, to boil again, to warm up by laying fire beneath. Pac. 1197. ἀναβράττω κίχλας. Ran. 510. κρέα | ἀνέβραττεν ὀρνίθεια.

Ib. ἐξοπτᾶτε. Eq. 954. θρίον ἐξοπτημένον.

οἱ δ' ἰχθύες, οἰκαδ' ἰόντες,

ἐξοπτῶντες σφᾶς αὐτοὺς ἂν παρέκειντ' ἐπὶ ταῖσι τραπέζαις.

Teleclides ap. Athen. 268, c.

Under what dynasty this latter remarkable event took place will presently appear.

Ib. τρέπει. Bergler compares Horace's *macro dum turdos versat in igne*. But the ancient poets, without any knowledge of the powers of steam, had their ideas of a state of perfectibility, when these operations took place of themselves, without any subordinate agency. Hence the colloquy, in the "Pluti" of Cratinus, between the fish-eater and the fish to be eaten :

* The trumpeter and herald, it may be added, were no unimportant functionaries in antiquity. Hence in inscriptions where festal contests and victories are recorded, their names generally head the list. Thus in Boeckh's inscriptions (Staatsk. II. 357. 9.) we find,

Οἶδε ἐνίκων τὸν ἀγῶνα τῶν Χαριτησίων.

Σαλπιστῆς.

Μῆνις Ἀπολλωνίου Ἀντιοχεὺς ἀπὸ Μαϊάνδρου.

Κήρυξ.

Ζώϊλος Ζωΐλου Πάφιος.

Then follow the rhapsodist, the epic poet, the flute-player, &c. See also Inscript. Orchom. III.

τὰ λαγῶα, ταχέως τοὺς στεφάνους ἀνείρετε.
 φέρε τοὺς ὀβελίσκους, ἵν' ἀναπείρω τὰς κίχλας.

ΧΟ. ζηλῶ σε τῆς εὐβουλίας,
 μᾶλλον δὲ τῆς εὐωχίας,
 ἄνθρωπε, τῆς παρουσίας.

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ΔΙ. τί δῆτ', ἐπειδὴν τὰς κίχλας

“Ἰχθὺ βάδιζ’.” “Ἄλλ’ οὐδέπω τὰπὶ θάτερ’ ὀπτός εἰμι.”
 “Οὐκοῦν μεταστρέψας σεαυτὸν ἀλευφας εἰσάλειψον.”

Athen. VI. 267, e.

Ib. ἀφέλκετε, *πιτῆδραν* (from the spit). Compare *infr.* v. 1018.

916. τὰ λαγῶα, sc. κρέατα. Eq. 1192. ἀλλ’ οὐ λαγῶ’ ἔξεις ὀπόθεν
 δῶς. 1199. ὁρᾷς τὰ λαγῶ’ ἃ σοι φέρω. Pac. 1312. ἐμβάλλεσθε τῶν
 λαγῶων. 1150. λαγῶα τέτταρα. 1196. τῶν λαγῶων πολλά. Ecc. 842.
 Vesp. 709. ἔζων ἐν πᾶσι λαγῶοις. 1203.

Ib. στεφάνους ἀνείρετε—in anticipation of a feast. Herodot. III.
 118. ἀνείρας περὶ τὸν χαλινὸν τοῦ ἵππου.

917. ἀναπείρω. Il. B. 426. σπλάγχχνα δ’ ἄρ’ ἀμπεύρατες. Herodot.
 IV. 94. ἦν μὲν δὴ ἀποθάνῃ ἀναπαρεῖς. 103. ἔπειτα ἐπὶ ξύλου μεγάλου
 ἀναπείρας. Lucian, III. 245. διαπαρεῖς.

918. Eq. 837. ζηλῶ σε τῆς εὐγλωττίας. Vesp. 1450. ζηλῶ γε τῆς
 εὐτυχίας | τὸν πρέσβυν. Thes. 175. For examples from other au-
 thors, see Blomfield’s *Prom.* Vinct. p. 144.

921. Elmsley compares Nub. 154. τί δῆτ’ ἂν, ἔτερον εἰ πύθοιο Σω-
 κράτους φρόντισμα; 769. τί δῆτ’ ἂν, εἰ ταύτην λαβών; Pac. 859. τί
 δῆτ’, ἐπειδὴν νυμφίον μ’ ὁρᾷτε λαμπρὸν ὄντα; 863, 916. Lys. 399.

Ib. τὰς κίχλας ὀπτημένας. Whether roasted, boiled, or stewed, the
 thrush seems to have been a particularly favourite article of food
 among the epicures of antiquity. Hence in those visions of Lub-
 berland, which the comic poets were wont to put forth, as *their*
 conception of the golden age, this bird never fails to make a con-
 spicuous figure, both in their *senarii* and their *anapaests*:

ὀπταὶ κίχλαι δ’ ἐπὶ τοῖσδ’ ἀνάβραστ’ ἡρτυμέναι
 περὶ τὸ στόμ’ ἐπέτοντ’, ἀντιβολουῖσαι καταπιεῖν,
 ὑπὸ μυρρίναισι κἀνεμώναις κεχυμέναι.

Pherecrates, ap. Athen. VI. 269, b. and Pors. Adv. p. 90.

ὀπταὶ τε κίχλαι μετ’ ἀμνητίσκων εἰς τὸν φάρνγ’ εἰσεπέτοντο.

Teleclides ap. Athen. VI. 268, d.

τὰ δὲ δένδρη τὰ ’ν τοῖς ὄρεσιν δὴ χορδαῖς ὀπταῖς ἐριφείως
 φυλλοροήσει, καὶ τευθιδίοις ἀπαλοῖς, ^aκίχλαις τ’ ἀναβράστοις.

Pherec. ib. VI. 269, d.

^a From this partiality of the Athenians for the thrush arises, I think, a pecu-
 liarity of phraseology in our author’s comedy of Peace, which has not yet been
 noticed. The Chorus of the play, while eulogizing those delights of the Dionysiac
 festivals (of which a translation has been given at v. 181), specifies, among others,
 αὐλῶν, τραγῳδῶν, Σοφοκλέους μελῶν, κικλῶν. In this passage the word *κικλῶν*

ὀπτωμένας ἴδῃτε ;

ΧΟ. οἰμαί σε καὶ τοῦτ' εὖ λέγειν.

ΔΙ. τὸ πῦρ ὑποσκάλευε.

ΧΟ. ἤκουσας ὡς μαγειρικῶς,

925

κομφῶς τε, καὶ δειπνητικῶς

925. *μαγειρικῶς*. The refinement of the times does not appear to have exploded the word *cook*, as vulgar, and substituted, like our polite neighbours, the term *artiste*. Πάρ. 1017. εἶθ' ὅπως *μαγειρικῶς σφάζεις τὸν οἶν*.

926. *κομφῶς*, *cleverly, neatly, like a gentleman*. In the Platonic and Aristophanic writings the word *κομφῶς* implies, in mental operations, all that is fine, subtle, and sophistic (Eq. 18. (*κομφευρικῶς*.) Nub. 1030. Th. 93, 460. Ran. 967. Av. 195. Gorg. 486, c. 493, a. 521, e. 6 Rep. 499, a. 505, b. 1 Leg. 634, a. Phileb. 53, c. Cratyl. 399, a. 426, a. 429, d. Sophist. 236, d. 259, c. Phædo, 105, c. Phædr. 266, d.): in manners, all the observances of polished society, in opposition to the practices of the rude and uncultivated classes (Nub. 649. Vesp. 1317. 9 Rep. 572, c. Conviv. 222, c. Lysis, 216, a. Hip. Maj. 288, d. 3 Epist. 318, b. add Lucian, III. 140). The union of these endowments and accomplishments with high moral qualities constituted the *καλοκάγαθός*, or complete gentleman of antiquity.

Ib. *δειπνητικῶς*, *in a banquet-like fashion*. Though the acts of carving and dissection are not expressly named in this catalogue of excellencies, they are obviously implied; and as 'the feast of reason' is pretty well concluded in this drama, and that of the senses about to commence, an idle moment may be allowed to an operation which, from the days of Homer to Parini, has occasionally come under the favourable notice of poetry; but the obvious place for

appears to me to be used as synonymous with *μελῶν*; in other words, an intellectual pleasure is expressed by a corporeal one: (the smack of the lips, the indrawn breath, and all the usual artifices of intonation by a clever actor, will easily occur to the reader). Then follow the words *ἐπύλλαν Εὐριπίδου*: here the Chorus is interrupted by Trygæus, who indignantly expresses his contempt for a poet, whose writings smelt more of a pleader than a bard. The Chorus waits patiently till this fit of indignation is over, and then puts its own, i. e. the popular, sense upon these *lays* of Euripides by another synonym, viz. by pronouncing the word *κιντοῦ*; as much as to say, whatever may be the merit of the melodies of Sophocles, these delicate lays are the only productions deserving that ivied crown which is assigned to triumphant bards at the Dionysiac festivals. In this sense it appears to me that the passage may be understood, without destroying that medley of incongruous images, in which the general humour of the passage undoubtedly consists. Considering how much the ivy was employed in the festivals of Bacchus, in binding the brows of the god himself, in ornamenting the persons or thyrsi of those who figured in his processions, and, above all, in circling the head of the bards who had triumphed at his festivals, it is remarkable how rarely the word is found in the writings of Aristophanes. Besides the passage just illustrated, or rather attempted to be so, I am not aware of more than three other places where the word occurs, Thea. 988, 999. Av. 238.

αὐτῷ διακονεῖται ;

ΓΕ. οἶμοι τάλας. ΔΙ. ὦ Ἡρακλεῖς, τίς οὐτοσί ;

ΓΕ. ἀνὴρ κακοδαίμων. ΔΙ. κατὰ σεαυτὸν νυν τρέπου.

ΓΕ. ὦ φίλτατε, σπονδαὶ γάρ εἰσι σοὶ μόνω, 930

μέτρησον εἰρήνης τί μοι, κἂν πέντ' ἔτη.

ΔΙ. τί δ' ἔπαθες ; ΓΕ. ἐπετρίβην ἀπολέσας τὸ βόε.

such a notice, if indeed any notice whatever of the subject is justified, is in the Appendix. (See note O.)

927. διακονεῖται. Soph. Phil. 287. κᾶδε τι βαιῇ τῇδ' ὑπὸ στέγῃ μόνον | διακονεῖσθαι, i. e. *minister to myself*. In Lucian's "True History" this word is used to describe certain ministering offices performed by the winds at a banquet, the full delights of which must be left to the readers of the original. The writer having described the manner in which the guests prepared themselves for the repast, viz. by drinking at two fountains, the nature of one of which was to impart a keen sense of pleasure, and the other, a disposition to unbounded mirth, proceeds to describe the entertainment itself as follows: τὸ δὲ συμποσίον, ἔξω τῆς πόλεως πεποιήται, ἐν τῇ Ἡλυσίᾳ καλουμένη πεδίῳ· λειμὼν δὲ ἐστὶ κάλλιστος, καὶ περὶ αὐτὸν ὕλη παντοία, πυκνή, ἐπισκιάζουσα τοὺς κατακειμένους, καὶ στρωμνὴν μὲν ἐκ τῶν ἀνθέων ὑποβέβληνται. διακονοῦνται δὲ καὶ διαφέρουσιν ἕκαστα οἱ ἄνεμοι, πλήν γε τοῦ οἰνοχοεῖν. τούτου γὰρ . . IV. 274. But we must not trespass further. To those, however, who looked to the perfect æra of feasting, even this agency must have wanted correctness; *they* waited the times when all movements connected with cookery and good eating were to be spontaneous:

A. ἔπειτα δοῦλον οὐδὲ εἰς κεκτήσεται, οὐδὲ δούλην·

ἀλλ' αὐτὸς αὐτῷ δὴτ' ἀνὴρ γέρων διακονήσκει ;

B. οὐ δὴτ' ὁδοποροῦντα γὰρ τάδε πάντ' ἐγὼ ποιήσω.

A. τί δὴτα τούτ' αὐτοῖς πλέον ; B. πρόσσειν αὐθέκαστον

τῶν σκευαρίων ὅταν καλῇ τις· "παραιτίθου, τράπεζα·

αὐτὴ παρασκευάζει σπαντήν." "Μάττε, θυλάκισκε."

"ἔγχει, κύαθε. ποῦσθ' ἢ κύλιξ ; διάνιζε σύ γε σπαντήν ;"

"ἀνάβαινε, μάζα." "τὴν χύτραν χρὴν ἐξεραῶν τὰ τεῦτλα."

Crates ap. Athen. 267, e.

928. τάλας. Pl. 930. Ran. 307. Th. 241, 625, 1038. An. 62, 1260. and many other places. See Bentley's Dissert. 97-8.

Ib. κατὰ σεαυτὸν νυν τρέπου, *go your own way*. Nub. 1263. For the formula κατὰ σεαυτὸν, compare Plut. in Vit. Arist. §. 2. Ἀριστείδης δὲ καθ' ἑαυτὸν ὥσπερ ὁδὸν ἰδίαν ἐβάδιζε διὰ τῆς πολιτείας. Vesp. 786. κατ' ἑμαυτὸν κοῦ μεθ' ἑτέρων λήψομαι. Aristot. Eth. 9. οὐδεὶς γὰρ ἔλοιτ' ἂν καθ' αὐτὸν πάντ' ἔχειν. Elmsley ingeniously compares An. 12. Euelp. οἶμοι. Pisth. σὺ μὲν, ὦ τῶν, τὴν ὁδὸν ταύτην ἴθι. See also Wagner's Alciphron, I. p. 165. II. 10.

932. ἐπετρίβην. Pac. 246. ὦ Μέγαρε Μέγαρ', ὥς ἐπιπετρίψισθ' αὐτίκα | ἀπαξάπαντα καταμεμυττωμένα. Nub. 243. νόσος μ' ἐπέτριψεν ἰπ-

ΔΙ. πόθεν ; ΓΕ. ἀπὸ Φυλῆς ἔλαβον οἱ Βοιωῖται.

ΔΙ. ὃ τρὶς κακοδαίμων, εἴτα λευκὸν ἀμπέχει ;

ΓΕ. καὶ ταῦτα μέντοι, νῆ Δί', ὥπερ μ' ἐτρεφέτην 935
ἐν πᾶσι-βολίτοις. ΔΙ. εἴτα νυνὶ τοῦ δέει ;

ΓΕ. ἀπόλωλα τῷφθαλμῷ δακρῶν τὼ βόε.

ἀλλ', εἴ τι κήδει Δερκέτου Φυλασίου,

ὑπάλειψον εἰρήνη με τῷφθαλμῷ ταχύ.

ΔΙ. ἀλλ', ὃ πόνηρ', οὐ δημοσιεύων τυγχάνω. 940

ΓΕ. ἴθ', ἀντιβολῶ σ', ἣν πως κομίσωμαι τὼ βόε.

ΔΙ. οὐκ ἔστιν· ἀλλὰ κλαῖ πρὸς τοὺς Πιττάλου.

πικῇ. 438. τὸν γάμον, ὃς μ' ἐπέτριψεν. 972. ἐπετρίβετο τυπτόμενος πολλὰς. Th. 557. ἐπιτριβείης. Av. 1530. ἐντεῦθεν ἄρα "τοῦπιτριβείης" ἐγένετο.

934. λευκὸν ἀμπέχει: implying that he ought to have been in mourning. Eccl. 540. τοῦτ' ἡμπισχόμην. See further Plut. in Vit. Cim. §. 10. Pericl. 38.

936. ἐν πᾶσι-βολίτοις. Translate, in all that oxen can furnish. The allusion is to a well known expression, ἐν πᾶσιν ἀγαθοῖς :

Πλούτῳ δ' ἐκείν' ἦν πάντα συμπεφυρμένα,
ἐν πᾶσιν ἀγαθοῖς πάντα τρόπον εἰργασμένα.

Pherecrates ap. Athen. 268, e.

Ib. τοῦ for τίνος. Also Vesp. 767. Ecc. 620, 672. Nub. 736. Eq. 1005.

938. κήδει Δερκέτου. Nub. 106. ἀλλ' εἴ τι κήδει τῶν πατρῶν ἀλφίτων. Eq. 1342. καὶ κήδομαι σου.

939. ὑπάλειψον. Pac. 897. καὶ παγκράτιόν γ' ὑπάλειψαμένοις νεανικῶς | παίειν.

940. πόνηρ. Πόνηρος, with the accent on the antepenultima, signifies, *wretched, unhappy*. See Buttman's Gr. Gr. p. 55. who refers to Ammon, v. πόνηρον. Eust. ad Il. B. 764. p. 258. 14. seq. Basil. Reiz. de Accent. p. 108. See also Gesner's note, Luc. VII. 419.

Ib. δημοσιεύων. In Plato's Apol. 32, a. δημοσιεύειν is opposed to ιδιωτεύειν, public life to private life. Here, and Plato's Gorg. 514. e. Polit. 259, a. it is applied to the physicians who were appointed at the public charge to attend more particularly to the poor. See Aristoph. Pl. 407. Bentley's Dissertation, 384. Wachsmuth, III. 124. IV. 50. Boeckh, I. 160. Compare Plato's description (De Leg. IV. 720, c. d.) of the slave deputed by the physician to do his work among the poorest classes, with Crabbe's "Parish Apothecary."

941. κομίσωμαι, *recover*. Th. 1166. ἦν οὖν κομίσωμαι τοῦτον. Av. 549. εἰ μὴ κομούμεθα παντὶ τρόπῳ τὴν ἡμετέραν βασιλείαν.

942. πρὸς τοὺς Πιττάλου. Supply οἴκους or μαθητάς. Pittalus, one of the public physicians just alluded to.

ΓΕ. σὺ δ' ἀλλὰ μοι σταλαγμὸν εἰρήνης ἔνα
εἰς τὸν καλαμίσκον ἐνστάλαξον τουτονί.

ΔΙ. οὐδ' ἂν στριβλικίγξ· ἀλλ' ἀπιὼν οἴμωξέ που. 945

ΓΕ. οἴμοι κακοδαίμων τοῖν γεωργοῖν βοιδίῳν.

ΧΟ. ἀνὴρ ἀνῆρύηκέν τι ταῖς

σπονδαῖσιν ἡδὺν, κούκ ἔοι-

κεν οὐδενὶ μεταδώσειν.

ΔΙ. κατὰχει σὺ τῆς χορδῆς τὸ μέλι·

950

τὰς σπητίας στάθευε·

ΧΟ. ἤκουσας ὀρθιασμάτων ;

ΔΙ. ὅπτᾱτε τὰ γχέλεια.

943. σὺ δ' ἀλλὰ. Besides the illustrations of this expression given at v. 177. see Elmsley's Heracl. p. 102. and Heindorf's note in Platon. IV. p. 389. (Priestley's edition.)

944. καλαμίσκον, calamum. BRUNCK. Röhrchen, little tube or pipe. Voss.

Ib. ἐνστάλαξω = ἐνστάζω, (Od. B. 271. Herodot. IX. 3.) drop into.

945. στριβλικίγξ, the smallest drop. (στρίβλος, the weak, fine tone of a bird.) The rough manner in which the present and a subsequent applicant are treated, is to be considered, not as the petulance of a man, disturbed in his preparations for what he considers an important rite, but as poetical justice dealt on the previous apathy and ignorance of the applicants. If Dicæopolis had a right to count for co-operation in any quarter, it should have been with the land-owner, whose fields were sure to be devastated by war, and the bridegroom in prospect, to whom the quitting of his mansion with its new ornament must have been so particularly unacceptable. Neither, however, had been content to lend a helping hand to Dicæopolis, and both are punished accordingly ; the one in his fears of military service, the other in the actual loss of his cattle. The full tide of vengeance is of course reserved for Lamachus, the head of the war-party.

947. ἀνῆρύηκεν. Dobree prefers ἐνεύρηκεν. On the metre of these dimeter iambs, see Hermann de Metr. p. 100-1. Reisig. Conject. 37-9.

951. στάθευε. Passow considers this verb to be derived from σταθερός (ἰσχυμ). The strong heat implied by it is evinced in such expressions as σταθερὰ μεσημβρία, σταθερὸν ἡμαρ, σταθερὸν θέρος, all belonging to the time of day, or year, when the sun has the greatest power. Lysist. 376. οὐκ οἶδά σ' εἰ τῇδ' ὡς ἔχω τῇ λαμπάδι σταθεύσω.

952. ὀρθιασμα (ὀρθιάζω, ὀρθιος), loud words or speech. Æschyl. Choeph. 265. κάξορθιάζων πολλά. See also Pers. 693, 1051.

ΧΟ. ἀποκτενεῖς λιμῶ με, καὶ

τοὺς γείτονας κνίσῃ τε καὶ

955

φωνῇ, τοιαῦτα λάσκων.

ΔΙ. ὅπτατε ταυτὶ, καὶ καλῶς ξανθίζετε.

ΠΑ. Δικαιοπόλι. ΔΙ. τίς οὔτοσί; τίς οὔτοσί;

ΠΑ. ἔπεμψέ τίς σοι νυμφίος ταυτὶ κρέα

ἐκ τῶν γάμων. ΔΙ. καλῶς γε ποιῶν, ὅστις ἦν.

960

954. Elmsley translates: *Me quidem fame enecabis, vicinos vero tuos nidore et clamore.*

955. κνίσῃ. See Blomf. Prometh. p. 47. Choeph. p. 153. As the travellers in Lucian's "True History" approach the place of future punishment, a κνίσῃ of a less agreeable odour than that in the text salutes their nostrils: ἐπεὶ δὲ τὸν εὐδὴν αἶρα προϊόντες παρελθούμεν, αὐτίκα ἡμᾶς ὁσμὴ τε δεινὴ διεδέχετο, οἷον ἀσφάλτου, καὶ θείου, καὶ πίσης, ἅμα καυμένων, καὶ κνίσσα δὲ ποτηρὰ, καὶ ἀφόρητος, ὥσπερ ἀπ' ἀνθρώπων ὀπρωμένων· καὶ ὁ ἀὴρ ζοφερός, καὶ ὀμυχλώδης, καὶ κατέσταξεν ἐξ αὐτοῦ δρόσος πιττίνη. IV. 289.

956. λάσκων, *clapping*. See Blomfield's Agamem. p. 238. Pac. 381. λακίσσομαι. Nub. 410. διαλακίσσασα.

957. ξανθίζειν, *to make brown by roasting*.

959. The meaning of the word ταυτὶ in this passage has been already explained. The more usual form occurs, Av. 1689. βούλεισθε δὴτ' ἐγὼ τέως | ὅπῳ τὰ κρέα ταυτὶ μένων; Pac. 192. τὰ κρέα ταυτὶ σοὶ φέρων. In allusion to this ancient practice of abstracting part of the contents of a dinner-table, and sending it to a friend's or the guest's own house, see a fine piece of satire in Lucian, IV. 15.

960. ἐκ τῶν γάμων. The word γάμοι is often applied to a single wedding. Av. 132. μέλλω γὰρ ἐστῖαν γάμους. 1740. Ζητὸς πάροχος γάμων.

Ib. καλῶς—ποιῶν. This phrase occurs in various forms, expressing a sense of obligation, satisfaction, approbation, and gratitude in the person using it. Pl. 863. καλῶς τοῖνον ποιῶν ἀπόλλυται. And so the nearly similar expression, Pac. 271. εὐ γε . . . ποιῶν | ἀπόλωλ' ἐκείνος. Andoc. 6, 26. εἰπεῖν οὖν τὸν Εὐφρημον ὅτι καλῶς ποιήσειεν εἰπών. Few writers are more fond of this phrase, than the great orator, in whose writings it sometimes occurs under forms which require some familiarity to give them their due effect. Dem. 17, 10. ὧ ὑπὲρ τῶν πολλῶν ὧν καλῶς ποιοῦντες (*qu'ils possèdent par la faveur des dieux*. Auger. *Fortunately for them*, in more familiar English) ἔχουσι, μικρὰ ἀναλίσκοντες τὰ λοιπὰ καρπῶνται ἀδεῶς. 141, 14. μετὰ ταῦτα ἡ τύχη, καλῶς ποιοῦσα, πολλὰ πεποίηκε τὰ κοινά. 141, 19. οἱ γὰρ εὐποροὶ πάντες ἔρχονται μεθίξοντες τούτου, καὶ καλῶς ποιοῦσιν. 304, 25. τῆς δὲ φιλανθρωπίας—ὡμεῖς καλῶς ποιοῦντες τοὺς καρποὺς κεκόμισθε. 490, 16. ὅτε δ' ὡμεῖς, καλῶς ποιοῦντες,—ἄμεινον ἐκείνων πράττετε. 582, 20. εἰσὶ μὲν εἰς τὰ μάλιστα αὐτοὶ πλούσιοι, καὶ καλῶς ποιοῦσι. 1465, 4. ἐπειδὴ περ οἱ

ΠΑ. ἐκέλευε δ' ἐγχείαι σε, τῶν κρεῶν χάριν,
ἵνα μὴ στρατεύοιτ',

ἐς τὸν ἀλάβαστον κύαθον εἰρήνης ἔνα.

ΔΙ. ἀπόφερ', ἀπόφερε τὰ κρέα, καὶ μή μοι δίδου,
ὥς οὐκ ἂν ἐγχείαιμι χιλιῶν δραχμῶν.

965

ἀπόφερε τὰς Σπονδάς. φέρε τὴν οἰνήρυσιν,
ἵν' οἶνον ἐγχείω λαβὼν ἐς τοὺς χόας.

ΧΟ. καὶ μὴν ὁδί τις τὰς ὀφρῦς ἀνεσπακῶς,
ὥσπερ τι δεινὸν ἀγγελῶν, ἐπείγεται.

θεοὶ, καλῶς ποιοῦντες, σώσαντες τὴν πόλιν ἀποδεδῶκασιν ὑμῖν ὃ τι ἂν βούλησθε ἐξ ἀρχῆς βουλευσασθαι. 1471, 6. ἐπειδὴ δὲ καλῶς ποιοῦντες πᾶσι τοῖς ἐν ταῖς αἰτίαις διήλλαχθε, καὶ ἐμοὶ διαλλάγητε, ὃ ἄνδρες Ἀθηναῖοι. Platon. Symp. 174, e. εἶπον οὖν, ὅτι καὶ αὐτὸς μετὰ Σωκράτους ἦκοιμι . . καλῶς, ἔφη, ποιῶν σύ.

962. ἵνα—στρατεύοιτ'. The past tense ἐκέλευε in the preceding sentence requires the optative mood in the following sentence. Pl. 90. ὃ δὲ μ' ἐποίησεν τυφλὸν, | ἵνα μὴ διαγινώσκοιμι τούτων μηδένα. 721. κατέπλεσεν αὐτοῦ τὰ βλέφαρ' ἐκστρέψας, ἵνα | ὀδυνῶτο μᾶλλον. Nub. 1189. ἐκείνος οὖν τὴν κλῆσιν εἰς δὺ ἡμέρας | ἔθηκεν . . | ἵν' αἱ θέσεις γίγνουντο τῇ νομηνίᾳ. 1199. ἵν' ὥς τάχιστα τὰ πρυτανεῖ ὑφελόιατο, | διὰ τοῦτο προὔτιθενυσαν ἡμέρα μῆ. To which examples add Pac. 208, 413, 745. Av. 340-1, 1544. Eccl. 66, 88, 347, 540, 544. Thea. 506, 587. Lys. 488, 490, 753. Vesp. 175, 391. Eq. 649, 880, 1393. Ran. 109, 280, 919, 1041, 1063, 1190, 1299. For the superior humanity of Jewish to Athenian institutions, on the subject of exemption from military service, see Horne's Introduction, III. 188.

963. ἀλάβαστον. A vessel of this sort, as Elmsley acutely observes, is very appropriately sent, as being much in use on nuptial occasions. Pl. 529. οὔτε μύροιςιν μυρίσαι στακτοῖς, ὅπταν νύμφην ἀγάγησθον.

966. ἀπόφερε τὰς Σπονδάς. The mutes, who had hitherto represented the allegorical truces, retire from the stage.

Ib. οἰνήρυσιν (ἀρύω), instrument for drawing or bucketing out wine. Hesych. οἰνήρυσιν· ἀγγεῖον, ὡς κοτύλη, μεθ' οὗ τὸν οἶνον ἀντλοῦσιν.

967. ἵν'—ἐγχείω—ἐς. Pac. 1242. μολυβδὸν εἰς τουτὶ τὸ κοῖλον ἐγχείας. Ran. 620. ἐς τὰς ῥίνας ὄξος ἐγχείων. Av. 1081. τοῖς τε κοφίκουσιν εἰς τὰς ῥίνας ἐγχεῖ τὰ πτερά.

968. τὰς ὀφρῦς ἀνεσπακῶς. Eq. 631. τὰ μέτωπ' ἀνέσπασεν. Dem. 442, 11. ἐπειδὴ δὲ μυρία εἴργασται κακά, τὰς ὀφρῦς ἀνέσπακε, κἂν "ὃ γε γραμματεὺς Αἰσχίνης" εἶπη τις, κ. τ. λ. Alciph. lib. III. ep. 3. κατεσπακῶς τὰς ὀφρῦς. Lib. I. ep. 26. συνεσπακῶς. (an admirable picture of a usurer, most probably borrowed from Menander.)

969. ἐπείγεται. Pac. 1078. ἀκαλῶνθις ἐπειγομένη. Eccl. 501. ἀλλ' ἐπείγου ἀπαντα. 835. χωρεῖτ', ἐπείγεσθ' εὐθὺ τῆς στρατηγίδος. Il. B. 354. Z. 363. The word occurs in a specimen of Amphimachrian

ΚΗ. ἰὼ πόνοι τε, καὶ μάχαι, καὶ Λάμαχοι. 970

ΛΑ. τίς ἀμφιχαλκοφάλαρα δώματα κτυπεῖ ;

ΚΗ. ἰέναι σ' ἐκέλευον οἱ στρατηγοὶ τήμερον,
ταχέως λαβόντα τοὺς λόχους καὶ τοὺς λόφους·
καῖπειτα τηρεῖν νιφόμενον τὰς εἰσβολάς.

ὑπὸ τοὺς Χόας γὰρ καὶ Χύτρους αὐτοῖσί τις 975

metre preserved by Dionysius Halic. : οἱ δ' ἐπείγοντο πλοταῖς ἀπήντησι χαλκεμβόλοις. A still nobler use of the word is to be found in the Pindaric writings, where the poet employs it to express the speed, with which the deeds of heavenly powers are accomplished :

ὥκεῖα δ' ἐπείγομένων ἤδη θεῶν
πρᾶξις, ὁδοὶ τε βραχεΐαι.
κείνο κέιν' ἄμαρ διαίτα-
σεν.

Pyth. IX. 119.

971. ἀμφὶ χαλκοφάλαρα δώματα. So Reiske, Brunnck, Pors. Bek. Sch. Dind. ἀμφιχαλκοφάλαρα, Elms. Passow, Etym. Mag. ; the latter resolving the word into ἀμφί, χαλκός, and φάλαρα, which latter term he explains by τὰ τῶν ἵππων μετωπίδια. But is this interpretation correct? At v. 1087. Lamachus is certainly addressed as Λαμαχίππιον, *my little equestrian* : but as the whole object of that scene is to put the representative of the war-party in the most ridiculous light possible, the appellation, I imagine, is addressed rather to the position in which he is carried or supported by his two servants, than applied to his actual condition in society, or to any particular delight which he took in his horse or its trappings. The great topic of ridicule pointed at Lamachus throughout this play, from his first appearance on the stage, till he comes before the spectators wounded and helpless, is his enormous crest. Compare therefore the quotation from Alcæus, v. 520. and translate, *A house filled with a great brazen-crested helmet* ; (something like that in Lord Walpole's Castle of Otranto ;) or else render generally, with Passow, *A house ornamented all about with brazen toys and trifles*. That the exact meaning of the word φάλαρα, in reference to the ancient helmet, is not very easy to catch, see, among other references, Il. E. 743. A. 41. Π. 106. Blomfield's Persæ, p. 172. and compare Passow and Schneider in vv. φάλος, φαλαρός, ἀμφίφαλος, τετράφαλος, τετραφάλῃρος, &c.

Ib. κτυπεῖ, transit. *makes to resound* ; so κτυπεῖν χθόνα.

974. νιφόμενον, *licet ningat*. BRUNCK. But why not *snowed upon*? Herodot. IV. 31. τὰ κατύπερθε ταύτης τῆς χώρας αἰεὶ νίφεται. Xen. Hell. II. 4. 2.

Ib. τὰς εἰσβολὰς, *the passes*. Eq. 856. τὰς εἰσβολὰς τῶν ἀλφίτων, i. e. *of the corn-market*.

975. ὑπὸ τοὺς Χόας, at the time of the feast. Herodot. I. 51. ὑπὸ τὸν νηὸν κατακαίοντα. II. 36. ὑπὸ τοὺς θανάτους. Thucyd. —. ὑπὸ τὴν πρῶτην ἐπελθούσαν νύκτα ἀπέδρα. II. 27. ὑπὸ τὸν σεισμόν. Æsch. 30,

ἤγγειλε ληστὰς ἐμβαλεῖν Βοιωτίους.

ΛΑ. ἰὼ στρατηγοὶ πλείονες ἢ βελτίονες.

οὐ δεινὰ μὴ ᾿ξεῖναί με μὴδ' ἑορτάσαι ;

ΔΙ. ἰὼ στράτευμα πολεμολαμαχαῖκόν.

9. Isoc. 78, a. Lysias, 195, 5. Alciph. lib. I. ep. 33. Damoxenus in Athen. III. 102, c.

ποιός τ' ἐπὶ δύσιν Πλειάδων συνειδέναι

ἰχθὺς, ὑπὸ τροπὰς τ' ἐστὶ χρησιμώτατος·

αἱ μεταβολαὶ γὰρ αἷ τε κινήσεις κακὸν

ἤλιβατον ἀνθρώποισιν, ἀλλοιώμα τε. Porson's Advers. p. 61.

Ib. Χύτρους: the third day of the festival; so called, says archbishop Potter, from χύτρα, a *pot*, which was brought forth full of all sorts of seeds, which the Athenians accounted sacred to Mercurius *χθόνιος*. The Scholiast quotes a passage from Theopompus, which refers the origin of the custom to those preserved from the great deluge.

976. ἐμβαλεῖν. Pac. 701. ἀπέθανεν, | ὅθ' οἱ Λάκωνες ἐνέβαλον. Lysias, 193, 7. εἰς τὴν ἀλλοτριὰν ἐμβalόντων. 195, 18. εἰς ἔρημον τὴν χώραν ἐμβαλεῖν. Plut. Pericl. 18. 30. Aristid. 10.

977. πλείονες ἢ βελτίονες, *more conspicuous for their numbers than their merits or their services*. For the grammar, see Matthiæ, §. 456. For the fact, hear the orators: Dem. 47, 9. οὐχ ἔχειροτονεῖτε δὲ ἐξ ὑμῶν αὐτῶν δέκα ταξιάρχους καὶ στρατηγούς καὶ φυλάρχους καὶ ἱππάρχους δύο; τί οὖν οὗτοι ποιοῦσιν; πλὴν ἐνὸς ἀνδρός, ὃν ἂν ἐκπέμψητε ἐπὶ τὸν πόλεμον, οἱ λοιποὶ τὰς πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ἱεροποιῶν. Isoc. 31, d. ἔχοι δ' ἂν τις ἐπιδεῖξαι καὶ τὴν πόλιν τῶν Ἀθηναίων, τὴν μάλιστα τὰς τυραννίδας μισοῦσαν, ὅταν μὲν πολλοὺς ἐκπέμψῃ στρατηγούς, ἀπυχοῦσαν, ὅταν δὲ δι' ἐνὸς ποιήσῃται τοὺς κινδύνους, κατορθοῦσαν.

978. ἑορτάσαι. The Ionic form ὀρτάζειν is frequently found in Herodotus. Alciph. lib. III. ep. 18. ἑορτάσομεν δὲ μάλ' ἡδέως. ep. 55. γένεσθαι ἑορτάζειν. Lucian, III. 234. οἷσι γὰρ εἰσαεὶ Διονύσια ἑορτάσειν. For the delight with which these Lenæan festivals in particular were pursued by rich and poor, learned and simple, at Athens, see the same sophist, who, to the readers of the small remains of Menander, serves the same purpose as Lucian for the dramas of Aristophanes: τί δὴ οὖν παθοῦσα, ὦ γύναι, . . . ἄστυδε θαμίεις, Ὀσχοφόρια καὶ Λήνια ταῖς πλουσίαις Ἀθηναίων συνεορτάζουσα; lib. I. ep. 4. ἐγὼ δὲ καὶ τὰς Θηρικλείους, καὶ τὰ καρχήσια, καὶ τὰς χρυσίδας καὶ πάντα τὰ ἐν ταῖς αὐλαῖς ἐπίφθονα παρὰ τούτοις ἀγαθὰ φυόμενα, τῶν κατ' ἔτος Χοῶν καὶ τῶν ἐν τοῖς θιάτροις Ληναίων . . . οὐκ ἀλλάττομαι. (Menander to Glycera, lib. II. ep. 3.)

979. πολεμολαμαχαῖκόν. The meaning I apprehend to be, *Alas for an expedition, where the war will be between Lamachus and Achæans*; or, *where Lamachus, brave as he is, will have to contend with Achæans as brave as himself*: or it may have reference to that epithet of Ceres, which has been explained at v. 709. and imply prophetically that sorrow which the war will occasion him.

ΛΑ. οἴμοι κακοδαίμων, καταγελάς ἤδη σύ μου ; 980

ΔΙ. βούλει μάχεσθαι Γηρυόνη-τετραπτίλφ ;

ΛΑ. αἰ, αἷ.

οἶαν ὁ κήρυξ ἀγγελίαν ἡγγειλέ μοι.

ΔΙ. αἰ, αἷ τίνα δ' αὖ μοι προστρέχει τις ἀγγελῶν ;

ΑΓ. Δικαιοπόλι. ΔΙ. τί ἐστίν ; ΑΓ. ἐπὶ δεῖπνον ταχὺ
βάδιζε, τὴν κίστην λαβὼν καὶ τὸν χόα· 985

ὁ τοῦ Διονύσου γάρ σ' ἱερεὺς μεταπέμπεται.

ἀλλ' ἐγκόνει· δειπνεῖν κατακωλύεις πάλαι.

980. καταγελάς—μου. So *infra*. καταγελάω μου τῶν ὄπλων. Vesp. 1406. καὶ καταγελάς μου ; Herodotus puts a dative after καταγελάω : III. 37, 38. VII. 9. Lamachus, while uttering these words, appears to prepare a blow for Dicæopolis ; but the latter is presently on the defensive.

981. Γηρυόνη τετραπτίλφ. The *four-feathered* Dicæopolis in opposition with the *three-crested* Lamachus. (v. 878.) To justify this epithet, we must suppose Dicæopolis placing one of the four-winged locusts on his head, or otherwise garnishing it with the feathers of his poultry. Still further to magnify his position as an opponent to Lamachus, he assumes to himself the title of Geryon, who, besides his three heads, had, according to the descriptions of Stesichorus, (see Voss's note,) six arms, six feet, and four wings. (In fables of this sort, we perhaps have the origin of that feature of the Old Comedy which tended to gratify an old popular feeling by substituting bodily presence for abstract idea. All the above adjuncts of Geryon evidently imply nothing more than a man who had three times the wit, strength, and activity of his neighbours. In a similar manner the attributes of strength and omniscience were assigned to Apollo by the old Lacedæmonians, by representing him with four hands and four ears. Müller, I. 376.)

985. κίστην. Od. Z. 76. μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἔδωδον, | πατωίην, ἐν δ' ὄψα τίθει. For a representation of the ancient *cista*, see Hope's *Costume of the Ancients*, II. plate 203.

Ib. χόα. Eq. 95. ἀλλ' ἐξένεγκέ μοι ταχέως οἶνον χόα. 113, 355.

986. It must be understood, that in entertainments of this kind, "the host provided only the accessories of the feast: the more solid materials and the measure of wine each guest was expected to bring with him." Phil. Mus. I. 296. The *cista* spoken of in the preceding line was excellently adapted for this purpose.

987. ἐγκόνει, *said of those who cover themselves with dust while running*. Pl. 255. ἴρ' ἐγκονεῖτε, σπεύδεθ'. Vesp. 240. Ecc. 489. ἀλλ' ἐγκονῶμεν, ἄνδρες. Av. 1324. οὐ βάπτον ἐγκονήσεις ; II. 2. 648. Od. H. 340. Ψ. 291. See Blomf. Prom. Vinc. p. 199. Sept. c. Theb. 109. Pers. 117. Among the Epidaurians, the agricultural classes were usually termed *κορίποδες*, i. e. *dusty-feet*. Müller, II. 57.

τὰ δ' ἄλλα πάντ' ἐστὶν παρεσκευασμένα,
κλῖναι, τράπεζαι, προσκεφάλαια, στρώματα,
στέφανοι, μύρον, τραγήμαθ', . . . 990

ἄμυλοι, πλακοῦντες, σησαμοῦντες, ἱτρία.

ἀλλ' ὡς τάχιστα σπεῦδε. ΛΑ. κακοδαίμων ἐγώ.

ΔΙ. καὶ γὰρ σὺ μεγάλην ἐπεγράφου τὴν Γοργόνα.

σύγκλειε, καὶ δεῖπνόν τις ἐνσκευάζετω.

ΛΑ. παῖ, παῖ, φέρ' ἕξω δεῦρο τὸν γύλιον ἐμοί. 995

989. προσκεφάλαια. Vesp. 676. Lys. 926. Pl. 542. To adjust his patron's cushion was a peculiar office of the flatterer. Theop. Ch. 2. καὶ τοῦ παιδὸς ἐν τῇ θεάτρῳ ἀφελόμενος τὰ προσκεφάλαια αὐτὸς ὑποστρώσαι.

Ib. στρώματα (στρόννυμι), all that is spread, or underlaid, for the purpose of reposing, lying beneath, or sitting upon. Hence the rough Cynic in Lucian: εἴχομαι δέ μοι τοὺς μὲν πόδας ὀπλῶν ἱππείων οὐδὲν διαφέρειν, ὥσπερ φασὶ Χείρωνος· αὐτὸς δὲ μὴ δέισθαι στρωμάτων, ὥσπερ οἱ λέοντες· οὔτε τροφῆς δέισθαι πολυτελοῦς μᾶλλον ἢ οἱ κύνες. εἷη δέ μοι γῆν μὲν ἅπασαν εὐνὴν αὐτάρκη ἔχειν, οἶκον δὲ τὸν κόσμον νομίζειν, τροφήν δὲ αἰρεῖσθαι τὴν ῥάστην πορισθῆναι. Lucian's Cynicus, IX. 209.

990. τραγήματα, dessert. Alciph. lib. I. ep. 22. μέλλησις δὲ ἦν πολλὴ περιστεφόντων τραγημάτων τὰ πέμματα· ἦν δὲ ὁ καρπὸς τῆς πιστάκης καὶ βάλανοι φοινίκων καὶ κάρνα. Ep. 39. οἶον ἡμῶν ἐγένετο τὸ συμπόσιον . . . ψῆσαι, σκώμματα, πότος εἰς ἀλεκτρυόνων ψῆδὰς, μύροι, στέφανοι, τραγήματα.

991. ἄμυλοι, cakes made of fine wheat-flour. Pac. 1195. Theoc. IX. 21.

Ib. πλακοῦντες, broad-cake, so called from its appearance. See a pleasant letter in Alciphron on the subject of one, lib. I. ep. 22. In those visions of Lubberland, which have been alluded to above,

τῶν δὲ πλακοῦντων ὥστις ὁμῶν περὶ τὴν γνάθον ἦν ἀλαλητός.

Athen. 268, d.

Ib. σησαμοῦντες, sesame-cakes. The first author who mentions the sesamus is Herodot. I. 193. III. 117. See further Alciph. lib. III. ep. 48. Lucian, III. 159.

Ib. ἱτρία. Small-cakes made of sesame and honey. Translate, honey-cakes. Sophocles in Eride (Dind. p. 38.) ἐγὼ δὲ πεινώσ' αὐτὸς πρὸς ἱτρία βλέπω. For a fuller account of Athenian confectionary, see Mitchell's Aristophanes, vol. I. p. 120.

993. ἐπιγράφεσθαι, to select a patron and security, as the metics at Athens were obliged to do. Compare Pac. 684. The sense of the passage, as Elmsley observes, appears to be this: Lamachus having complained of his evil genius or demon (κακοδαίμων ἐγώ); Dicæopolis taunts him with the justice of his fate for having selected the Gorgon as his δαίμων. Compare Lucian, IV. 18, 30, 54.

994. σύγκλειε, more commonly with acc. Eq. 1317. τὰ δικαστήρια συγκλείειν. Thes. 40. στόμα συγκλείσας.

995. γύλιον, knapsack. Pac. 527. γυλίου στρατιωτικοῦ.

ΔΙ. παῖ, παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί.

ΛΑ. ἄλας θυμίτας οἶσε, παῖ, καὶ κρίμμυνα.

ΔΙ. ἐμοὶ δὲ τεμάχη· κρομμύσις γὰρ ἄχθομαι.

ΛΑ. θρίον ταρίχους οἶσε δεῦρο, παῖ, σαπροῦ.

ΔΙ. κάμοι σὺ δὴ, παῖ, θρίον· ὀπτήσω δ' ἐκεῖ. 1000

ΛΑ. ἔνεγκε δεῦρο τὸ πτερὸν τὸ 'κ τοῦ κράνους.

ΔΙ. ἐμοὶ δὲ τὰς φάττας γε φέρε, καὶ τὰς κίχλας.

ΛΑ. καλὸν γε καὶ λευκὸν τὸ τῆς στρουθοῦ πτερόν.

ΔΙ. καλὸν γε καὶ ξανθὸν τὸ τῆς φάττης κρέας.

ΛΑ. ὦνθρωπε, παῦσαι καταγελῶν μου τῶν ὄπλων. 1005

997. ἄλας θυμίτας, salt mixed up with thyme. Pac. 1169. καὶ τοῦ θύμονος τρίβων κυκῶμαι. Plin. XXI. 89. of this condiment: *tritum cum sale thymum*. XXXI. 41. *sal marinus conditur etiam odoribus additis et pulmentarii vicem implet, excitans aviditatem, invitansque in omnibus cibis, ita ut sit peculiaris ex eo intellectus inter innumera condimenta*.

Ib. κρίμμυνα, the common accompaniment of a campaign. Hence the purchases made Eq. 600. *πριάμενοι κάθωνας*, οἱ δὲ καὶ σκόροδα καὶ κρίμμυνα; and the aversion expressed for the knapsack, Pac. 529. τοῦ μὲν γὰρ ὄζει κρομμυνοξυρεγμίας.

999. θρίον, properly a fig-leaf, (τρῖς, τρία, the three sections which compose a fig-leaf.) also a dish composed of suet, honey, eggs, and wheat-flour. These articles, being wrapped up in a fig-leaf, were roasted and served up in the same. Translate, *a stuffing*.

Ib. ταρίχους. The foregoing olio of course might be varied at pleasure. The preparation of Lamachus has an eye to the ensuing campaign.

1000. ἐκεῖ. Pointing to the high priest of Bacchus, who occupied a distinguished place in the theatre. (Hence the appeal of Bacchus himself, Ran. 297. *Ιερεῦ, διαφύλαξόν μ', ἵν' ὦ σοι ξυμπότης*.) In tragic and serious poetry, this adverb has often been used with the most powerful effect. Eurip. Med. 1069. *εὐδαιμονοῖτον, ἀλλ' ἐκεῖ*. Byron: "but now a wife and mother, and now *there*."

1003. στρουθός, an ostrich. Lamachus says this, admiring at the same time his plume of ostrich feathers. Av. 875. *εὐχεσθε στρουθῷ μεγάλῃ μητρὶ θεῶν καὶ ἀνθρώπων*, (876. *δέσποινα Κυβέλην, στρουθὴ, μήτηρ Κλεοκρίτου*.) *διδόναι Νεφέλοκοκκυγεῖσιν* κ. τ. λ. Compare Herodot. IV. 175, 192. and Xenoph. Anab. I. 5, 2.

b Passow in v. Pollux's receipt, (VI. 57.) as emended by Elmsley, is as follows: τὸ δὲ θρίον ὧδε ἐσκεύαζε· στέαρ ὕειον ἐφθόν λαβὼν μετὰ γάλακτος, ἐμίγνυ χονδροπαχῇ· συμφυράσας δ' αὐτὰ χλωρῷ τυρῷ καὶ λεκίθοις ὥων καὶ ἐγκεφάλαις, περιβαλὼν συκῆς φύλλῳ εὐώδει, ζωμῷ ὀρνιθείῳ ἢ ἐριφείῳ ἐνήψεν· ἔπειτα ἐξαιρὼν, ἀφίρει τὸ φύλλον, καὶ ἐνέβαλλεν εἰς ἀγγεῖον μέλιτος ζέοντος. καὶ τὸ μὲν ὄνομα τῷ ἔδεσμάτι προσέθηκε τὸ φύλλον· ἢ δὲ μίξις πάντα ἐξ ἴσων δέχεται· τῶν δὲ λεκίθων, πλείων· ἐπεὶ πηγγρῶσι καὶ συνιστάσι.

ΔΙ. ὦνθρωπε, βούλει μὴ βλέπειν εἰς τὰς κίχλας ;

ΛΑ. τὸ λοφεῖον ἐξένεγκε τῶν τριῶν λόφων.

ΔΙ. κάμοι λεκάνιον τῶν λαγῶν δὸς κρεῶν.

ΛΑ. ἀλλ' ἡ τριχόβρωτες τοὺς λόφους μου κατέφαγον.

ΔΙ. ἀλλ' ἡ πρὸ δείπνου τὴν μίμαρκυν κατέδομαι. 1010

ΛΑ. ὦνθρωπε, βούλει μὴ προσαγορεύειν ἐμέ ;

ΔΙ. οὐκ· ἀλλ' ἐγὼ χῶ παῖς ἐρίζομεν πάλαι.

βούλει περιδόσθαι, κάπιτρέψαι Λαμιάχῳ,

πότερον ἀκρίδες ἡδιὸν ἐστίν, ἡ κίχλαι ;

1006. βλέπειν εἰς. Av. 264, 309. Nub. 187, 193. Æsch. 73. 14. πολὺ λέγειν βλέπων εἰς τὰ πρόσωπα τὰ ὑμέτερα. 75, 17. βλέπων εἰς τὰ τούτων πρόσωπα.

1007. λοφεῖον, case, in which a plume of feathers, and also a looking glass are kept. Compare Nub. 751. and Brunck's note.

1008. λεκάνιον dim. of λεκάνη, dish, or plate.

1009. ἀλλ' ἡ, truly. Lysistr. 749. ἀλλ' ἡ χαλκίον | ἔχειν τι φαίνει κοῖλον.

Ib. τριχόβρωτες, properly hair-devouring, equivalent, says Passow, to σῆτες, θρίπτες, σκώληκες, moths. Cf. Pollux, II. 24.

1010. μίμαρκις or μίμαρκυν, prop. a preparation of a hare's intestines in its blood. Schneid. Transl. hare-soup.

Ib. κατέδομαι, fut. middle of κατέδω. κατέδονται, Homer.

1011. προσαγορεύειν. But what words, says an elegant French scholar, had Dicæopolis addressed to Lamachus? To get rid of this difficulty M. Boissonade (Wolf's Analect. III. 79.) makes an alteration in the dialogue, prefixing vv. 1005, 6. to the present verse. But does not the bye-play of the dialogue render such a change unnecessary? Suppose Dicæopolis to be conversing with Lamachus's servant (as the dialogue evidently indicates), but with his eye fixed upon Lamachus, and the latter might easily conceive what was addressed to the servant, to have been addressed to himself.

1012. οὐκ: I am not addressing you.

1013. περιδόσθαι, to wager. Eq. 791. ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι. Nub. 644. περιδόν νυν ἔμοι, | εἰ μὴ τετράμετρον ἐστὶν ἡμεκτέον. Ach. 772. (Br.) περιδόν νυν μοι περὶ θυμῶν ἁλῶν. Il. Ψ. 485. τρίποδος περιδόμεθον ἡε λίβητος. Od. Ψ. 78. αὐτὰρ ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς.

Ib. ἐπιτρέψαι. sc. τὴν δίκην or τὴν κρίσιν. Vesp. 521. καὶ τούτοισί γ' ἐπιτρέψαι θέλω. 1423. Ran. 529. τοῖς θεοῖσιν ἐπιτρέπω. 810. εἴτα τῷ σὺ δεσπότη | ἐπέτρεψαν, ὅτι τῆς τέχνης ἔμπειρος ἦν. Lys. 1110. συνεχώρησάν σοι καὶ κοινῇ τὰ γκλήματα πάντ' ἐπέτρεψαν.

1014. ἀκρίδες, locusts. Il. Φ. 12. ὥς δ' ὅθ' ὑπαὶ ριπῆς πυρὸς ἀκρίδες ἡρέβονται | φειγόμεναι ποταμόνδε. That the locust was a mean sort of food is evinced, as Kuster observes, from the word with which it is put in opposition.

ΛΑ. οἴμ' ὡς ὑβρίζεις. ΔΙ. τὰς ἀκρίδας κρίνει πολύ. 1015

ΔΑ. παῖ, παῖ, καθελών μοι τὸ δόρυ δεῦρ' ἔξω φέρε.

ΔΙ. παῖ, παῖ, σὺ δ' ἀφελὼν δεῦρο τὴν χορδὴν φέρε.

ΛΑ. φέρε, τοῦ δόρατος ἀφελκύσωμαι τοῦλτρων.

ἔχ', ἀντέχου, παῖ. ΔΙ. καὶ σὺ, παῖ, τοῦδ' ἀντέχου.

Ib. ἀκρίδες ἡδίων. The grammatical construction is the same as in the well-known passages ;—*Triste lupus stabulis*, Virgil, *Ecl.* 3. *Dulce satis humor*, Ibid. The following passage, where Theognis subjoins the neuter article to τῆς ἀρετῆς is more worthy of observation :

πολλοὶ τοι πλουτοῦσι κακοί, ἀγαθοὶ δὲ πέπονται·

ἀλλ' ἡμεῖς τούτοις οὐ διαμενέμεθα

τῆς ἀρετῆς τὸν πλοῦτον· ἐπεὶ τὸ μὲν, ἔμπεδον αἰεὶ·

χρήματα δ' ἀνθρώπων ἄλλοτε ἄλλος ἔχει. 315—318.

1015. οἴμ' ὡς. Kidd compares other verses beginning in the same manner : *Vesp.* 1449. οἴμ' ὡς ἀπολῶ. *Nub.* 773. οἴμ' ὡς ἡδομαι. *Pac.* 173. οἴμ' ὡς δίδουκα. 424. οἴμ' ὡς ἐλεήμων. *Thea.* 1212. οἴμ' ὡς ἀπόλωλον. *Lys.* 463. οἴμ' ὡς κακῶς. *Pl.* 900. οἴμ' ὡς ἀχθομαι.

1016. καθελών, *derptomen*, Brunck. *Vesp.* 936. αὐτὸς καθελού. *Nub.* 750. καθέλομαι νύκτωρ τὴν σελήνην.

1017. ἀφελών, *having withdrawn*, i. e. from the fire where the χορδὴ was roasting.

1018. φέρε—ἀφελκύσωμαι. *Vesp.* 54. φέρε . . κατεῖπω. 848. ἐνέγω. 906. ῥοφῶ. 990. περιάγω. 993. ἐξεράσω. 1497. ἀνείπω. 1516. ἐνυχωρήσωμεν. For other examples of φέρε, or more commonly φέρεν, followed by a subjunctive, see *Pl.* 768, 790, 964. *Ecc.* 28, 34, 725, 869. *Nub.* 731. *Lys.* 864, 890, 916, 1096.

Ib. ἀφελκύω=ἀφελκω, *to withdraw*, *to draw out from*.

Ib. τοῦλτρων, i. e. τὸ ἔλντρον (ἐλύω), *sheath* or *covering*. *Alciphron*, lib. I. ep. 22. *hulls* : κάρνα τῶν ἐλντρων ἐξηρημένα. *Lib.* III. ep. 60. ὁ δὲ ἔλντρα τῶν καρύων ἐπολυπραγμόνει.

1019. ἔχε, *hold, don't move, keep your ground*. *Vesp.* 1149. ἔχ', ἀγαθὲ, καὶ στήθι γ' ἀμπισχόμενος. *Pac.* 1193. ἔχ', ἀποκάθαυε τὰς τραπέζας ταυτηί. *Il.* E. 679. ἀλλ' ἔχεν, ἥ τὰ πρῶτα πύλας καὶ τείχος ἐσῶλτο. *Od.* T. 494. ἔξω δ', ὡς ὅτε τις στερεὴ λίθος, ἢ ἐσίδηρος. See also Heindorf's notes to Plato in *Protag.* 349, d. *Gorg.* 460, a.

Ib. ἀντέχου, *stand fast*. *Thucyd.* II. 64. οἵτινες πρὸς τὰς ξυμφορὰς γνώμῃ μὲν ἥκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσιν, οἱτοὶ καὶ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν.

Ib. τοῦδ' ἀντέχου, *press against*. *Dicæopolis* gives the spit to the servant, that he may assist in drawing the roasted meat from it. A kitchen is not the place for enforcing lessons of high virtue ; but even a kitchen requires its proper superintendant ; and the following fragment, in which the speaker appears to be complaining of the speedy ruin which an ill-judged marriage had brought upon him, shews that lessons of prudence may be derived even from a

ΛΑ. τοὺς κιλλίβαντας οἷσε, παῖ, τῆς ἀσπίδος. 1020

ΔΙ. καὶ τῆς ἐμῆς τοὺς-κριβανίτας ἔκφερε.

ΛΑ. φέρε δεῦρο γοργόνωτον ἀσπίδος κύκλον.

ΔΙ. κάμοι πλακοῦντος τυρόνωτον δὸς κύκλον.

ΛΑ. ταῦτ' οὐ κατάγελώς ἐστὶν ἀνθρώποις πλατύς ;

kitchen. For the inimitable dexterity with which the fragment itself was rescued from the obscurity in which it had previously lain, see the pages of the masterly scholar from whom it is derived:

μὰ τὴν Ἀθηναίαν, ἄνδρες, εἰκὼν' οὐκ ἔχω
εὐρεῖν ὁμοίαν τῷ γεγονότι πράγματι,
ζητῶν πρὸς ἐμαυτὸν, τί ταχέως ἀπολλύει
στρόβιλος· ἐν ὅσῳ συστρέφεται, προσέρχεται,
πρυέλαβεν, ἐξέριψεν, αἰὼν γίγνεται.
ἀλλ' ἐν πελάγει συγκλυσμός· ἀναπνοὴν ἔχει
“Ζεῦ σῶτερ,” εἰπεῖν, “ἀντέχου τῶν σχοινίων,”
“ἐτέραν περιμεῖναι χεῖράν τρικυμίαν.” Porson's Advers. p. 294.

For further illustrations of this construction, see Herodot. I. 134. Pind. Nem. I. 50. Dem. 71, 27. to which may be added a passage of exquisite beauty and pathos in the Troades of Euripides, v. 759. The fragments of Sophocles (Dind. p. 45. Fr. 325.) present one of a far less agreeable nature, and most probably written when the noble genius of Sophocles was beginning to give way to that spirit of avarice for which he was subsequently rebuked by Aristophanes (in Pac. 695—9).

1020. τοὺς κιλλίβαντας—τῆς ἀσπίδος, *my shield-stand*. κιλλίβας (κίλλος, βαῖνω). On this frame Lamachus reclines his shield for the purpose of oiling and cleaning it before the spectators.

1021. τῆς ἐμῆς: κίστης, or rather γαστέρος understood.

Ib. κριβανίτας, sc. ἄρτους: properly, *loaves baked in a clibanus*. Translate, *bread-stand*. Κρίβανος (Attice), a vessel of earth or iron, broader below than above, and which for baking of bread was found to answer better than the proper oven (ἱπνός). Herodot. II. 92. οἱ δὲ ἂν καὶ κάρτα βούλωνται χρηστῇ τῇ βύβλῳ χρᾶσθαι, ἐν κλιβάνῳ διαφανεῖ πνίξαντες, οὕτω τρώγουσι. Passow in v. In two fragments of Sophron (V. VI.) we find the common and the Attic dialect alternately used: V. δεῖπνον ταῖς θείαις κριβανίτας καὶ δμῶρους, καὶ ἡμάρτιον Ἑκάτη. VI. τίς στατίτας ἢ κλιβανίτας ἢ ἡμάρτια πέσσει; Fragn. Aristoph. Dind. 138.

a. τοῦτ' ἐστὶν τὸ πρῶγμα; β. θερμούς μ' τέκνον.

a. ἀλλ' ἢ παραφρονεῖς; β. κριβανίτας μ' τέκνον.

1022. γοργόνωτον, *with a Gorgon on its back*. Besides the obvious sneer at Lamachus, the humour is directed apparently against the compound epithets of the tragedians. Bergler compares Eurip. Phoen. 1146. σιδηρόνωτος δ' ἀσπίδος τύποις ἐπὶν | γίγας. Troad. 1136. χαλκόνωτον ἀσπίδα.

1023. τυρόνωτος, *with cheese upon its back*. Compare Suidas in v.

1024. κατάγελως. See supra, v. 75. The simple word γέλως oc-

ΔΙ. ταῦτ' οὐ πλακοῦς δῆτ' ἐστὶν ἀνθρώποις γλυκὺς; 1025

ΛΑ. κατάχει σὺ, παῖ, τοῦλαιον. ἐν τῷ χαλκίῳ
ἐνορῶ γέροντα δειλίας φευζόμενον.

ΔΙ. κατάχει σὺ τὸ μέλι. κἀνθάδ' εὖδηλος γέρων
κλαίειν κελεύων Λάμαχον τὸν-Γοργάσου.

ΛΑ. φέρε δεῦρο, παῖ, θώρακα πολεμιστήριον. 1030

ΔΙ. ἔξαιρε, παῖ, θώρακα κάμοι τὸν χόα.

ΛΑ. ἐν τῷδε πρὸς τοὺς πολεμίους θωρήξομαι.

curs far more frequently in this sense. Eurip. Ion. 528. ταῦτ' οὐ
οὐ γέλως κλύειν ἐμοί; Troad. 990. Orest. 1576. No writer makes
more frequent use of it than the great orator Demosthenes. See
the noble passage, 428, 16. Later writers not unfrequently add
the epithet πλατύς. Synesius, epist. 50. γέλως ἂν εἴη πλατύς. The-
ophyl. Simon. epist. 10. ἐγὼ δὲ πλατὺν γέλωτα τῶν σῶν καταχέω δογμά-
των. Philostr. in Vit. Apoll. IV. XX. 157. τὸ μαιράκιον κατεσκέδασε
τοῦ λόγου πλατὺν τε καὶ ἀσελγῇ γέλωτα. Lucian, III. 232. καὶ ἀπεισὶ σοι
πλατὺ ἐγγανών.

1026. ἐν τῷ χαλκίῳ. By the simple expedient of dropping the
full stop, which had usually been placed after the word χαλκίῳ,
Dindorf has removed all the difficulties which formerly beset this
passage, and to get rid of which Elmsley had substituted ἐκ τοῦ
χαλκίου. The word χαλκίον refers to the metal of Lamachus's shield.

1027. δειλίας φευζόμενον, about to be tried on a charge of *c*com-
ardice. Elmsley compares Eq. 368. διώξομαι σε δειλίας.

1029. Λάμαχον τὸν Γοργάσου. Lamachus was in fact the son of
Xenophanes (Thucyd. VI. 8). His true patronymic is altered for
the purpose of playing on his Gorgon shield.

1032. ἐν τῷδε, with this, or by means of this. Supr. v. 184. καὶ
τῷ στόματι λέγουσι. Ran. 1449. δυστυχοῦμεν ἐν τούτοις. Od. Θ. 459.
'Οδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα. Pind. Ol. I. 140. ἐν πτεροῖσιν ἵ' ἀκά-
μαντας ἵππους. X. 97. ἐν ἅπαντι κράτει. Pyth. II. 14. ἀγαναῖσιν ἐν |
χεροῖ ποικιλανίους | ἐδάμασσε πῶλους. Dem. 234, 25. ἀλλ' ἐν τοῖν δυοῖν
ὀβολοῖν ἐθεώρουν ἄν. 536, 25. νῦν δὲ τοῦτο μὲν οὐκ ἐποίησεν, ἐν ᾧ τὸν
δῆμον ἐτίμησεν ἄν. 628, 1. τὴν τοῦ δήμου δωρεάν, ἐν ᾗ πολίτης γέγονε.
Isoc. 185, c. ἐν οὖν ταῖς ἀπορίαις, ἐν αἷς αὐτοὶ δυναστεύουσιν, ἐν ταύταις

c The following translation, though somewhat diffuse, will serve to give a
general idea of the text :

Lam. Oil on my buckler :—[oil is poured on his shield, which he stirs about]
what discern we here ?

A wither'd forehead and grey locks appear !
I see a man, who shuns the battle's strife,
Fixt at the bar, and pleading for his life !

Dic. Some honey, boy ;—[pours it on a sweet cake] I mark a reverend face :
Soft are the lines, and all the features grace ;
Courteous and frank, peace-loving, friendly, civil ;
But giving empty braggarts to the Devil.

ΔΙ. ἐν τῷδε πρὸς τοὺς συμπότας θωρήξομαι.

ΛΑ. τὰ στρώματ', ὦ παῖ, δῆσον ἐκ τῆς ἀσπίδος.

ΔΙ. τὸ δεῖπνον, ὦ παῖ, δῆσον ἐκ τῆς κιστίδος. 1035

ᾗδιστ' ἂν ἴδοιεν ἅπαντας ὄντας τοὺς πολίτας. Alciph. lib. I. ep. 33. ἐν σκώμμασιν, κ. τ. λ.

Ib. θωρήξομαι. An Homeric word, which needs no explanation. Hes. Theog. 431. θωρήσσονται. Arist. Pac. 1286. Translate, both in this and the following verse, *I shall do battle*.

1033. πρὸς τοὺς συμπότας. The preposition πρὸς appears here to signify *with*, as in the preceding verse it implied *against*. There are many passages in which either of these senses seems assumeable. Ran. 793. διαγωνιῖσθ' ἔφασκε πρὸς γ' Εὐριπίδην. Thes. 806. πρὸς Ἀριστομάχην . . πολεμίζειν. Æsch. 81, 7. τοῖς μὲν πύκταις ἐστὶν ὁ ἀγὼν πρὸς ἀλλήλους, τοῖς δ' ἀξιούσι στεφανοῦσθαι πρὸς αὐτὴν τὴν ἀρετὴν ἧς καὶ ἕνεκα στεφανοῦνται.

Ib. θωρήξομαι, *to be intoxicated with drinking unmixed wine*. See Theognis, vv. 413, 470, 880. But by what artifice of expression or gesture was an actor able to give two such totally different meanings to one and the same word? The gesture may easily be conceived: a martial movement on the part of Lamachus—a *bon-vivant* application of the pitcher to his mouth by Dicæopolis—will put their respective situations in that vivid contrast which prevails so entirely throughout this scene: but the contrast of expression is a mystery, and must remain one. To the general references given above, add the following extended quotations, which will serve other purposes besides that of exemplifying a very unusual word:

δισσαί τοι πόσιος κῆρες δειλοῖσι βροτοῖσι,
δίψα τε λυσιμελῆς, καὶ μέθυσις χαλεπή.
τούτων δ' ἂν τὸ μέσον στρωφήσομαι, οὐδέ με πείσεις,
οὔτε τι μὴ πίνειν, οὔτε λίην μεθύειν.
οἶνος ἐμοὶ τὰ μὲν ἄλλα χαρίζεται, ἐν δ' ἀχάριστος,
εἴτ' ἂν θωρήξας μ' ἄνδρα πρὸς ἐχθρὸν ἄγῃ.

Theogn. 835—840.

How far the pains and penalties attached to a contrary course may have led to these prudent resolutions, I do not undertake to say: let the reader judge for himself:

οἶνοβαρῶ κεφαλὴν, Ὀνομάκριτε, καί με βιάται
οἶνος· ἀτὰρ γνώμης οὐκ ἔτ' ἐγὼ ταμίης
ἡμετέρης, τὸ δὲ δῶμα περιτρέχει· ἀλλ' ἄγ', ἀναστὰς
πειρήσω, μὴ πως καὶ πόδας οἶνος ἔχη,
καὶ νόον ἐν στήθεσσι. δέδοικα δὲ μή τι μάταιον
ἔρξω θωρηχθεῖς, καὶ μέγ' ὄνειδος ἔχω. Ib. 503—508.

1034—7. In the arrangement of these verses, the text of Din-dorf and Schutz has been followed. Elmsley and Bekker differ from each other, as well as from the two editors just named, in their disposition of them.

ΛΑ. ἐγὼ δ' ἐμαυτῷ τὸν γύλιον οἶσω λαβών.

ΔΙ. ἐγὼ δὲ θοιμάτιον λαβὼν ἐξέρχομαι.

ΛΑ. τὴν ἀσπίδ' αἶρου, καὶ βάδιζ', ὦ παῖ, λαβών.

νίφει. βαβαιάξ· χειμέρια τὰ πράγματα.

ΔΙ. αἶρου τὸ δεῖπνον· συμποτικὰ τὰ πράγματα. 1040

ΧΟ. Ἀντίμαχον τὸν Ψακάδος, τὸν ξυγγραφήν, τὸν μελέων ποιητήν,

1037. ἐξέρχομαι: to join the banquet at the high priest's.

1039. χειμέρια (χείμα). Fr. Aristoph. in Anagyr. καὶ ξυννέοφε καὶ χειμέρια βροντᾷ μάλ' εὖ. Kruse in describing the winter of Greece, observes (Hellas, I. 271.) that it consists principally in *rain*: and hence he derives the word χειμῶν from χέω. For the description of a severe Attic winter, see Alciphron's Epistles, lib. I. ep. 23. lib. III. ep. 30. Longus Pastoral. lib. III. p. 66.

1040. συμποτικά. The word occurs, Lucian, I. 144. Alciph. lib. III. ep. 51.

1041. Joy and sorrow, says the Theban bard, (Olymp. II. 62.) come in alternate order. The reader therefore, whose imagination has just been regaled with such rich preparations for a feast, must now be content to listen to the wailings for a fast, which the Chorus had been made to suffer from a former choregus, of the name of Antimachus. Of the duties of a choregus a fuller account will be given hereafter: it will be sufficient for the present to observe, that the first care of the person appointed to this office was to provide for his chorus, or troop, a person properly qualified to instruct them in their parts; that during this period of instruction he had to maintain them; and that he was more particularly bound to provide such liquid and solid foods as would have the effect of strengthening and improving their voices. Boeckh, II. 209. The metre, as arranged by Dindorf, is pentameter choriambic, and similar to one used by Callimachus in a poem from which the following specimen is given by Hephæstion, p. 53.

δαίμονες εὐνυμότατοι, Φοῖβέ τε καὶ Ζεῦ, διδύμων γενάρχαι.

Ib. τὸν Ψακάδος. In fluids, ψακὰς is a small drop of any kind. Herodot. III. 10. ὕσθησαν αἱ Θῆβαι ψακάδι. Athens was prolific of nicknames; and the word is here assigned as a patronymic to Antimachus, from a habit which he had of sputtering his saliva on bystanders, when talking to them. Had the comedy of Nicophon been then in existence, it would have afforded the angry Chorus a very appropriate quotation against their parsimonious and sputtering provider:

Νιφέτω μὲν ἀλφίτοις,

ψακαζέτω δ' ἄρτοισιν, ὑέτω δ' ἔτνει·

ζωμός διὰ τῶν ὀδῶν κυλινδείτω κρέα.

Athen. 269, e.

A modern reader will doubtless prefer a beautiful fragment of Sophocles, as illustrative of this word ψακάς:

ὥς μὲν ἀπλῶ λόγῳ κακῶς ἐξολέσειεν ὁ Ζεὺς·
ὅς γ' ἐμὲ τὸν τλήμονα, Λήναια χορηγῶν, ἀπέκλεισ' ἄδειπνον.

φεῦ, φεῦ, τί τούτου χάρμα μείζον ἂν λάβοις
τοῦ γῆς ἐπιψάυσαντα κἄθ' ὑπὸ στέγῃ
πυκνῆς ἀκοῦσαι ψακάδος εὐδούσῃ φρενί.

Dind. p. 57.

Ib. τὸν ξυγγραφεύην, *the prose writer, the historian*. The words *συγγραφεῖς* and *συγγράμματα*, as Heindorf remarks (*Lysis Platonis*, §. 3), are often opposed to *ποιηταὶ* and *ποιήματα*. Phædr. 235, c. ἀκήκοα ἥ που Σαπφούς—ἥ Ἀνακρέοντος—ἥ καὶ συγγραφέων τιῶν. Lysid. 204, d. ἀλλ' ἐπειδὴ τὰ ποιήματα ἡμῶν ἐπιχειρήσῃ καταγλιεῖν καὶ συγγράμματα. Add Isoc. 16, b. 23, b. Lucian, III. 259. IV. 97. Or, *the committee-man*. On comparing a part of the Scholiast's note with Thucyd. VIII. 67. Xen. Hell. II. 3. 2. Isoc. 151, d., I think it not improbable that Antimachus was one of a select committee appointed to inquire, whether any alteration should be made in the law or custom which allowed persons to be brought on the stage by name. If the first translation is correct, the allusion must have been to the novelty of a person embracing two branches of art, which, though such men as Byron, Scott, and Southey have combined with wonderful power in modern days, it was the practice of antiquity to keep more apart. Elmsley has got rid of the whole difficulty of the passage, metre as well as sense, by reading τὸν μέλεον τῶν μελέων ποιητήν.

1042. Hermann (423.) gives the following instances of an iambic dipodia occurring in the second place of a tetrameter choriambus:

ἐκ ποταμοῦ ᾗ πᾶν ἔρχομαι πάντα φέρονσα λαμπρά. Anacreon.

οἶδα μὲν ἀρχαῖον τι δρῶν, κούχι λέλῃθ' ἐμαυτόν.

Aristoph. in Amphiarao.

Ib. ἀπλῶ λόγῳ, *at a word, without mincing matters, without exception, equivocation, or mental reservation*. The adverb ἀπλῶς is used by Plato in much the same sense: Euthyp. 14, b. τότε μέντοι σοι ἀπλῶς λέγω. ἀπλῶς οὕτως. Gorg. 468, c. Phileb. 12, c. ἔστι γὰρ ἀκούειν μὲν οὕτως ἀπλῶς ἐν τι.

1043. Λήναια χορηγῶν. Dem. 535, 12. χορηγῶν παισὶ Διονύσια.

Ib. ἄδειπνον. Though the meal here alluded to was most probably the common evening one, which Antimachus had on some occasion refused to his troop, the word δείπνον affords an opportunity, which may not occur again, of alluding to that grand banquet (δείπνον ἐπινίκιον) which was given after a triumphant theatrical contest, as well as after success in war (Dem. 380, 23), and in the Olympic games (Andoc. 33, 1). This prize-feast is, directly or indirectly, a frequent source of encouragement to his orchestral troop by Aristophanes; and the bill of fare offered in his Ecclesiazusæ is particularly provocative. Our friend Dicæopolis, with such a repast in prospect at the high priest's, might well congratulate himself on the difference between his own situation and that of

Lamachus. (To understand the commencement of the following translation, it is necessary to premise, that the poet, contrary to the usual practice of the stage, is dismissing his troop in a dance, apparently of a novel kind.)

Leader of the Female Chorus. Come away, come away,
'Tis no time for delay.
If we loiter and dally,
And stand shilly shally,
'Twixt the cup and the lip
Some misfortune may slip,
And the viands though basted
May never be tasted.

[*Turns to one of the Chorus.*] I turn me to you ;
Throw your legs one and two,
To a galliard that's new.

One of the Chorus. What is bidden I do. [*begins dancing.*]
Leader. Here's another, whose flanks

But deserve little thanks.
More vigour, more speed,
If a banquet you heed ; [*the whole Chorus gradu-*
And I've one in my eye, *ally begin dancing.*]
That might make sluggards fly :
'Tis plenteous, 'tis dainty,
'Tis fragrant, 'tis warm ;
And the mere bill of fare
Is as long as my ^earm.
There's lobster, there's prawn,
Cockle, oyster, and brawn ;
There's salt fish and fresh,
Caught with hook and with mesh.
Here a cod's head and shoulders
Own soles for upholders :
There anchovies and dace
Keep a salmon in place.
Add calves' heads that ride
In an ocean of brain ;
Add thrush boil'd and fry'd,
And teal spic'd and plain ;
Add honey, add spices,
Add hare-flesh in slices,

* This will be thought no exaggerated expression for the original, which throws the expected banquet into a word of somewhat more than seventy syllables long. The Athenians took pleasure in seeing the lungs of their actors well tried : hence the practice of reciting the short lines which followed the parabasis without taking breath.

λεπαδοτεμαχοσελαχογαλο-
κρανιολειψανοδριμυποτριμματο-
σιλφιοπαρομελιτοκατακεχυμενο-
κιχλεπικισσυνφοφαττοπεριστερα-
λεκτρονονπτεγκεφαλοκιγκλοπε-
λειολαγωσσιραιοβαφητραγανσπερίγων.

Eccles. i 169.

ὄν ἔτ' ἐπίδοιμι τευθίδος
 δεόμενον, ἢ δ' ὠπτημένη
 σίζουσα πάραλος, ἐπὶ τραπέζῃ κειμένη,
 ὀκέλλοι· κατὰ μέλ-

1045

With widgeon and pigeon,
 And larks in a ring;—
 Hand me there, for my share,
 Both a leg and a wing.—
 With such show of provision,
 Need I urge expedition?
 To your legs then and win it,
 Such a banquet who chooses;
 He's too late by a minute,
 Sixty moments who loses.

Quarterly Review, vol. XXIII.

1044. Bergler compares, Soph. Trach. 1055. ἂν ὦδ' ἐπίδοιμι πεσοῦσαν | αἴτως, ὦδ' αἴτως, ὥς μ' ὤλεσεν. Eurip. Med. 163. ὅν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμ' | αὐτοῖς μελάβροισ διακναιομένους. To which add Æsch. Choeph. 261. οὓς ἴδοιμ' ἐγὼ ποτε | θανόντας ἐν κηκίδι πισσῆρει φλογός. A similar humorous imprecation occurs in the Equites of our author, 927—940.

Ib. τευθίς, cuttle-fish.

1046. ἐπὶ τραπέζῃ κειμένη. So Schutz and Bekker: the former observing, that throughout this passage we have a continued allegory, of the sweetest kind. "For as a ship," says the learned commentator, "is first said *litori imminere*, and then *appellere*, so, in the present instance, this fish roasted with salt, and hissing, is said first *to hang over the table*, and then *to be landed on it*." That much previous preparation is here made for the purpose of exciting appetite in the first instance, and disappointing it afterwards, there can be little doubt; nor can there be much more, I think, that this continued allegory 'of the sweetest kind' is a piece of banter on some contemporary writer; but whether directed at his language or his imagery, it is now impossible to say. ἐπὶ τραπέζῃς, Elms. Dind.

1047. ὀκέλλοι, *come to land; in cœnaculum appellat*. The simple verb is more in use among the poets. Transitive: Od. I. 546. K. 511. A. 20. M. 5. Intrans.: I. 149, κελσάσῃσι δὲ νηυσὶ καθεῖλομεν ἰσθία πάντα. In Argonauticis Orphei passim. Prose writers, as the learned editor of Æschylus observes (Prom. Vinct. p. 126.), used the word ὀκέλλειν in the same manner as they did ὁμόργνυμι for μόργνυμι, ὀδύρομαι for δύρομαι, ὀσταφίς for σταφίς. Herodot. VIII. 84. ὠκελλον τὰς νῆας. Alciph. lib. I. ep. 10. ἐποκέλλειν.

Ib. μέλλοντος λαβεῖν. Ὁν μέλλω followed by an infinitive in the second aorist, see Porson in Orest. 929. Elmsley (Heracel. p. 117.)

λοντος λαβεῖν αὐτοῦ, κύων

ἀρπάσασα φεύγει.

1049

τοῦτο μὲν αὐτῷ κακὸν ἔν· κᾶθ' ἕτερον νυκτερινὸν γένοιτο.
ἡπιαλῶν γὰρ οἴκαδ' ἐξ ἱππασίας βαδίζων,

compares Æsch. Prom. 626. Eurip. Or. 292. Med. 393. Hippol. 723. Iph. T. 484, 1264. Ion. 80, 760. Aristoph. Av. 367. Lys. 117.

1049. Instead of the Chorus's second 'Fitt' of indignation and vengeance against Antimachus, the student may solace himself by contrasting a return of a different kind, made by a grateful troop. It is contained in a beautiful inscription for a tripod, which the successful company dedicate as a witness of their Dionysiac labours. After duly adverting to their own exertions, which 'had shaded their bright locks with head-bindings and the flowers of roses,' the chorus commemorate as well the instructor, under whose tuition they had so prospered, as the flute-player, "whose dulcet strains had acted like a nurse (εὖ δ' ἐτιθηνεῖτο) in developing their musical powers." But their loudest praises are reserved for Hipponicus, the son of Struthon, who as choregus had afforded the troop an opportunity of exerting their sweet-toned voices. The grateful songsters place him in the chariot of the Graces, and intimate that his name will be for ever famous; an intimation which the course of events has certainly not yet falsified. For the original, see Brunck. Anal. I. p. 141. or Gaisford's Hephæstion, p. 343.

1051. ἡπιαλῶν (ἡπίalos). This was a fever, calculated to give a patient some notion of Milton's torments of the damned; being a succession of hot and cold fits, the latter predominating. (Passow in v.) To put a man on horseback, with either of these fits upon him, does not appear a very prudent or likely proceeding; and it is in this view, I presume, that the learned collector of the remains of Sophron proposes to derive the word from ἡπιάλης, the nightmare; and to render it *stupens*. Mus. Crit. II. 349.

Ib. ἡπιαλῶν and βαδίζων, nominatives absolute. See notes to Euripidis Supp. I. 199; and to the examples there given, as also in Quart. Rev. V. 219. Monk's Hippol. p. 3, 4. Elmsley's Œd. Tyr. p. 11. Blomfield's Sept. c. Theb. p. 65. Gaisford's Sophocles, I. pp. 15, 145, 195, 262. add Herodot. II. 66. ταῦτα δὲ γινόμενα. Andoc. II, 14. γενόμενον ἐφ' ὑμῖν τιμωρεῖσθαι. 11, 16. δόξαντα δὲ ὑμῖν ταῦτα εἴλεσθε ἄνδρας εἴκοσι. 12, 26. σκέψασθε τοῖνυν τί αὐτοῖς ὑπάρχον τῶν ἐτέρων κατηγοροῦσι. Æsch. 62, 30. μετὰ ταῦτα ἐπῆει ὁ χρόνος, Θεμιστοκλῆς ἄρχων. Dem. 578, 25. τίς γάρ ἐστιν ὅστις καταχειροτονηθὲν αὐτοῦ, καὶ ταῦτ' ἀσεβεῖν περὶ τὴν ἐορτήν; Lucian, I. 51. τοῦτο μὲν δεῖν οἱ πολλοὶ κελεύοντες, ἄλλοι δὲ μαστιγοῦντες (but see Hemsterh.). Joseph. Antiq. Jud. VII. c. vii. §. 4. καὶ γενόμενον ἄρρεν παιδίον, Ζολομῶνα προσηγόρευσε, Ναθάνα τοῦ προφήτου κελεύσαντος. VIII. ii. §. 8. οὐδὲ συγκεχωρημένον ἡμῖν, κατεξανισταμένοις τοῦ πρέποντος τῆς πραγματείας, ἀθώοις ὑπάρχειν. IX. xiv. §. 3. χρησμῷ θρησκειῦν τὸν μέγιστον Θεόν, ὡς τοῦτο σωτήριον αὐτοῖς ὄν, ἔμαθον.

εἶτα κατὰξείε τις αὐτοῦ μεθύων τῆς κεφαλῆς Ὀρέστης
 μαινόμενος· ὁ δὲ λίθον λαβεῖν
 βουλόμενος ἐν σκότῳ λάβοι
 τῇ χειρὶ πέλεθον· * *
 ἐπάξειεν δ' ἔχων
 τὸν μάρμαρον, κᾶπειθ' ἄμαρ-

1055

1052. κατὰξείε . . . τῆς κεφαλῆς. Sch. Bek. τὴν κεφαλὴν. So in a fragment of Aristoph. ap. Athen. 53. a.

A. ἄγε νυν τὰς ἀμυγδαλὰς λαβὼν

τασδί, κάταξον (B. τὴν κεφαλὴν σαντοῦ) λίθῳ. So Schweigh.

But is not the second verse more properly edited by Dindorf, κάταξον τῇ κεφαλῇ σαντοῦ λίθῳ? the head being considered as the stone with which the almonds in question are to be broken. As examples of this verb followed by a gen. case: Vesp. 1428. κατεάγη τῆς κεφαλῆς. Pac. 71. ξυνετρίβη τῆς κεφαλῆς. Plato Gorg. 469. d. τῆς κεφαλῆς κατεαγέναι. τὸ ὁστοῦν, as Elmsley remarks, is to be understood. With acc.: Fragm. Aristoph. in Polluc. II. 39. ἵνα μὴ καταγῆς τὸ σκάφιον πληγὴς ξύλῳ. Andoc. 9, 6. Lysias 97, 35. 99, 46.

1053. Orestes, a foot-pad of the day. The epithet *μαινόμενος* is added in allusion to his illustrious name-sake, maddened by the Furies. For a similar reason he is styled, 'of the heroic race.' Av. 1491.

1057. μάρμαρον. Il. M. 380. Od. I. 499. μαρμάρῳ ὀκρυόεντι βαλὼν. Eurip. Phoen. 1416. λαβὼν δ' ἀφῆκε μάρμαρον πέτρον. Theoc. XXII. 211. τυκτὰν μάρμαρον.

1058. ἀμαρτάν. Lysias, 97, 9. ἐπειδὴ δὲ αὐτὸν ἡμυνάμην ἐνστάς, ἔβαλλέ με λίθοις. καὶ ἐμοῦ μὲν ἀμαρτάνει, Ἀριστοκρίτου δὲ, ὅς παρ' ἐμέ ἦλθε μετ' αὐτοῦ, βαλὼν λίθῳ συντρίβει τὸ μέτωπον.

Ib. The following translation will serve to give a general idea of the above chorus; its details are not deserving of more minute inquiry:

SEMI-CHORUS.

This mode of acquittal
 I grant is not bad;
 But I have a little
 Appendix to add.
 Imprimis a fever
 Be on this deceiver;
 Then as night brings him back
 From a ride on his hack;
 As homeward he hies him,
 May a cut-purse surprise him,
 Who assails him and plies him
 With missile and stick,
 Like a mere lunatic.

τῶν βάλοι Κρατῖνον.

ΑΓ. ὦ δμῶες, οἱ κατ' οἶκόν ἐστε Λαμάχου,

My hero o'erthrown
Casts about for a stone ;
But his hand is at fault,
And unwitting secures,
What except pigeon's dung
Is the best of manures.
But for science no matter :—
He grasps well his batter,
Takes aim, but the dark
Throws him wide of his mark :
Orestes escapes,
And Cratinus instead
Vows revenge for his curls
And his dirt-spattered head.

Mitchell's Aristoph. I. 128.

1059. The progress of the piece evidently requires here some little pageant or *spectacle*, and such it was the poet's usual practice to supply in the shape of a procession, a bridal pomp, a mock *inauguration, or some dance of novel construction. What his stage-directions would have been, supposing his Acharnenses prepared for a modern theatre, it requires no great luxuriance of fancy to imagine. At the risk of bringing upon myself some critic,—“terribly arch'd and aquiline his nose,”—who will consider the dignity or simplicity of ancient literature as compromised by the suggestion of such little aids to the imagination, I venture to transcribe them : “SCENE, the house of the high-priest of Bacchus, with that of Lamachus adjoining. The stage displays the usual preparations for a magnificent repast, accompanied by superb vases full of costly perfumes, and a rich profusion of chaplets and garlands, composed of flowers of all seasons of the year. Other adjuncts of a grand Athenian entertainment are seen in groupes of tumblers, jugglers, ball-players, and wavers of the torch. But the most conspicuous for elegance of dress and grace of person, are the dancing and music women, lyrists, citharists, and players on the † flute. Between two of the most attractive of the latter, and with a face of the most joyous hilarity, is seen Dicæopolis, the representative of the peace-party. In his right hand he holds, like the other guests, a flagon of gold, prepared at the given

* See the respective terminations of the Plutus, Ranae, Pax, Aves, Equites, Vespe, and Ecclesiazusæ. In ‘the Clouds,’ having no other means for a spectacle, he appears to have treated his spectators with a grand conflagration ; and had he singed the bodies of his infamous sophists, as he has blasted their reputations, it would, to many readers, have been a source of additional gratification.

† The learned reader, who requires vouchers for the above description, will find them in Fragm. Aristoph. (Diind. p. 153). Lucian's Nigrinus, I. 53. Xenophon's Symposium. Epist. Alciphronis, lib. III. ep. 72. and Hope's Costume of the Ancients, Plates 88, 97, 132, 133, 195, 209, &c.

ὔδωρ, ὔδωρ ἐν χυτρίδιῳ θερμαίνετε 1060
 ὀθόνια, κηρωτὴν παρασκευάζετε,
 ἔρι' οἰσυνπηρὰ, λαμπάδιον περὶ τὸ σφυρόν.
 ἀνὴρ τέτρωται χάρακι, διαπηδῶν τάφρον,
 καὶ τὸ σφυρόν παλίνωρον ἐξεκόκκισε,
 καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσῶν, 1065

signal, to celebrate the distinctive rite of the 'Feast of Pitchers.' The gay scene is suddenly disturbed by plaintive music and cries of distress, and a messenger abruptly enters."

Ib. κατ' οἶκον. Lysist. 260. γυναῖκας, ἃς ἐβόσκομεν κατ' οἶκον | ἐμφανὲς κακόν. Od. Δ. 717. πολλῶν (διφρῶν) κατὰ οἶκον ἐόντων. Herodot. II. 35. οἱ δὲ ἄνδρες, κατ' οἴκους ἐόντες.

1060. θερμαίνετε. Pac. 843. θέρμαιν' ὔδωρ. II. Ξ. 7. θερμὰ λουετρά θερμήνῃ. Od. I. 376. εἰὼς θερμαίνοιτο.

1061. ὀθόνια (dim. of ὀθόνη), *fine white linen, or linen cloth*. Od. H. 107. καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον. Used also of veils, and women's underclothing. II. Γ. 141. αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν. Σ. 595. τῶν δ' αἱ μὲν λεπτὰς ὀθόνας ἔχον. Alciph. lib. III. ep. 46. ὀθόνης Αἰγυπτίας (compare Herodot. II. 105, and see Kidd's Dawes, p. 183.) Rosetta Inscript. ὀθόνια βύσσωνα τὰ εἰς τὸ βασιλικὸν συντελούμενα ἐν τοῖς ἱεροῖς.

Ib. κηρωτὴν: a sort of pomade, something between plaister and salve. It occurs among the articles of an Athenian lady's toilette, in a fragment of the Thesmoph. Secundæ:

ξυρόν, κάτοπτρον, ψαλίδα, κηρωτὴν, λίτρον.

1062. οἰσυνπηρὰ, *having the fat or sweat in them*,—εἴριον πωτηρόν, πινῶδες, οἰσυνπέν, οἰσυνπῶδες, are expressions occurring in Hipprocrates.

Ib. λαμπάδιον, a *bandage*. Dio Cass. LVIII. 8, 3. Hesych. λαμπάδιον τὴν λεπτὴν κειρίαν, ἣ ἐπιδοῦσιν.

1064. παλίνωρον. Dind. Sch. παλίνωρον. Bek. παλίνωρον. Elms. Blomfield in Agam. (p. 186). The two latter scholars refer it to the Homeric word παλίνωρος (retrogressus).

Ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνωρος ἀπέστη
 οὐρεὸς ἐν βήσσει. II. Γ. 33.

Ib. ἐκκοκκίζειν, *to unkernel, to rob of its kernel, to bring any thing out of its holding-place*. Pac. 63. (to plunder): τὰς πόλεις ἐκκοκκίσας. Lys. 364. (to expel): ἐκκοκκίῳ τὸ γῆρας. 448. (to pull to pieces): ἐκκοκκίῳ τὰς . . . τρίχας. Here: *to wrench the ankle*. Passow.

1065. κατέαγε. Pl. 545. ἀντὶ δὲ θράνου στάμνου κεφαλὴν κατεαγότος, ἀντὶ δὲ μάκτρας. Sapph. Frag. 2. ἀλλὰ καὶ μὲν γλῶσσα φέφαγε, λεπτόν δ', κ. τ. λ.

Ib. περὶ λίθον πεσῶν. "Vulgo vertitur impingens lapidi; rectius *et caput afflixit circa lapidem prolapsus*; nimirum ad lapidem

καὶ Γοργόν' ἐξήγειρεν ἐκ τῆς ἀσπίδος.
 πτίλον δὲ τὸ μέγα κομπολακύθου πεσὼν
 πρὸς ταῖς πέτραισι, δεινὸν ἐξηύδα μέλος·
 “ὦ κλεινὸν ὄμμα, νῦν πανύστατόν σ' ἰδὼν
 λείπω φάος γε τοῦμόν· οὐκέτ' εἴμ' ἐγώ.”
 1070
 τοσαῦτα λέξας, εἰς ὑδρορροᾶν πεσὼν,
 ἀνίσταται τε καὶ ξυναντᾷ δραπέτας
 ληστὰς ἐλαύνων καὶ κατασπέρχων δορί.

pedes offendit, et prolapsus caput afflixit et vulneravit.” SCHUTZ. Bekker reads λίθῳ, and this is conformable with a passage in the Pax. 904. περὶ ταῖσι καμπαῖς ἡνίοχοι πεπτωκότες.

1067. πτίλον—πεσόν: nom. absolute.

1068. ἐξηύδα. The text evidently requires Homeric or lyric language. Pind. Nem. X. 149. Ζεὺς δ' ἀντίος ἡλυθέν οἱ, | καὶ τόδ' ἐξαύδασ' ἔπος. without an acc. Il. A. 363. Il. 19.

1069. ὄμμα (ὅπτω), *that which one sees, a sight, apparition*. Pind. Pyth. V. 75. πύργος ἄστεος ὄμμα τε φασγννότατον | ξίνοισι. Soph. Electr. 903. ψυχῇ σύνηθες ὄμμα. The glorious vision on the present occasion is Lamachus's plume of feathers.

1070. φάος—τοῦμόν, *the light of my eyes*; an oriental expression for what is most dear to a person. Od. II. 23. P. 41. ἦλθες, Τηλέμαχε, γλυκερὸν φάος. Pind. Isth. II. 24. εὐάρματον ἄνδρα γεραίρων, | Ἀκραγαντίνων φάος. Soph. Electr. 1224. ὦ φίλτατον φῶς.

Ib. οὐκέτ' εἴμ' ἐγώ. Od. A. 289. εἰ δέ κε τεθνεῖστος ἀκούσης, μηδέ τ' ἐόντος. Eurip. Hippol. 1157. Ἰππολύτος οὐκέτ' ἐστίν. Add Alciph. lib. I. ep. 10. lib. II. ep. 3. Ælian. lib. XII. c. 46.

1071. ὑδρορροᾶν. Alciph. lib. III. ep. 47. εὐρὼν οὖν ὑδρορρόον ἀνεωγόντα οὐκ εἰς βάθος ἀλλ' ἐπιπολῆς, καὶ ὑποδὺς εἰς τοῦτον κατεκρύβην.

1072. ξυναντᾷ δραπέτας. Pl. 41. ὅτῳ ξυναντήσαιοι πρῶτον ἐξίω. 44. καὶ τῷ ξυναντᾶς δῆτα πρῶτῳ; Av. 137. ὅπου ξυναντῶν μοι ταδί τις μέμψεται. Hes. Theog. 877. οἱ κείνησι συναντῶσιν κατὰ πόντον.

Ib. δραπέτας. subs. and adjec. Av. 760. δραπέτης ἐστιγμένος. Herodot. VI. 11. ἐπὶ ξυροῦ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἢ εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ὡς δρηπέτησι. Fragm. ex Threnis Pind. 5. εὐδαίμωνων δραπέτας οὐκ ἔστιν ὄλβος. Æsch. 37, 19. δραπέτας ἀνθρώπους. 75, 14. τοῖς δραπέταις ποσὶ καὶ λελοιπόσι τὴν τάξιν.

1073. κατασπέρχειν, *to urge, to impel, to compel to advance at a hurried pace*; as, ἡα ἐλάτῃσι, Oppian. Hal. IV. 90. The word occurs also somewhere in Thucydides. The simple verb, both in its active and passive sense, occurs frequently in the writings of Homer and Herodotus. Il. N. 334. T. 317. Od. Γ. 283. N. 22. Herodot. I. 32. III. 72. V. 33. Voss justly observes, that amid all the ridicule thrown upon Lamachus, justice is always done by the poet to his personal courage.

ὁδὶ δὲ καὶ τὸς· ἀλλ' ἄνοιγε τὴν θύραν.

ΛΑ. ἀτταταῖ, ἀτταταῖ,

1075

στνυγερὰ τάδε γε κρυερὰ πάθεα.

τάλας ἐγὼ διόλλυμαι

δορὸς ὑπὸ πολεμίου τυπεῖς.

ἐκείνο δ' αἰακτὸν [οἰμωκτὸν] ἂν γένοιτό μοι,

Δικαιοπόλις εἴ μ' ἴδοι τετρωμένον,

1080

κατ' ἐγχανεῖται ταῖς ἐμαῖς τύχαισιν.

ΔΙ. ἀτταταῖ, ἀτταταῖ.

φιλήσατόν με μαλθακῶς, ὦ χρυσίω,

τὸν γὰρ χόα πρῶτος ἐκπέπωκα.

ΛΑ. ὦ σύμφορὰ τάλαινα τῶν ἐμῶν κακῶν.

1085

ἰὼ, ἰὼ, τραυμάτων ἐπωδύνων.

ΔΙ. ἰή, ἰή, χαῖρε Λαμαχίππιον.

1074. ὁδὶ δὲ καὶ τὸς. Elmsley compares Vesp. 1360. ὁδὶ δὲ καὶ τὸς ἐπὶ σὲ κἄμ' εἴκε θεῖν. Av. 1718. ὁδὶ δὲ καὶ τὸς ἐστίν.

1076. στνυγερὸς (στνυγέω). Il. B. 385. στνυγερῷ ἀρηϊ. Hes. Theog. 211. στνυγερὸν Μόρον. 226. *Ἐπὶ στνυγερῇ. 775. στνυγερῇ θεὸς . . . Στύξ. Tyrt. I. 8. χρησιμοσύνη τ' εἶκων καὶ στνυγερῇ πενίῃ.

Ib. κρυερὰ (κρύος). κρυερὰ πάθεα, rains which create a cold shuddering. Il. N. 48. κρυεροῖο φόβοιο. Hes. Theog. 657. ἀρῆς κρυεροῖο. Op. 152. κρυεροῦ αἶδαο. Simonid. Fr. LXXXVIII. 5. νῦν δ' ὁ μὲν ἐν πόντῳ κρυερὸς νέκυς.

1079. αἰακτὸν, lamentabile. See Blomfield's Sept. c. Theb. p. 177. Persæ 199.

Ib. The omission of οἰμωκτὸν, an evident gloss, leaves a species of verse, very common in the tragedians. Eurip. Herac. 773, 776, 780-3. Æsch. Choeph. 342, 432, 449, 451, 581, 594, 616, 619, 630, 634, 792. Agam. 185, 186, 188, 230, &c.: also found occasionally in Aristoph. Ran. 394. Nub. 1154-5.

1082. ἀτταταῖ. The trumpets sound, and the mock-lamentation advertises, who is the victor on the occasion.

1083. χρυσίω, my treasures. Some fine moral stanzas of Shirley furnish a closer approximation to the Greek word; but in Aristophanes the expression is one of endearment; in Shirley it is a reference to property.

Golden lads and lasses must,

Like chimney-sweepers, come to dust.

1087. ἰή, ἰή, a shout of joy (Pac. 453) in opposition to ἰὼ, ἰὼ. See also Blom. Ag. p. 184.

ΛΑ. στυγερός ἐγώ. ΔΙ. μογερός ἐγώ.

ΛΑ. τί με σὺ κύνεις ; ΔΙ. τί με σὺ δάκνεις ;

ΛΑ. τάλας ἐγὼ [τῆς ἐν μάχῃ] ξυμβολῆς βαρείας. 1090

ΔΙ. τοῖς Χουσὶ γάρ τις ξυμβολὰς ἐπράττετο ;

ΛΑ. ἰὼ, ἰὼ, Παιάν, Παιάν.

Ib. Λαμαχίππιον. The expression seems to refer to the mode in which Lamachus is carried by two servants, or old campaigners, somewhat resembling the members of Falstaff's ragged regiment in appearance: see above, v. 971.

1088. ΛΑ. στυγερός ἐγώ. ΔΙ. μογερός ἐγώ. Brunck translates, *Lam. Ah me miserum!* Dic. *Ah me atummosum!* and Voss and Wieland follow him. But is this consistent with strict etymology, στυγερός (στυγέω), μογερός (μόγος, μογέω), or does it sufficiently harmonize with the strong contrasts of language, gesture, and situation, which prevail throughout this scene? A versifier might, I think, venture to translate,

Lam. Hate and foul scorn for us the fates decree! (*rueful looks pass between Lamachus and the two tatterdemalions his supporters.*)

Dic. Hard work and toil their will reserves for me! (*gazes on his flagon, and interchanges little civilities with the two music-women.*)

1089. κύνεις. Dicæopolis, in the warmth of his heart, proffers a salute to Lamachus; but the wounded hero returns it with a bite.

1090. ξυμβολή, a conflict. Herodot. I. 74. VI. 110. VII. 210. IX. 42.

1091. ξυμβολὰς, money clubbed for a common banquet. Lucian. 4, 109.

‘Ο πρῶτος εὐρὼν τἀλλότρια δειπνεῖν ἀνήρ,
δημοτικὸς ἦν τις, ὡς ἔοικε, τοὺς τρόπους’
ὅστις δ’ ἐπὶ δείπνον ἢ φίλον τίν’ ἢ ξένον
καλέσας, ἔπειτα συμβολὰς ἐπράξατο,
φυγὰς γένοιτο, μηδὲν οἴκοθεν λαβών.

Eubulus ap. Athen. 239. a.

Ib. ἐπράττετο, exacted. To the example above, add from Pindar and the orators, Ol. X. 34. ὡς Αἰγέαν λάτριον | . . μισθὸν ὑπέρβιον πρᾶσσοιτο. Dem. 506, 19. φόρους Καρχηδονίους πραττόμενοι. 786, 7. ἀργύριον πρᾶζεται. 845, 4. εἰ μὲν ἐπεπράγμην τοῦτον τὴν δίκην (i. e. the fine imposed on him). An. 13, 29. 21, 15. 32, 37. Lysias, 94, 12. 114, 40. In the Orchom. Ins. I. 3. ἡ δὲ κά τις ἐμπράττη τὸ ἐννόμιον (price of pasturage) Εἰβωλον.

1092. Παιάν, the physician of the gods. Pind. Pyth. IV. 480. ἐσσι δ’ ἱατὴρ ἐπικαιρότατος, | Παιάν τέ σοι τιμᾷ φάος. In Ionic and epic language, Παιήων. Il. E. 401, 901. τῷ δ’ ἐπὶ Παιήων ὀδυνήματα φάρμακα πάσσω, | ἠέκασατ’. Od. Δ. 232. Hesiod. Παιών. Παιών, ὃς ἀπάντων φάρμακα οἶδεν. (See note in Clarke’s Odys. 1. p. 126.) Solon Fragm.

ΔΙ. ἀλλ' οὐχὶ νυνὶ τήμερον Παιώνια.

ΛΑ. θύραζε μ' ἐξενέγκατ' ἐς τοῦ Πιττάλου

παιωνίαισι χερσίν.

1095

ΔΙ. ὥς τοὺς κριτάς μ' ἐκφέρετε· ποῦ 'στιν ὁ βασιλεὺς;

ἀπόδοτέ μοι τὸν ἀσκόν.

ΛΑ. λόγῃ τις ἐμπέπηγέ μοι δι' ὀστέων ὀδυρτά.

ΔΙ. ὁρᾶτε τουτονὶ κενόν. “τῆνελλα καλλίνικος.”

1099

V. 57. Παιῶνος πολυφαρμάκου ἔργον ἔχοντες | ἱητροί. Why the God is here summoned, hardly needs the following quotation: Æsch. Ag. 98. Παιῶν τε γένου τῆσδε μερίμνης, ἥ νῦν . . . κακόφρων τελέθει.

1093. Elmsley compares Eccl. 982. 'ΑΛΛ' οὐχὶ νυνὶ τὰς ὑπερεξηκοντέεις. 991. 'ΑΛΛ' οὐχὶ νυνὶ κρησέραν αἰτούμεθα. Plut. 993. 'ΑΛΛ' οὐχὶ νῦν ἔθ' ὁ βδελυρὸς τὸν νοῦν ἔχει.

Ib. Παιώνια. A feast celebrated at Athens in honour of the *healing Apollo*. Voss. On the double character of Apollo, as a punishing and avenging, and also as a healing and protecting deity, see Müller's Dorians, b. II. c. 6. In punster's language, Dicæopolis' answer would imply, this is not the season for *healing*, or for *ailing*, but for *inhaling*.

1094. θύραζε. Does the poet mean to add to the ridicule of Lamachus' situation, by implying that he is too poor to have a physician at home?

Ib. ἐς τοῦ Πιττάλου. So Rav. Bek. Dind. Elmsley, comparing the following passages, *eis* Φιλοκτήμονος, Vesp. 1250. *eis* Κλεισθένους, Lys. 622. *eis* Ὀρσιλόχου, 725. *eis* Φαινεστίου Antiphanis ap. Athen. p. 15. A. *ἐξ* Αἰσχινάδου, Pac. 1154. *ἐκ* Πατροκλέους, Plut. 84. *ἐν* Κρατίου, Eq. 400. *ἐν* Καλλιπίδου, Aristoph. ap. Pollucem, X. 29. *ἐν* Φαίακος, Eupolidis ap. Athen. p. 106. B., considers the article as superfluous, and reads as in Vesp. 1432. *eis* τὰ Πιττάλου sub. οἰκία.

1095. παιωνίαισι, *healing*. Æsch. Ag. 821. ὅτφ δὲ καὶ δεῖ φαρμάκων παιωνίων. Soph. Trach. 1224. ὦν ἔχω παιώνιον | καὶ μούνον ἰατῆρα τῶν ἐμῶν κακῶν.

1096. τοὺς κριτάς. Ostensibly the judges of the prize of drinking: covertly, I suspect, the judges of the theatrical prize. For undisguised addresses to these arbiters, see Nub. 1115. Av. 1101. Eccl. 1154.

Ib. ὁ βασιλεὺς, the archon of that name, and who presided at the Lenæan festival. Pollux. VIII. 90. Ὁ δὲ βασιλεὺς μυστηρίων προέστηκε μετὰ τῶν ἐπιμελητῶν, καὶ Ληναίων, καὶ ἀγώνων τῶν ἐπὶ λαμπάδι.

1097. ἀπόδοτέ μοι τὸν ἀσκόν: as having first emptied his pitcher. See *supra*, v. 911.

1098. ὀδυρτά (ὀδύρομαι), θρήνον ἐμποιοῦσα καὶ ὀδυρμόν. BRUNCK. Lamachus addresses himself to the assembled guests, who only laugh at him.

1099. Dicæopolis addresses himself to the judges, who were to decide the prize.

ΧΟ. “τήνελλα” δῆτ’ ἔπερ καλεῖς, ὦ πρέσβυ, “καλλίνικος.”

ΔΙ. καὶ πρὸς γ’ ἄκρατον ἐγχείας, ἄμυστω ἐξέλαψα.

ΧΟ. τήνελλά νυν, ὦ γεννάδα· χώρει λαβὼν τὸν ἄσκον.

Ib. *τήνελλα καλλίνικος*. *Hurrah for the conqueror!* or, in less idiomatic language, *a note of triumph for the conqueror!* This popular expression (see Pind. Olymp. IX.) seems to have originated in the following manner. The poet Archilochus, having to compose a triumphal ode in honour of Hercules, (which ode was to be accompanied by the harp,) began his composition as follows:

ὦ καλλίνικε χαῖρ’ ἀγὰς Ἡράκλεις.

Before the commencement of the solemn song, an animated flourish of the harp-strings appears to have taken place, to which the name of *τήνελλα* was subsequently given, as the nearest approximation in vocal to the instrumental sounds. By a flourish of this kind, all future triumphal songs were most probably preceded.

Ib. *καλλίνικος*. Av. 1764. Eq. 1254. Pind. Nem. IV. 26. ὕμνον . . καλλίνικον. Pyth. V. 142. τὸ καλλίνικον λυτήριον δαπανᾷν. Isth. I. 13. καλλίνικον πατρίδι κῦδος. V. 69. καλλίνικον χάρμ’ ἀγαπά|ζοντι. Eurip. Med. 45. καλλίνικον ἄσεται. Herc. Fur. 180. τὸν καλλίνικον . . ἐκώμασε.

1101. πρὸς. The examples of πρὸς thus put without a case are almost endless in Greek writings. Pl. 1001. καὶ πρὸς ἐπὶ τοῖς τοῖς εἶπεν. Lys. 628. καὶ διαλλάττειν πρὸς (*insuper* Brunck) ἡμᾶς ἀνδρασιν Λακωνικοῖς. Ran. 415, 611. Eq. 578. Pac. 19. Il. N. 678. X. 59. Od. x. 415. γ. 342. Herodot. I. 51, 156. II. 115. Thucyd. III. 58. Plato, Euthyd. 294, a. 298, d. Protag. 321, d. Gorg. 469, b. 513. b. &c. Dem. 47, ult. 491, 8. 531, 21. 611, 24. 1084, 12. 1364, 6. See also Blomfield’s remarks on Eurip. Iph. in Aul. v. 1242. (Mus. Crit. I. 189.)

Ib. *ἄμυστιν*: any quantity of liquor drunk at a single draught. Rhes. Incert. 420. πυκνὴν ἄμυστιν . . δεξιούμενοι. Eurip. Cycl. 416, ἄμυστιν ἐλεύσας. Horat. I. 36. Neu multi Damalis meri | Bassum Threicia vincat amystide. The feat in the text appears to be one of supererogation on the part of Dicæopolis.

Ib. *ἐξέλαψα*. Pac. 885. τὸν ζωμὸν . . ἐκλάφεται. So the simple verb, though properly applied to the *lapping* of dogs and cats, is also used to express drinking greedily, or to excess. Athen. 443, e. τοὺς οὕτω λάπτοντας τὸν οἶνον. Pherecrates (Athen. 485, d): λεπαστὴν λαψάμενος ἐχαρύβδισε μυστήν.

1102. *γεννάδα*, *my noble fellow*. In Aristophanic and Platonic language, *a gentleman by birth and education*. Ran. 179. χρηστὸς εἰ καὶ γεννάδας. 640. οὐκ ἔσθ’ ὅπως οὐκ εἰ σὺ γεννάδας ἀνὴρ. Plato in Phædr. 243, c. *γεννάδας* καὶ πρᾶος τὸ ἦθος. Hence the satyric compliment paid to Bacchus, Ran. 739.

ε If the accent is thrown on the last syllable of this word, it will approach very closely to modern imitative words of a similar kind: *Tirala! Tirala! Tralalla! Tralalla! &c.*

ΔΙ. ἔπεσθέ νυν ἄδοντες ὦ “ τήνελλα καλλίνικος.”

ΧΟ. ἀλλ’ ἐψόμεσθα σὴν χάριν,

τήνελλα καλλίνικον ἄ-

1105

δοντες σὲ καὶ τὸν ἄσκόν.

1105. *τήνελλα καλλίνικον*. The reader, who has hitherto been content to follow me in the investigation of this singular drama, will, I think, anticipate me in the results to which the repetition of this joyous exclamation naturally led. As the Chorus for the fourth and last time repeat the note of triumph, the whole audience rise: the name of Callistratus, the reputed author of the piece, is pronounced; but is soon drowned in loud hurrahs and ‘one cheer more’ for its real composer.

APPENDIX.

NOTE A. p. 4.

THE name of Cleon is too closely mixed up with the theatrical career of Aristophanes, not to deserve the earliest, and, as far as the elucidation of these plays is concerned, the fullest information at our hands. If ever there was a period in human history in which a demoralization in private life, as complete as it was rapid, was found in conjunction with a frightful mixture of turbulence, change, and insecurity in the administration of public affairs, that period presents itself in the history of Athens, when her government had assumed a form decidedly democratical. But our present business lies less with the general portrait, than with one particular feature in it. The old families, to whose wealth and hereditary honours the former citizens had looked up with so much respect, and whose prosperity they considered as identified with their own^a, were now fast disappearing, and the revolutionary caldron, incessantly at work, was throwing up the lowest and basest of the people to supply their place. Among these none stood more conspicuous than the person in the text, a tanner by trade, and a demagogue in its worst sense by profession. Coarse in his manners, violent in his invectives, and bloody in his purposes, (Thucyd. III. 36—41.) Cleon was gifted with that powerful eloquence which has always such charms for the mere people, and which made him the idol of a populace whose very souls lay as it were in their itching ears. But the demagogue had his evil star as well as his fortunate one; and that star was at work to effect his ruin, when the cup of almost un-mixed prosperity was apparently at his lips. The frightful

^a "Ὅσθ' ὁμοίως ἐκήλοντο τῶν οἰκῶν τῶν μεγάλων ὥσπερ τῶν σφετέρων αὐτῶν, ἡγούμενοι τὴν ἐκείνων εὐδαιμονίαν αὐτοῖς εὐπορίαν ὑπάρχειν. Isocratis Oratio Areop. 146, a. The whole of this speech deserves the closest attention of those who wish to understand the difference between the state of Athens, as it existed after and previous to her choice of a government purely popular.

changes in private and public life to which we have just alluded, had not been unmarked by one, young indeed in years, but who added the eye of a politician to a poet's soul. The earliest play, which is known to have fallen from the hands of Aristophanes, was directed to the amelioration of the first; his next was applied to the correction of the second. It was in this play, of which little more than the name is now left, and while Cleon was in the very zenith of his power, that the muse of Aristophanes was destined to cross his path, and bring the mob-idol upon that stage, which, for evil and for good, was, to the old world of Greece, what the press has been and is to our own. The perils of the undertaking cannot be better expressed than in the poet's own words—words which he has repeated more than once, to an audience not very tolerant of such repetitions.

When first your poet undertook this trade
Of dealing out instruction, men were not
His game, but monsters; huge Leviathans
That ask'd the mettle and appliances
Of Hercules to quell them. First he grappled
With that fell portent, that huge saw-toothed beast,
Lick'd into fashion by the slav'ring tongues
Of sycophants accurst, whose eyes shot fire
Fierce as the flames of Cynna, and whose voice
Rose hoarser than the raging whirlpool's, when
The birth-pains of the coming storm are on it:
A whale's ill savour; loins that, Lamia-like,
Had never known the luxury of water;
These, with a camel's hinder parts, made up
Th' uncouth, distasteful compound.

VESP. 1030. PAX, 754.

To what extent this first attack on Cleon was made, cannot now be known: but its influence on the future fortunes of the assailer and assailed was alike decisive. The dramatist went to his couch comparatively unknown; and rose, to use a modern poet's words, to find himself famous. His name spread rapidly through Attica, and through all those numerous dependencies, of whose destinies Athens was the arbitress: it even penetrated, if the bard's own words may be believed, into the palace of

the Great King^b. The rage and mortification of Cleon, his loud denunciations of vengeance, and his baffled attempts to gain a legal redress from the tribunals of his country, are all occasionally alluded to in the ensuing comedy, and frequently in terms so new and characteristic, that they must have added considerably to the tide of ridicule which now began to set in upon the haughty demagogue, and never left him till his death. Flushed with the success of his Babylonians and his Acharnians, the mind of Aristophanes now resolved upon a more complete mortification of the mob-idol. But a little previous information may be necessary for some of our readers to enable them to enter into the history of this new attempt.

Before the invention of that wonderful art, which has given to authors the power of multiplying copies of their productions to any extent, the dramatist could make those, who were to deliver the fruits of his labours to the public, familiar with them only by one of two ways; by oral or by written communications. The practice of antiquity was to prefer the former course; and this method of *teaching* a piece, as it was called, fell naturally on the author of the piece. From whatever cause it happened,—from dislike of an office so laborious, as some think;—from not having yet attained the legal age, which qualified a man to become a writer for the stage, as others imagine; or, what is more probable, from that secret pleasure, which men of genius so frequently derive from throwing their lucubrations to the public, and watching in silence their effects upon society; from one or other of these causes Aristophanes had hitherto devolved this office on a favourite actor, named Callistratus; contenting himself with the real reputation which the success of his dramas procured, while he left their ostensible fame to rest on the brows of another. But this expedient was now for a time to cease. The production of a piece, in which Cleon was to be introduced, not as he had hitherto been, incidentally, but of which he was to form the whole “object, end, and aim;” in

^b Ach. 645 (Br. ed.) Genelli considers this as a mere comic exaggeration. It may be so, but that is rather probable than certain. Athens, who ruled the destinies of so many distant states, was in her turn ruled by her theatre: and hence the talents of a rising dramatist, and the political party which he was likely to take, must have been matters of as keen inquiry and interest, as those of the statesmen, whose course of policy so often made the most distant monarchs tremble on their thrones.

which not merely his name was to be pronounced, but, by means of the mask of the ancient theatre, his very self brought visibly and palpably before an Attic audience, was an annunciation from which actor and artisan alike shrunk in dismay. No person in Athens could be found to make the mask requisite for such an undertaking, and still less an actor be induced to supply the living impersonation.

These were significant warnings, and might have deterred a man of less resolute spirit; but the poet had not less calculated the dangers of his task, than his resources to meet them;—a reputation already high, and powers of mind to advance that reputation still higher—a wit inexhaustible in its resources—a genius alike endued with playfulness and power to win or to subdue; and above all an unlimited command over that wonderful language, in which his fellow-citizens took so intense a pride and delight, and to the graces of which they were so frequently ready to sacrifice every other consideration. With the lees of wine therefore rubbed on his face, to give it somewhat of that flushed and fiery appearance, which from the joint effects of intemperance and violent passions belonged to this mean successor of Pericles, the poet himself trod the stage as the representative of Cleon; and the success of the piece shewed that he had not miscalculated his powers; the “Knights” was triumphant throughout, and the demagogue lay once more at the foot of his antagonist.

The conduct neither of Cleon nor Aristophanes on this second and more serious defeat admits of easy explanation: some violent explosion, followed by offers of conciliation, appears to have taken place; but whether this violence lay in words or in deeds, whether it was directed against Aristophanes himself, or the actor, into whose mouth the account is put^c, can-

^c This I consider to have been Callistratus. The Didascalie, it is true, ascribe the bringing out of the “Wasps” to Philonides, but why Aristophanes should have changed his usual substitute, seems not so clear. The account besides is inconsistent with a general tradition, that the author’s comedies of a more private nature were committed to the latter actor, while those of a higher and more political character were uniformly entrusted to the former. And what can be more political in its character than the “Wasps,” consisting as that play does of one continued attack on the judicial system of Athens, in which the strength of the democracy lay still more than even in the General Assembly? That Aristophanes himself had proffered any terms of conciliation to his odious antagonist, I cannot bring myself to conceive. The idea seems inconsistent with that bold and uncompro-

not be determined from a narrative which is at once scanty and imperfect, and delivered in terms which cannot be decidedly spoken of as literal or metaphorical^d: one thing only is certain: that the demagogue's want of tact and address in the management of the whole business laid him open to a new source of ridicule; and a metaphor which the vine-growers of Athens easily appreciated, gave them to understand, that what should have been undermost remained uppermost; in other words, that the statesman had been obliged to succumb to the dramatist.

The following year found Aristophanes work of a different order and value: and Cleon enjoyed a short respite; but the storm merely slept, and was not laid. The "Wasps" of the next year brought it again upon his head, partly in direct attacks, and indirectly in the designations of the two principal personages of the piece, who evidently derive their names from their affection to or abhorrence of those changes in the judicial system, of which Cleon had been the great promoter, though not the original contriver;—a system which plundered with one hand in order to tender a bribe with the other, and which drew with merciless severity upon the purses of the tributary states for a supply of those pecuniary demands, which the native resources of Athens were unable to furnish.

The course of events, and no failure in the poet's purpose or powers, was now to bring these joint efforts of patriotism and wit to a close. Some unguarded expressions in the Public Assembly, and still more perhaps the taunts thrown upon his want of personal courage in these comedies, determined Cleon,

missing spirit which he manifested through a long career, and during times more trying, slippery, and perilous than any public instructor was ever doomed to encounter.

^d Εἰσὶ τινες οἱ μὲν ἔλεγον ὡς καταδιηλλάγην,
 ἦνίκα Κλέων μὲν ὑπετάραττεν ἐπικείμενος
 καὶ με κακίαις ἔκνισε· κῆθ' ὅτ' ἀπεδειρόμην,
 οὐκ ἔτις * ἐγέλων μέγα κεκραγόντα θεώμενοι,
 οὐδὲν ἄρ' ἐμοῦ μέλον, ὅσον δὲ μόνον εἰδέναι
 σκωμμάτιον εἴποτέ τι θλιβόμενος ἐκβαλῶ.
 ταῦτα κατιδὼν ὑπὸ τι† μικρὸν ἐπιθήκισα·
 εἶτα νῦν ἐξηπάτησεν ἡ χάρις τὴν ἄμπελον. Vesp. 1284.

The first line of this little chorus, which is antistrophic, is evidently wanting. The metre is Pæonic tetrameter, concluding with a trochaic tetrameter.

* i. e. οἱ ἐκτός.

† ὑπὸ τι, in some degree. λόγον εὐήθη καὶ ὑπὸ τι ἀσεβῆ. Plato in Phædr. 242, d.

in an evil hour, to try his talents as a general as well as an orator. His cowardice and incapacity in this office ('Thucyd. V. 6—11.) justified all that the poet had asserted of him; an inglorious death (the consequence of his utter want of military skill) terminated a profligate and mischievous life, and the name of Cleon soon disappeared from those writings, through which chiefly his odious existence has been made known to posterity. As a man and as a citizen, the event could not be without interest to Aristophanes, and it is accordingly alluded to in a comedy, almost simultaneous with its occurrence. The allusion is made in a manner in which delicacy and ingenuity, and a feeling of pleasantry mixed up with the remains of a just contempt and indignation, are alike conspicuous. At the close of a long narrative, in which Mercury details the origin and consequences of the Peloponnesian war, the worst effects of that direful conflict are laid at the door of Cleon, the agitator *par excellence*; but the hero of the piece immediately interposes.

Have a care and forbear, my lord Mercury, there :

My ears well can spare the coarse jest :

The man is your own, to his audit he's gone,

And there, where he's earth'd, let him rest.

And what would you call him ? a stain ? a disgrace ?

A trickster, vain^e talker, malignant and base ?

^e The words in the original are

καὶ πανούργος ἦν, ὅτ' ἔζη,
καὶ λᾶλος καὶ συνεκφάνης.

The word λᾶλος is of frequent occurrence in the writings of Aristophanes, and from its present position it is evident that something of an odious nature was generally implied in the epithet. In what did that odiousness consist ? A brief comparison between two characters of Theophrastus, the λᾶλος and the ἀβολέσυχος, (which latter also comes under the occasional lash of the comic poet,) will, we think, point it out. In those lively and masterly descriptions, the garrulous man (ἀβολέσυχος) evidently talks merely for the pleasure of hearing himself talk ; the great talker (λᾶλος) in the hope and for the purpose of making others listen. The first has few ideas, and is merely anxious to get rid of what he happens to have about him, without regard to order or connexion. The second may not only be, as Hottinger remarks, but often is a man of real intellect and talent ; and his principal obnoxiousness consists in the profound deference which he requires to be paid to that intellect and talent. Hence his open contempt of other people's understandings, and equally open commendations of his own. Hence his interruptions, and resumptions. A word dropped is a peg for him on which to hang a new dissertation, and his little omissions are worth any other person's entire remarks. Hence the arrogance with which every other intellect is measured by his own ; its quickness by catching or not the ideas which *he* has condescended to put forth ; its solidity by coming or not to the same conclusions with himself. The garrulous man fastens upon a single victim, some idler like himself ; him he sits by (sedet æternumque sedebit), and out comes all the present furniture of his brain—his wife's

Art sifted and pounded,
 Confusion confounded,
 Turning upside and down
 The whole world as his own ?
 His crimes, great and small,
 I grant you them all :
 But the time you misplace,
 For the charges now fall

On the dead, and on one of your own phantom-race.

That the poet knew the value of this forbearance, and that it was practised from feelings of the manliest nature, the only remaining memorial of Cleon in the Aristophanic writings (the little pleasantry in a verse of the "Frogs" is hardly worth alluding to) will serve to testify.

I struck the living Cleon to the heart,
 When all his pomp of greatness was upon him ;
 But to insult and trample on his corse,—
 That was a deed this heart recoiled from.

CLOUDS, Second Exhibition.

Such is a brief account of that memorable contest between genius and power, in which, for once at least, success lay pre-eminently with the better side. It is one of those records

excellencies—his last night's dream—the dishes which he had at supper ;—not one is omitted, or any details connected therewith. The great talker too fastens upon his individual ; but it is merely for a passing moment. As his great object is display, the more numerous the company, the better the opportunity of shewing himself off to advantage ; and the more serious the business in which he finds them engaged, the greater the means of exhibiting his superior knowledge ; he can instruct the teacher, enlighten the judge ; and as for a theatrical exhibition, mechanist, actor, and dramatist are all to be disregarded, for the purpose of listening to his incessant observations. No place, no company in short, is free from his egotism, intolerable self-conceit and impertinence. Hence the chatterer is laughed at and avoided, the great talker shunned and hated. That Cleon was among those who habitually talked for display and effect, and that he delighted on such occasions to parade his great powers of language, may be inferred from the speech (evidently mimetic) which is put into his mouth by Thucydides (III. 37—40). That speech exhibits any thing but the bold, rude, off-hand style of eloquence, which we usually connect with the idea of a vulgar demagogue. On the contrary, it is highly artificial throughout, smells strongly of the schools, and is sophistic even in its sneers at the sophists. If any thing could add to the reader's detestation of the purpose which it is the object of that speech to recommend, it is the ornate, antithetic, cold, calculating language in which it is clothed. I cannot conclude this note without observing, that he who wishes to make himself master of the characters of Theophrastus, should study them in the translations inserted by J. J. Hottinger in the "Neues Attisches Museum ;" a translator at least equal to La Bruyere in fine discrimination and knowledge of men and manners, and infinitely his superior in erudition and philological acumen.

which free states have an imperishable interest in preserving; that in conjunction with those pests, to which such forms of government are peculiarly liable, there may also be found men, whose labours may earn them a debt of eternal gratitude, by holding up the agitator and demagogue, as our present author has done, to undying infamy and scorn.

NOTE B. p. 11.

Τῶν ἐκκλησιῶν, ἡ μὲν κυρία, ἐν ᾗ τὰς ἀρχὰς ἐπιχειροτονοῦσιν, εἴπερ καλῶς ἄρχουσιν, ἡ ἀποχειροτονοῦσιν. ἐν ᾗ καὶ τὰς εἰσαγγε-
 λίας ὁ βουλόμενος εἰσαγγέλλει, καὶ τὰς ἀπογραφὰς τῶν δημευομένων
 ἀναγινώσκουσιν οἱ πρὸς ταῖς δίκαις, καὶ τὰς λήξεις τῶν κλήρων. Ἡ
 δὲ δευτέρα ἐκκλησία ἀνεῖται τοῖς βουλομένοις ἱκετηρίαν θεμένοις
 λέγειν ἀδεῶς περὶ τε τῶν ἰδίων καὶ τῶν δημοσίων. Ἡ δὲ τρίτη κή-
 ρυξι καὶ πρεσβείαις ἀξιοῖ χρηματίζειν . . . ἡ δὲ τετάρτη περὶ ἱερῶν
 καὶ ὁσίων.—Videmus itaque quatuor hosce Grammaticos summo
 consensu unam κυρίαν agnoscere ecclesiam, non plures, ut Ari-
 stophanis interpres: quodsi auctoritates valere debent, dubium
 esse non potest, utra sit potior sententia. Jam quid rei ipsi
 ac rationi consentaneum sit, videndum. Nemo autem non in-
 telligit, quam parum veri simile sit, fuisse a legislatore singulis
 prytaniis singulas ecclesias supplicibus, singulas legatis caducea-
 toribusque audiendis constitutas; quid enim minus exspectari
 poterat, quam toties futuros esse, qui supplices populum adire,
 aut legatos caduceatoresque, qui cum populo agere vellent? Id
 ne Cimonis quidem aut Periclis ætate, cum mirum in modum
 opes atque imperium Atheniensium crevissent, tam sæpe evenire
 potuisse videtur; nedum ante illud tempus, rarioribus cum
 aliis civitatibus commerciis, necdum parto maris imperio. Quam-
 obrem hoc probabilius videtur, fuisse initio singulas ecclesias,
 certis singularum prytaniarum diebus habendas, a Solone con-
 stitutas, easque propter id ipsum κυρίας dictas esse. Et sane,
 quæ Pollux in κυρία ἐκκλησίᾳ tractata esse dicit, ea omnia sunt
 ejusmodi, quæ singulis prytaniis deficere non possent. Sed si
 quæ res præterea accidissent, de quibus populum consuli oport-
 teret, quæque differri non possent, concionem extra ordinem
 convocatam esse. Aucta autem republica multiplicatisque ne-
 gotiis, harum quoque concionum, quæ præter κυρίαν illam con-
 vocarentur, ordinem ac modum legibus definitum esse, quem
 Pollucis verbis supra adscripsi, ita tamen ut κυρίας nomen illi

uni proprium relinqueretur. Quamquam illud quidem non temere quisquam affirmare ausit, et quaternas haud minus ecclesias necessario semper habendas, et illum rerum tractandarum ordinem ita fixum et immutabilem fuisse, ut eum nefas esset migrari. Aristophanes certe in Acharnensium fabula legatos a Persarum Thracumque regibus reversos, in κυρία ecclesia legationem populo renuntiantes facit; quod ne poëtæ quidem fingere licuit, si legibus institutisque reipublicæ plane contrarium erat. Itaque Pollux generatim tradit, quod plerumque observari solebat. Schömann, 28—32.

NOTE C. p. 11.

Χωρῶμεν εἰς ἐκκλησίαν, ἄνδρες· ἠπειλήσε γὰρ

ὁ θεσμοθέτης, ὃς ἂν

μὴ πρὸ πάντων τοῦ κνέφους

ἦκη κεκοινύμενος,

στέργων σκοροδάλμη,

βλέπων ὑπότρυμμα, μὴ

δώσειν τὸ τριώβολον.

σὺ δ', ὦ Χαριτιμίδη,

καὶ Σμίκυθε, καὶ Δράκης,

ἔπου κατεπείγων,

σαντῷ προσέχων ὅπως

μηδὲν ἰ παραχορδιεῖς

ὧν δεῖ σ' ἀποδείξαι·

ὅπως δὲ τὸ εἰ σύμβολον

λαβόντες ἔπειτα πλη-

σίον καθεδούμεθ', ὥς

ἂν χειροτονῶμεν

ἅπανθ' ὅπως ἂν δέη

τὰς ἡμετέρας φίλας.

καίτοι τί λέγω; φίλους

γὰρ χρὴν ὀνομάζειν.

PORSON'S Aristophanica, p. 193. Eccles. 289—299.

A translation of this Chorus, which appeared in the Quarterly Review, No. XLV. is here subjoined, the reader being

ἰ παραχορδίζω (χορδῇ). In music, to strike the string by the side of that which was intended to be struck. Hence, to make a blunder of any kind.

εἰ The σύμβολον appears to have been a ticket of some kind, which was given to persons attending the ecclesia as well as the courts of law; and the production of which, when the court was closed, entitled its bearer to the usual gratuity. Hence a fine observation of Demosthenes: καὶ παραλαμβάνειν γε ἅμα τῇ βακτηρίᾳ καὶ τῷ συμβόλῳ τὸ φρόνημα τὸ τῆς πόλεως νομίζειν ἑκάστον ἑμῶν δεῖ, ὅταν τὰ δημόσια εἰσίστητε κρινούντες, εἴπερ ἔξια ἐκείνων πράττειν οἴεσθε χρήναι. De Cor. 298, 5.

first reminded that it is put into the mouth of a knot of females, who had assumed the garb of men, with a view of subverting the constitution of Athens.

Chorus.

'Tis the time for debate and high councils of state, | time it is that
in council we met,
For still I retain, close imprest on my brain, | the Thesmothet's man-
date and threat.
" Who comes not with feet, which the dust have well beat, | ere the
first rays of morning 'gin glimm—a,
" With a mien shewing mickle contentment with pickle | and face
looking sharp hypotrimma,
" Notice here I proclaim, and admonish the same, | that he who
comes later than this,
" In his stipend and pay shall compound for delay, | and his fee of
three oboli miss."
Further proof need I shew, worthy Draces and Co. | (to your wis-
doms 'twere insult, I deem,)
How much it betides, that we spur up our sides, | if we wish for
success in our scheme.
And take special heed that in word and in deed | nought escape, that
may prove unbecfitting,
Like some harsh jarring note, when harp-music's afloat, | and the
chords are unskilfully hitting.
Nor, friends mine, forget, that in council we sit | side by side ;—'twill
add strength to our party :
Then let every *she* by her vote let us see, | in the cause she is honest
and hearty.
Out upon it—I've err'd—there has slipp'd me a word | with a guilty
and dangerous initial ;
And that *s* well I know, overheard by a foe, | to our cause would
prove most prejudicial.

NOTE D. p. 12.

Ἡ δὲ λαλιὰ, εἴ τις αὐτὴν ὀρίζεσθαι βούλοιτο, εἶναι ἂν δό-
ξειεν ἀκρασία τοῦ λόγου. Ὁ δὲ λάλος τοιοῦτός τις, οἷος τῷ ἐν-
τυγχάνουσι εἰπεῖν, ἂν ὁτιοῦν πρὸς αὐτὸν φθέγγηται, ὅτι οὐδὲν
λέγει· καὶ ὅτι αὐτὸς πάντα οἶδε· καὶ ἂν ἀκούῃ αὐτοῦ, μαθήσεται·
καὶ μεταξὺ δὲ ἀποκρινομένου ὑποβάλλειν, εἶπας, σὺ ἡμῇ ἐπιλάθῃ ὁ

h The text here appears to be corrupt : one of those impertinently-civil speeches seems to be implied, by which the great talker prevents any person from speaking but himself : *pray reserve what you were going to say !*

μέλλεις λέγειν καὶ, εὔγε ὅτι μὲ ὑπέμνησας καὶ, τὸ λαλεῖν ὡς χρήσιμόν που! Καὶ, ὃ παρέλιπον καὶ, ταχύ γε συνήκας τὸ πρᾶγμα. καὶ, πάλαι σὲ παρετήρουν εἰ ἐπὶ τὸ αὐτὸ ἐμοὶ κατενεχθήσῃ καὶ ἑτέρας ἀφορμὰς τοιαύτας πορίσασθαι, ὥστε μὴδὲ ἀναπνεύσαι τὸν ἐν-τυγχάνοντα. Καὶ ὅταν γε τοὺς καθ' ἓνα ἀποκναίσῃ, δεινὸς καὶ ἐπὶ τοὺς ἀθρόους καὶ συνεσθηκώτας πορευθῆναι, καὶ φυγεῖν ποιῆσαι μεταξὺ χρηματίζοντας. Καὶ εἰς τὰ διδασκαλεῖα δὲ καὶ εἰς τὰς παλαίστρας εἰσιὼν, κωλύειν τοὺς παῖδας προσμανθάνειν, τοσαῦτα προσλαλῶν τοῖς παιδοτρίβαις καὶ διδασκάλοις καὶ τοὺς ἀπιέναι φάσκοντας δεινὸς προπέμψαι, καὶ ἀποκαταστήσαι εἰς τὴν οἰκίαν. Καὶ ἰπυθόμενος τὰς ἐκκλησίας ἀπαγγέλλειν προσδιηγῆσασθαι δὲ καὶ τὴν

ἰπυθόμενος τὰς ἐκκλησίας. These words have not a little tried the ingenuity of the learned. To come to a right understanding of them, it is first necessary to know which of the two kinds of assemblies is here alluded to, the ordinary or extraordinary. Fischer and Ast evidently understand the former; but their testimony is of little consequence, as Nast has proved that they misunderstood the meaning of the passage altogether. Schneider restricts the sense to the extraordinary assemblies, while Schömann, with great propriety as the text at present stands, considers both as intended; adding, In eo autem est loquacis hominis ineptia, quod aliis sedulo renunciat, quod ipsi aut resciverunt jam a programme vel praeconio, aut brevi rescituri sunt. p. 51. I am inclined however, with Schneider, for reasons which will presently appear, to restrict the sense to the extraordinary assemblies; and if it is added, that the word *συνκλήτους* has probably dropt out of the text, nothing is added which the evidently corrupt and mutilated text of Theophrastus throughout does not appear to justify. To come to details. That the ordinary assemblies were not held on days periodically recurring, as was once imagined, Schömann has proved by a very long and elaborate argument. How then were the people apprised of their occurrence? The answer has been already given: by a program stuck up in the public places, which apprised them not only of the day on which the assembly would be held, but also of the business which would be transacted in it. Were the extraordinary assemblies summoned in the same manner? Their very nature rendered it impossible. These were called on sudden and important emergencies—and could be brought together only by the sound of trumpet and the herald's * proclamation; if the legislators of the rural boroughs were to be added to those in the city—by special messengers sent for the purpose; whence the terms *ἐκκλησίαι σύγκλητοι, κατακλήσiai*. The reader who has attended to the distinctions made in a preceding note between the *ἀδολέσχης* and the *λάλος*, will I am sure anticipate me in deciding upon which of these two assemblies the latter was likely to seize for a subject of conversation. The program or business of the ordinary assemblies might have served the garrulous man for a topic of discourse, but the character of the "grand parleur" required something of more importance, and here we have the usual display of his self-con-

* In the Aristophanic writings the herald's office is sometimes transferred to the domestic bird, whose "shrill clarion" and early notes call up the household to their legislative duties.

... σὸ δὲ δεῦρ' ἡ κιθαροῦδος ἔξιθι,
πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν
ἀσπρὶ νύκτωρ διὰ τὸν ἑρβριον νόμον. Eccl. 739.
ὅρα βαδίζειν, ὡς ὁ κήρυξ ἀρτίως
ἡμῶν προσσιόντων δεύτερον κεκόκκυκεν. Ib. 30.

To the same species of humour belongs the joke of Demades, who called a trumpeter κοινὸν Ἀθηναίων ἀλέκτορα. Athen. III. 21. p. 387.

ἐπ' Ἀριστοφάντος ποτὲ γενομένην ^k τοῦ ῥήτορος μάχην, καὶ τὴν τῶν Λακεδαιμονίων ἐπὶ Λυσάνδρον· καὶ ^l οὓς ποτε λόγους αὐτὸς εἶπας ἡνδοκίμησεν ἐν τῷ δῆμῳ· καὶ κατὰ τῶν πληθύν γε, ἅμα διηγου-
μενος, κατηγορίαν παρεμβαλεῖν· ὥστε τοὺς ἀκούοντας, ἢ τοι ἐπιλα-
θέσθαι, ἢ νυστάξαι, ἢ μεταξὺ καταλιπόντας ἀπαλλάττεσθαι. Καὶ
συνδικάζων δὲ, κωλύσαι κρίναι· καὶ συνθεωρῶν, θεάσασθαι· καὶ
συνδειπνῶν, φαγεῖν· ^m λέγων ὅτι χαλεπὸν τῷ λάλῳ ἐστὶ σιωπᾶν·
καὶ ὡς ἐν ὑγρῷ ἐστὶν ἡ γλῶττα· καὶ ὅτι οὐκ ἂν σιωπήσειεν, οὐδ' εἰ
τῶν χελιδόνων δόξειεν ἂν εἶναι λαλίστερος. Καὶ σκωπτόμενος ὑπο-
μεῖναι· καὶ ὑπὸ τῶν αὐτοῦ παιδίων, ὅταν αὐτὸν ἤδη καθεύδειν βου-
λόμενα κελεύη, λέγοντα, Πάππα, λαλεῖ τι ἡμῖν ὅπως ἂν ἡμᾶς ὕπνος
λάβῃ. Theoph. chap. 7.

NOTE E. p. 14.

. ἐπεσσεύοντο δὲ λαοί.

Ἦντε ἔθνεα εἰσι μελισσῶν ἀδιωκῶν,

Πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων,

.

^a Ὡς τῶν ἔθνεα πολλὰ νέων ἄπο καὶ κλισιάων

^b Ἠϊόνος προπάρειθε βαθείης ἐστιχόωντο

ceit. What is a secret to all others is no secret to him; the hidden springs of government—the motives and occasions of these unexpected movements—he has made his inquiries, and can explain them all; and explain them he accordingly does at the same unmerciful length as he does every other topic, which is to raise him in the estimation of those who are content to listen to him.

^k For τοῦ ῥήτορος, Casaubon, by an excellent emendation, reads τῶν ῥητόρων, and refers the expression to the celebrated contest between the two great orators, Æschylus and Demosthenes, which took place in the archonship of Aristophon.

^l This fine stroke of humour has escaped both the French and the German translator. The delicacy and difficulty of putting down a great talker in private society is often felt: a mob has no such niceties to observe. Hence apparently the connexion of this trait with that which follows. Having had occasion to mention the well-known contest between the two great orators of antiquity, the speaker's recollections are presently called to his own efforts in the ecclesia. These, by his own account, had gained him nothing but credit and applause; how could it be otherwise, coming from such a source! the interruptions, the scrapings, and final putting down of the interminable speaker, all these are dexterously kept in the back ground, and are only discernible through the invectives dealt out against public meetings in general. Besides the merit of this stroke as a trait of human nature, it has an additional value in restoring the comic tone of the character, which had begun to suffer under the accumulation of so many distasteful traits. The hearer, relieved by this proof of castigation, which his conceited tormentor had undergone, feels immediately inclined to laugh at what he had hitherto been disposed to hate.

^m Hottinger considers the word λέγων as an interpolation, and the remarks which follow as reflections of Theophrastus himself. It is a question for consideration whether the description of this character does not terminate entirely at the word φαγεῖν. The two or three sentences which follow appear much more like glosses than reflections of the author; and in spite of the ingenious and fine-spun theory of Hottinger, the last trait belongs, in dramatic propriety, rather to the chatterer than the great talker.

Ἰλαδὸν εἰς ἀγορὴνⁿ· μετὰ δὲ σφισιν Ὅσσα δεδήει,
 Ὅτρυνουσ' ἰένει, Διὸς ἄγγελος· οἱ δ' ἀγέροντο·
 Τετρήχει δ' ἀγορῇ, ὑπὸ δ' ἐστοναχίζετο γαῖα,
 Λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας
 Κήρυκες βοδῶντες ἐρήτυον, εἵποσι αὐτῆς
 Σχοῖασι², ἀκούσειαν δὲ διοτρεφέων βασιλῆων.

Hom. Il. B. 84—101.

Κινήθη δ' ἀγορῇ, ὥς κύματα μακρὰ θαλάσσης
 Πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 Ὀρορ³, ἐπαΐζας πατρὸς Διὸς ἐκ νεφελῶν.

Ὡς τῶν πᾶσ' ἀγορῇ κινήθη. B. 144—149. and 394—398.

Such were the members of Homer's ἀγορά. In more trying moments, however, these ἥρωες could 'hold their breath for a while,' and be—if not a legislative body, as an ingenious writer in the Philological Museum (vol. II.) conjectures them to have been—yet martial heroes in the highest sense, which the term has ever yet borne. Whatever the mirth occasioned by the Aristophanic writings, let us act as the Thracians are somewhere said to have done over their cups—occasionally pull the strings of our bows, that higher and better thoughts may still reign uppermost in the mind.

Ὡς τότε ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
 Νωλεμέως πόλεμόνδε· κέλευε δὲ οἷσιν ἕκαστος
 Ἠγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν, (οὐδέ κε φαίης
 Τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδὴν,)
 Σιγῇ δειδυότες σημάτωντορας· ἀμφὶ δὲ πᾶσι
 Τεύχεα ποικιλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο. Δ. 427—432.

NOTE F. p. 17.

Hence when the efforts of Trygæus have rescued the Goddess of Peace from the deep cavern into which she had been thrown by her natural enemy, WAR, his first recompense to his assistants is to dismiss them to those delightful agricultural labours, from which they had been so long estranged.

ⁿ This word appears to have been subsequently confined to public meetings of the Athenian tribes or boroughs for separate and local purposes: ἐπὶ γὰρ Χαϊρώνδου ἔρχοντος θαργηλιῶνος μηνὸς δευτέρᾳ φθίνοντος ἐκκλησίας οὐσης ἔγραψε ψήφισμα Δημοσθένης ἀγορὰν ποιῆσαι τῶν φυλῶν σκιροφοριῶνος δευτέρᾳ ἰσταμένον καὶ τρίτῃ, καὶ ἐπέταξεν ἐν τῷ ψηφίσματι ἑκάστης τῶν φυλῶν ἐλέσθαι τοὺς ἐπιμεληθησομένους τῶν ἔργων ἐπὶ τὰ τεῖχη καὶ ταμίαις. Æsch. c. Ctesiph. 57, 36.

Τρυγαῖος.

ἀκούετε λεφέ· τοὺς γεωγρούς ἀπιέναι
τὰ γεωργικὰ σκεύη λαβόντας εἰς ἀγρὸν
ὥς τάχιςτ' ἄνευ δορατίου καὶ ξίφους κάκοντίου·
ὥς ἅπαντ' ἤδη 'στί μεστὰ τάνθάδ' εἰρήνης σαπρᾶς.
ἀλλὰ πᾶς χάρει πρὸς ἔργον εἰς ἀγρὸν παιωνίσας.

5

Χορός.

ὃ ποθεινὴ τοῖς δικαίοις καὶ γεωργοῖς ἡμέρα,
ἄσμενός σ' ἰδὼν προσειπεῖν βούλομαι τὰς ἀμπέλους·
τάς σε συκᾶς, ἃς ἐγὼ 'φύτευον ὦν νεώτερος,
ἀσπάσασθαι θυμὸς ἡμῖν ἐστὶ πολλοστῇ χρόνῳ.

Τρυγαῖος.

νῦν μὲν οὖν, ἄνδρες, προσευξάμεσθα πρῶτον τῇ θεῇ,
ἥπερ ἡμῶν τοὺς λόφους ἀφείλε καὶ τὰς Γοργόνας·
εἶθ' ὅπως λιταργιοῦμεν οἴκαδ' εἰς τὰ χωρία,
ἐμπολήσαντές τι χρηστὸν εἰς ἀγρὸν ταρίχιον.

10

Ἑρμῆς.

ὦ Πόσειδον, ὥς καλὸν τὸ στίφος αὐτῶν φαίνεται
καὶ πυκνὸν καὶ γοργὸν ὥσπερ μᾶζα καὶ πανδαισία.

15

Τρυγαῖος.

νῆ Δί' ἡ γὰρ σφύρα λαμπρὸν ἦν ἄρ' ἐξωπλισμένη,
αἶ τε θρίνακες διαστῖλβουσι πρὸς τὸν ἥλιον.
ἡ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον.
ᾧστ' ἔγωγ' ἤδη 'πιθυμῶ καὐτὸς ἐλθεῖν εἰς ἀγρὸν
καὶ τραινοῦν τῇ δικέλλῃ διὰ χρόνου τὸ γήδιον.

20

ἀλλ' ἀναμνησθέντες, ἄνδρες,
τῆς διαίτης τῆς παλαιᾶς,
ἦν παρείχ' αὕτη ποθ' ἡμῖν,
τῶν τε παλασίων ἐκείνων,
τῶν τε σύκων, τῶν τε μύρτων,
τῆς τρυγός τε τῆς γλυκείας,
τῆς ἰωνιάς τε τῆς πρὸς
τῇ φρέατι, τῶν τ' ἐλαῶν,
ὧν ποθοῦμεν,
ἀντὶ τούτων τήνδε νυνὶ
τὴν θεὸν προσεῖπατε.

25

30

4. σαπρᾶς, *belonging to the good old times.*

12. λιταργίειν, *to hasten.*

15. πανδαισία, a pic-nic, a full, complete feast, in which neither company nor *matériel* is wanting. Herodot. V. 20. οἴκατε πανδαισίῃ τελέῃ εἰστιῆσθαι.

20. γήδιον. See some excellent reflections of Aristotle, (*Polit.* VI. 5.) where he proposes a plan for relieving the poorer citizens, and thus securing the democracy from those perpetual struggles, which occurred between the rich and indigent citizens.

Χορός.

χαίρε χαῖρ', ὡς ἤλθες ἡμῖν ἀσμένους, ὦ φιλάττη.

σὺ γὰρ ἐδάμην πόθῳ,

δαιμόνια βουλόμενος

εἰς ἀγρὸν ἀνερύσαι.

35

ἦσθα γὰρ μέγιστον ἡμῖν κέρδος, ὦ ποθουμένη,

. μὴ γὰρ ἡμᾶς ὠφέλεις

.

πᾶσιν ὁπόσοι βίον ἐ-

τρίβομεν γεωργικόν.

πολλὰ γὰρ ἐπάσχομεν

40

πρὶν ποτ' ἐπὶ σοῦ γλυκεία

κάδάπανα καὶ φίλα.

τοῖς ἀγροίκουσιν γὰρ ἦσθα χῆδρα καὶ σωτηρία.

ὥστε σὲ τά τ' ἀμπέλια

καὶ τὰ νέα συγκίδια

45

τάλλα θ' ὁπόσ' ἐστὶ φυτὰ

προσγελάσεται λαβόντ' ἄσμενα.

PAC. 551—600.

The following Chorus paints the husbandman in the very bosom of those rural pleasures, which he had been so long coveting. It is one of those domestic and pleasing pictures, which come home to every bosom that is not troubled with over-refinement.

Χορός.

ἦδομαί γ', ἦδομαι

κράνους ἀπηλλαγμένος

τυροῦ τε καὶ κρομμύων.

οὐ γὰρ φιληδῶ μάχαις,

ἀλλὰ πρὸς πῦρ διέλ-

5

κων μετ' ἀνδρῶν ἐταί-

ρων φίλων, ἐκκείας

τῶν ξύλων ἄττ' ἐν ᾧ

θανότατα τοῦ θέρους

ἐκπεπρισμένα,

10

κάνθρακίζων τούρεβίνθου,

τὴν τε φηγὸν ἐμπυρεύων,

8. It was a saying of Alphonso the Wise, king of Arragon, that among so many things as are by men possessed in the course of their lives, all the rest are baubles, besides old wood to burn, old wine to drink, old friends to converse with, and old books to read. It is to be hoped that this enlightened monarch had some old edition of Aristophanes in his library, and possessed sufficient learning to enjoy its contents.

χάμα τὴν Θράτταν κυνῶν,
 τῆς γυναικὸς λουμένης.
 οὐ γὰρ ἔσθ' ἦδιον ἢ τυχεῖν μὲν ἦδη ὀσπαρμένα, 15
 τὸν θεὸν δ' ἐπιψακάζειν, καὶ τιν' εἰπεῖν γείτονα·
 εἰπέ μοι, τί τηνικαῦτα δρῶμεν, ὦ Κωμαρχίδη;
 ἐμπιεῖν ἔμοιγ' ἀρέσκει, τοῦ θεοῦ δρῶντος καλῶς.
 ἀλλ' ἄφενε τῶν φασήλων, ὦ γύναι, τρεῖς χοίνικας, 20
 τῶν τε πυρῶν μίξον αὐτοῖς, τῶν τε σύκων ἕξελε,
 τὸν τε Μανῆν ἢ Σύρα βωστροσάτω 'κ τοῦ χωρίου.
 οὐ γὰρ οἶόν τ' ἐστὶ πάντως οἰναρίζειν τήμερον
 οὐδὲ τυντλάζειν, ἐπειδὴ παρδακὸν τὸ χωρίον·
 καὶ ἐμοῦ δ' ἐνεγκάτω τις τὴν κίχλην καὶ τὰ σπίνω·
 ἦν δὲ καὶ πνὸς τις ἔνδον καὶ λαγῶα τέτταρα, 25
 εἴ τι μὴ ἔξηγεκεν αὐτῶν ἡ γαλῇ τῆς ἐσπέρας·
 ἐψόφει γοῦν ἔνδον οὐκ οἶδ' ἅττα κάκυδοιδόπα·
 ὦν ἔνεγκ', ὦ παῖ, τρί' ἡμῖν, ἐν δὲ δοῦναι τῷ πατρί·
 μυρρίνας τ' αἴτησον ἐξ Αἰσχινάδου τῶν καρπίμων·
 χάμα τῆς αὐτῆς ὁδοῦ Χαρινάδην τις βωσάτω, 30
 ὥς ἂν ἐμπίῃ μεθ' ἡμῶν,
 εὖ ποιοῦντος κῶφελοῦντος
 τοῦ θεοῦ τάρωματα.
 ἡνίκ' ἂν δ' ἀχέτας,
 ἄδῃ τὸν ἦδὺν νόμον, 35
 διασκοπῶν ἦδομαι
 τὰς Λημνίας ἀμπέλους,
 εἰ πεπαίνουσιν ἤ-
 δῃ· τὸ γὰρ φίτῳ πρῶ-
 ον φύει· τὸν τε φή- 40
 ληχ' ὁρῶν οἰδάνοντ'·
 εἰθ' ὁπόταν ἦ πέπων,
 ἐσθίω καπέχω,
 χάμα φήμ', "ὦραι φίλαι."

ΡΑC. 1127—1168.

Happy I, that know no care,

Helm, nor shield, nor coarse camp-fare !

13. Θράτταν, Att. for Θράσσαν, a female slave from Thrace. From a female of the same country, Abrotonon by name, the great Themistocles is said to have received his birth :

Ἄβροτόνον Θρηάσσα γυνὴ γένος· ἀλλὰ τεκέσθαι
 τὸν μέγαν Ἕλλησιν φημι Θεμιστοκλέα. Plut. in Vit. Themist. I.

16. ἐπιψακάζειν, to fall in small drops.

17. Κωμαρχίδης, an official title : headborough.

27. κυδοιστῶν (κυδοῖς) to make a bustle, a tumult, a noise. Cf. Nub. 616.

Wars to me no pleasure give :—
 Then alone, I seem to live,
 When a merry day to make,
 My fire-side seat, at home, I take :
 There, with friends, the hours to pass,
 Brimming high the sparkling glass :
 On the hearth a beech-log lying,
 On the embers chick-pease frying ;
 While the crackling wood betrays
 The drying heats of summer days.—
 Then if Thratta's cheek I press,
 While my wife retires to dress,
 If her rosy lip I touch,
 O, Jove ! 'tis rapture over much.—

In troth, it is a super-dainty thing,
 When seeding time is o'er, and rain, thank Heaven !
 Falls without stint, to see a friend drop in,
 And in a frank, and hearty way, salute us :
 ' When shall we make a day, Comarchidas ?'
 There's nothing like a cup of chirping liquor,
 When Jove, as now, takes care to drench our fields,
 And set our crops a-growing. Bustle, Maids ;
 Fry us some beans,—three bushels, do you hear ?
 And add a little wheat ; 'twill mend the compound.
 And let us taste your figs, Dame. Run to Manes,
 He's in the vineyard, tell him 'tis no time
 For pruning now, when every thing is dripping.
 Step you, girl, for some thrushes. There should be,
 Unless the cat have tricked us, (and I heard
 A strange, suspicious noise among the dishes,)
 Some beastings, and a slice or two of hare—
 Beg a few myrtle boughs of Æschines ;
 And, in your way, call on Charinades,
 Inform him, 'tis a holyday with us,
 And that the glass is waiting.—

O 'tis sweet when fields are ringing
 With the merry cicade's singing,
 Oft to mark, with curious eye,
 If the vine tree's time be nigh ;
 Hers is not the fruit whose birth
 Costs a throe to mother earth.

Sweet it is, too, to be telling,
 How the luscious figs are swelling ;
 Then to riot, without measure,
 In the rich, nectareous treasure,
 While our grateful voices chime,
 " Happy season ! blessed time ! "

QUARTERLY REV. V. 9. p. 159.

That other comedies of Aristophanes were formed in the same strain and spirit, some of the remaining fragments sufficiently evince. Thus in his *Nῆσοι* (Dind. Fr. p. 146.)

ὦ μῶρε μῶρε, ταῦτα πάντ' ἐν τῇδ' ἐνι,
 οἰκεῖν μὲν ἐν ἀγρῷ τοῦτον ἐν τῇ γῇδιᾳ
 ἀπαλλαγέντα τῶν κατ' ἀγορὰν πραγμάτων,
 κεκτημένον ζευγάριον^ο οἰκεῖον βοοῖν,
 ἔπειτ' ἀκούειν προβατίων βληχωμένων,
 τρυγός τε φωνῶν εἰς λεκάνην ὠθουμένης.
 ὄψφ δὲ χρῆσθαι σπινιδίοις τε καὶ κίχλαις,
 καὶ μὴ περιμένειν ἐξ ἀγορᾶς ἰχθυῖδια
 τριταῖα πολυτίμητα βεβασανισμένα
 ἐπ' ἰχθυοπώλου χειρὶ παρανομοῦντή.

ο The same imagery is found in a fragment of the poet's *Γεωργοὶ* (Fr. 163. Dind. p. 137.): had the latter play come down to us, we should probably have known whence Aristotle derived some of his opinions as to what is due from a wise legislation to the agricultural interest. (Polit. IV. 6. 12.* VI. 4.) That he, like most of the other great writers and statesmen of antiquity, Plato, Xenophon, Isocrates, Demosthenes, borrowed many of his maxims and opinions from the author of these Comedies, there can be little doubt.

* The following translation (somewhat diffuse it must be owned) from parts of this chapter, is from the pen of Dr. Gillies. "The properties and habits of husbandmen, as distinguished from mercenary labourers on the one hand, and from manufacturers, merchants, and tradesmen on the other, are so eminently conspicuous, and so incomparably better adapted to the peaceful enjoyment of every species of freedom, that even in countries where a great proportion of the inhabitants subsist by arts and commerce, the city tribes ought never to assemble separately; every convention, to be lawful, ought to be attended by deputies from the country; so that the noxious humours engendered in market-places and courts of justice, may be sweetened and purified by a due mixture of more wholesome materials." Again: "All other democracies (that of husbandmen excepted) are of a far inferior stamp; for their materials are not capable of receiving any elegant or lasting impression. They are composed of wretched labourers and mean mechanics, of manufacturers condemned to unwholesome air and distorting postures, of rapacious sailors and greedy merchants, who navigate and trade for no other purpose than that of gain; a purpose mean in itself, and meanly or wickedly attained, sometimes by fraud, and sometimes by rapine. Men subsisting by continual deceit and mutual depredation, must live together in crowds, tumbling over each other in popular cities, and ready at the beck of every seditious demagogue to assemble tumultuously, and to act outrageously. But in a commonwealth of husbandmen, families are scattered at due distances by the necessity of their daily labours. The citizens jostle not with each other; and their circumstances neither require nor admit the frequency of popular conventions." GILLIES, I. 478—480.

The less agreeable side of the picture, derived from political considerations, may be left to the poet Amphis, (Stobæi Floril. p. 215.) and the author of the 'Récherches Philosophiques sur 'les Grecs,' t. i. 19—21.

NOTE G. p. 25.

In the following extract, such insertions as were made for the purposes of parody, have either been inclosed between brackets, or altogether excluded; the student will by this means see more clearly the nature of those prayers and imprecations which took place in an Athenian assembly, between the act of lustration and the commencement of real business.

Κήρυξ.

εὐφημία 'στω, εὐφημία 'στω. εὐχεσθε [ταῖν Θεο-
μοφόροι, τῇ Δήμητρι καὶ τῇ Κόρῃ, καὶ τῷ
Πλούτῳ, καὶ τῇ Καλλιγενείᾳ, καὶ τῇ Κουροτρό-
φῳ, τῇ Γῇ, καὶ τῷ Ἑρμῇ, καὶ Χάρισιν,] ἐκκλη-
σίαν τήνδε καὶ σύνοδον τὴν νῦν κάλλιστα καὶ
ἄριστα ποιῆσαι, πολυωφελῶς μὲν πόλει τῇ Ἀθη-
ναίων, τυχερῶς δ' ἡμῖν αὐταῖς. καὶ τὴν δρῶ-
σαν καὶ τὴν ἀγορεύουσαν τὰ βέλτιστα περὶ τὸν
δῆμον τὸν Ἀθηναίων [καὶ τὸν τῶν γυναικῶν,]
ταύτην νικᾶν. ταῦτ' εὐχεσθε, καὶ ὑμῶν αὐταῖς
τάγαθά. ἢ παιῶν, ἢ παιῶν. χαίρωμεν.

5

10

Χορός.

δεχόμεσθα καὶ θεῶν γένος
λιτόμεσθα ταῖσδ' ἐπ' εὐχαῖς

1. εὐφημία. Dein. 106, 37. καὶ ὁ μὲν νόμος εὐχόμενον κελεύει τὸν κήρυκα μετ' εὐφημίας πολλῆς, οὕτως ὅμιν τὸ βουλευέσθαι περὶ τῶν πραγμάτων παραδίδόναι.

12. This chorus presents a feature, not uncommon in the Old Comedy, where the humour consists in observing the utmost gravity; and the language is such as the highest lyric poetry might have used without degradation. This served as a counterpoise to the broad comic, into which this singular branch of dramatic literature so often deviated.

We assent and we agree :—
Lifted hand and bended knee
Ask of Heav'n a list'ning ear
To our joint and suppliant prayer.

(Prayer.)

Highest— Mightiest— Father— Jove—
Or by other name above,
If they know thee ;— King and Sire,
Who dost wake the golden lyre,
And hast plac'd thy Delian reign
Like an em'erald in the main :
Virgin of the golden dart,
Blue of eye, and stout of heart,

φανέντας ἐπιχαρῆναι.

Ζεῦ μεγαλῶνυμε χρυσολύρα τε,

15

Δῆλον δὲ ἔχεις ἱερὰν,

καὶ σὺ παγκρατῆς κόρα

γλαυκῶπι χρυσόλογχε

πόλιν οἰκοῦσα περιμάχῃτον, ἔλθε δεῦρο.

καὶ πολυνῶνυμε, θηροφόνῃ παῖ,

20

Λατοῦς χρυσώπιδος ἔρνος.

σύ τε πόντιε σεμνὲ Πόσειδον,

ἀλιμέδον, προλιπὼν

μυχὸν ἰχθυόεντ' οἰστροδόνητον.

Νηρέος ἐνάλιοι τέ κόραι,

25

Νύμφαι τ' ὀρείπλαγκτοι.

χρυσία τε φόρμυγξ

λαχῆσειεν ἐπ' εὐχαῖς

ἡμετέρας· τελέως δ'

ἐκκλησιάσασαιμεν Ἀθηναίων

30

εὐγενεῖς γυναῖκες.

Κήρυξ.

εὐχεσθε τοῖς θεοῖσι τοῖς Ὀλυμπίοις

καὶ ταῖς Ὀλυμπιάσι, καὶ τοῖς Πυθίοις

καὶ ταῖσι Πυθίαισι, καὶ τοῖς Δηλίοις

καὶ ταῖσι Δηλίσαισι, τοῖς τ' ἄλλοις θεοῖς,

35

εἴ τις ἐπιβουλεύει τι τῷ δήμῳ κακὸν

Sacred rites and voice of prayer

Bid thee to our courts repair.

Hither haste thee, maid far-fam'd,

Latona's branch, the many-named :

Haste, thou god, whose far abode

Lies within the stormy road

Of old Nereus ; and with thee

Bring the daughters of the sea,

And the nymphs that ever rove

Mountain hoar and shady grove.

Let the harp from golden string

Strains accordant round us fling.

[A solemn strain of harp-music. After a pause, the Chorus resume.]

We, the flower of the nation,

Met in holy convocation,

Beg that this our supplication

May be taken into hearing

And a just consideration ;

So shall every wish and thought

Be to full perfection brought.

36, 9. See more particularly the stern and bloody oath of democracy recorded by Andocides, 13, 6—22.

[τῷ τῶν γυναικῶν,] ἡ ἑκτεφυκεύεται
 . . . Μήδοις ἐπὶ βλάβῃ τινὶ
 . . . ἡ τυραννεῖν ἐπινοεῖ,
 ἡ τὸν τύραννον συγκατάγει, . . . 40
 ἡ πεμπομένη τις ἀγγελίας ψευδεῖς φέρει,
 ἡ . . . εἴ τις ἐξαπατᾷ ψευδῇ λέγων,
 καὶ μὴ δίδωσιν ἀν' ὑπόσχηταί ποτε,
 κακῶς ἀπολέσθαι τοῦτον αὐτὸν κῆκίαν
 ἀρᾶσθε, ταῖς δ' ἄλλαισιν ὑμῖν τοὺς θεοὺς 45
 εὐχεσθε πάσαις πολλὰ δοῦναι καγαθά.

Χορός.

ξυνευχόμεσθα τέλεα μὲν
 πόλει, τέλεα δὲ δήμῳ,
 τὰδ' εὐγμᾶτα γενέσθαι.
 τὰ δ' ἄρισθ' οὖσαι προσήκει 50
 νικᾶν λεγούσαις. ὁπόσαι δ'
 ἐξαπατῶσιν παραβαίνουσί τε τοὺς
 ὅρκους τοὺς νενομισμένους
 κερδῶν οὐνεκ' ἐπὶ βλάβῃ,
 ἡ ψηφίσματα καὶ νόμον 55
 ζητοῦσ' ἀντιμεθιστάναι,
 τὰπύρρητά τε τοῖσιν ἐ-
 χθροῖς τοῖς ἡμετέροις λέγουσ',
 ἡ Μήδους ἐπάγουσι τῆς
 χώρας οὐνεκ' ἐπὶ βλάβῃ, 60
 ἀσεβοῦσ', ἀδικοῦσί τε τὴν πόλιν.
 ἀλλ' ὦ παγκρατῆς
 Ζεῦ, ταῦτα κυρώσειας, ὥσθ'
 ἡμῖν θεοὺς παραστατεῖν,
 [καίπερ γυναιξὶν οὖσαις.] 65

Κήρυξ.

ἄκουε πᾶς. ἔδοξε τῇ βουλῇ τάδε

37. ἑκτεφυκεύεται. Plutarch. in Aristide, §. 10. ἔτι δ' ἀρὰς θέσθαι τοὺς ἱερεῖς ἔγραφεν (Aristid.), εἴ τις ἐκτεφυκεύσαιο Μήδοις, ἡ τὴν συμμαχίαν ἀπολίποι τῶν Ἑλλήνων. Thucyd. IV. 27. Isoc. 73, d.

38. ἐπὶ βλάβῃ. Dem. 551, 23. 763, 23. Æsch. 86, 21.

41, 2. Dem. 319, 27—320, 1. 363, 1—19. 398, 21—399, 6. 653, 1—7. Dein. 96, 12.

43. ὑπόσχηται. Dem. 1204, 10—21.

44. αὐτὸν κῆκίαν. Dem. 363, 24. 642, 15. 747, 14. Andoc. 16, 36. Æsch. 39, 39. 69, 17. 70, 28.

45. ἀρᾶσθε. Dem. 363, 12. 404, 5. 489, 23. Andoc. 5, 17. Æsch. 71, 2. Dein. 107, 6—11.

54. κερδῶν οὐνεκ'. Dem. 342, 15—20. 343, 4—13. Dein. 96, 9—18.

66. The prayers and imprecations ended, the herald proceeded to proclaim the

τῇ τῶν γυναικῶν Τιμόκλει' ἐπεστάτει
 Λύσιλλ' ἐγραμμάτευεν, εἶπε Σωστράτη'
 ἐκκλησίαν ποιεῖν ἔωθεν τῇ μέσῃ
 τῶν Θεσμοφορίων, ἣ μάλισθ' ἡμῖν σχολή,
 καὶ χρηματίζειν πρῶτα περὶ Εὐριπίδου,
 ὃ τι χρὴ παθεῖν ἐκείνων· ἀδικεῖν γὰρ δοκεῖ
 ἡμῖν ἀπάσαις. τίς ἀγορεύειν βούλεται; Thea. 295—379.

προβούλημα, or measure, submitted by the senate to the assembly for their consideration and approval. These measures either originated with the senate itself, or they contained the opinion of some private individual, which, upon permission first obtained, he had submitted to the senate, and which having met with the approbation of that body, were referred to the people for confirmation. That bills, however, often originated in the assembly itself, and occasionally in direct opposition to those recommended by the senate, see Schömann, lib. I. cc. 9, 11, 12. On this authority, I have ventured to give a meaning to the word *γράφω* in the opening soliloquy, which is, I believe, at variance with general opinion on the subject: if I am wrong, even the penalty inflicted for such offences is not without its consolation:

Sifflez-moi librement; je vous le rends, mes frères.
 Le public à profit met toutes nos querelles:
 De nos cailloux frottés il sort des étincelles;
 La lumière en peut naître; et nos grands érudits
 Ne nous ont éclairés qu'en étant contredits. VOLTAIRE.

68. *ἐγραμμάτευεν*. From the multiplicity of offices in Athens, and the variety of disbursements and receipts, the quantity of writing to be performed was very great. Hence the number of clerks (*γραμματεῖς*), sub-clerks (*υπογραμματεῖς*), and checking-clerks (*ἀντιγραφεῖς*) in that town, at once so busy and idle. Of the three public clerks, or secretaries, one was chosen by lot by the senate in every Prytanea, for the purpose of keeping the writings and decrees, and is the officer who prefixed his name to the decrees, according to the form which was in use before the archonship of Euclid: of this secretary Aristotle had, according to Harpocration, treated at length. The second was elected by the senate by cheirotonia for the laws: a third, elected by the people, was the public reader in the senate and the assembly. Boeckh, I. 249. Schömann, p. 318.

71. * *χρηματίζειν*, *to propose for deliberation*. Æsch. 4, 10. καὶ πῶς δὲ κελεύει (ὁ νομοθέτης) τοὺς προέδρους χρηματίζειν; ἐπειδὴν τὸ καθάρσιον περιενεχθῆ καὶ ὁ κήρυξ τὰς πατρίους εὐχὰς εἴηται, κ. τ. λ. Dem. 285, 1. πρὶν ἐκείνην, (senatum scil.) χρηματίσαι καὶ προβουλευσαί. 517. 10. ἐν δὲ ταύτῃ (ecclesia scil.) ἐπειδὴν χρηματίσωσιν οἱ πρόεδροι περὶ ὧν διψήκεν ὁ ἄρχων, χρηματίζειν καὶ περὶ ὧν, κ. τ. λ. Also, *to give an answer upon deliberation*. Aristot. Polit. IV. 15. καταλύεται δὲ καὶ τῆς βουλῆς ἡ δύναμις ἐν ταῖς τοιαύταις δημοκρατίαις, ἐν αἷς αὐτοὺς συνὺν ὁ δῆμος χρηματίζει περὶ πάντων. τοῦτο δὲ συμβαίνειν εἴωθεν, ὅταν εὐπορία τις ᾖ, ἢ μισθὸς τοῖς ἐκκλησιασίζουσι· σχολάζοντες γὰρ συλλέγονται τε πολλὰκις, καὶ ἅπαντα αὐτοὶ κρῖνουσι.

Ib. πρῶτα, i. e. μετὰ τὰ ἱερὰ, viz. the prayers and curses which have just been exhibited. Dem. 706, 20. τοὺς δὲ προέδρους . . . χρηματίζειν ἐπ' ἀνάγκης πρῶτον μετὰ τὰ ἱερὰ περὶ τῶν, κ. τ. λ. 256, 7. (Byzantine decree): Ἀθηναίοις δόμεν . . . πόθοδον ποτὶ τὰν βωλὰν καὶ τὸν δάμον πρῶτοις μετὰ τὰ ἱερὰ.

* "Res de quibus tractandum erat in comitiis, populo proponere, senatus consultum recitare, seu potius recitandum curare, oratoribusque dicendi potestatem dare, quæ omnia uno verbo *χρηματίζειν* dicuntur, hæc igitur prædiorum contribulum fuisse, qui e prytanibus erant, demonstrant," &c. Schömann, p. 89.

NOTE H. p. 51.

Χορός.

ὄρα δ' ὅπως ὠθήσομεν τοῦσδε τοὺς ἐξ ἄστεως

ἵκοντας, ὅσοι πρὸ τοῦ

μὲν, ἡνίκ' ἔδει λαβεῖν

ἐλθόντ' ὀβολὸν μόνον,

καθῆντο λαλοῦντες

5

ἐν τοῖς στεφανώμασιν·

νυνὶ δ' ἐνοχλοῦσ' ἄγαν.

ἀλλ' οὐχί, Μυρωνίδης

ὅτ' ἤρχεν ὁ γεννάδας,

οὐδεὶς ἂν ἐτόλμα

10

τὰ τῆς πόλεως διοι-

κεῖν ἀργύριον λαβών·

ἀλλ' ἦκεν ἕκαστος

ἐν ἀσκιδίῳ φέρων

πιεῖν ἅμα τ' ἄρτον *

15

* καὶ δύο κρομμύω

καὶ τρεῖς ἂν ἐλάας.

νυνὶ δὲ τριώβολον

1. ὄρα—ὠθήσομεν: the same formula as εἰπὲ, φέρε, &c. with a verb plural.

Ib. τοὺς ἐξ ἄστεως. As the town-voters necessarily formed the great body of the ecclesia, it was the obvious policy of these fair radicals to exclude them as much as possible, in order to secure themselves a majority. That they completely succeeded in their purpose, a subsequent extract will shew.

6. στεφανώμασιν, that part of the market in which chaplets and garlands were sold. Eccl. 819. ἐχάρουν εἰς ἀγορὰν ἐπ' ἑλφίτα. Vesp. 789. Ran. 1068. ἐν τοῖς ἰχθύσι. Av. 13. οὐκ τῶν ὀρνέων. Eq. 1375. τὰ μαιράκια . . τὰν τῷ μύρῳ: indicating respectively those parts of the market where corn, fish, birds, and perfumes were sold. Dobree aptly compares Athen. XV. 685, b.

8. Μυρωνίδης. See Thucyd. I. 105, 8. IV. 95. Mitford, II. 387.

13, 17. ἦκεν ἂν, was accustomed to come.

15. πιεῖν, κ. τ. λ. G. Burges ingeniously suggests, (Priestly's Aristoph. V. p. 555·)

ἔσθειν ἅμα τ' ἄρτον ἔν'
ἂν καὶ δύο κρομμύω,
καὶ τρεῖς ἂν ἐλάας.

To the authorities given by him for the verb ἔσθειν, add Od. B. 75. N. 409. Bread, olives, onions, and garlic are at present almost the only food of that very active and powerful body of men, the facchini, or snow-porters, at Naples.

18. τριώβολον. The system of paying the people for their attendance on the legislative assemblies originated with a person of whom little is known but his name, Callistratus. The same mischievous policy, which induced Pericles to raise the pay of the dicasts, encouraged other demagogues to increase that of the ecclesiasts. Its advancement to three obols is commonly ascribed to a demagogue of considerable influence, named Agyrrhius, who is accordingly commemorated by Demosthenes, in one of his addresses to the people, as Ἀγύρριον τὸν Κολυττία ἄνδρα χρηστὸν καὶ δημοτικὸν καὶ περὶ τὸ πλῆθος τὸ ὑμέτερον πολλὰ σπουδάζαντα.

ζητοῦσι λαβεῖν ὅταν

πράττωσί τι κοινὸν ὅσ-

περ ^a πηλοφοροῦντες.

Ecccl. 300.

20

NOTE I. p. 53.

If the following extract present little opportunity for adding to the student's knowledge on particular points, connected with the general assembly, its general import, short as it is, deserves a deep attention. Between the exhibition of the Acharnenses and the Ecclesiazusæ, little more than thirty-three years elapsed, and here is an acknowledgment, comic indeed, but not less true, that the democracy of Athens had already gone through every change and variety of form, which it could possibly receive, except that of transferring the government from the one sex to the other. The intermediate strife and struggle, the desperate conflict and bloody tragedy, must be sought from other sources: I have no wish to lift the curtain, and damp such mirth as the following quotation is calculated to give. Yet what have we even here? An imaginary assembly is convoked,—a country's ruin or salvation the proposed object for consideration—and whom does the sarcastic poet put forth as the foremost advisers on the occasion? The first is a blear or mope-eyed orator, who can scarcely find his way to the bema. He has not been able to preserve his own sight;—true: but he can distinctly see his way to his country's safety.

^a The following version of this chorus (with some little exception) appeared in the same Journal from which a previous extract was made:

But whatever you do, keep an eye on that crew | who come flocking in droves
from the town:

With hand, elbow, and heel, if you'd prosper our weal, | push and jostle
and keep them well down.

When the stipend and price, for their time and advice, | one obol suffic'd,
sirs, to close,

The rogues could then stop at booth, market, and shop, | and chatter and
gabble and prose.

Now they rush and they roar; for the times are no more | when Myronides
wont to preside;

When he had been bold, who for silver or gold, | public measures had ven-
tur'd to guide.

Our senators then grave and reverend men, | to the council were seen to
repair,

Each with morning repast, in a bag treasur'd fast, | olive, onion, and such
simple fare.

Our greedy desires, o'er-shooting our sires, | treble stipend and salary ask;
And matters of state are conducted of late, | like a mason's work done by the
task.

Quarterly Rev. No. XLIII. 181.

The second speaker appears to have been in much repute for dexterity and wit; but his wit had not secured him a whole mantle, that upon his back being so tattered and torn, that to the spectators generally it seemed to be no mantle at all; while his dexterity is exhibited in advising one of those adjustments of property, which men of more talent than honesty are often apt to advise. Such, in the course of a few years, had become the councillors of the birth-place of Solon and Cimon, Themistocles and Aristides; and such it is to open those gates of democratic freedom, which 'to shut exceeds all power.' That this is not the only painful subject connected with the plot of the Ecclesiastusæ, those acquainted with the philosophic writings of antiquity are well aware; but this is not the time or place for entering upon the subject, or doing justice to the writer's whole intentions in the composition of that play.

Βλέπυρος. ἀτὰρ πόθεν ἡκεις ἐτεόν; Χρέμης. ἐξ ἐκκλησίας.

Βλέπ. ἤδη λέλυται γάρ; Χρέμ. νῆ Δί' ὄρθριον μὲν οὖν.

καὶ δῆτα πολὺν ἢ μίλτος, ᾧ Ζεῦ φίλτατε,

γέλων παρέσχεον, ἣν προσέρραινον κύκλῳ.

Βλέπ. τὸ τριώβολον δῆτ' ἔλαβες; Χρέμ. εἰ γὰρ ὠφελον.

5

ἀλλ' ὕστερος νῦν ἦλθον, ὥστ' αἰσχύνομαι,

μὰ τὸν Δί' οὐδὲν ἄλλο γ' ἢ τὸν θύλακον.

Βλέπ. τὸ δ' αἴτιον τί; Χρέμ. πλείστος ἀνθρώπων ὄχλος,

ὅσος οὐδεπόποι' ἦλθ' ἀθρόος ἐς τὴν πύκνα.

καὶ δῆτα πάντας σκυτοτόμοις ἠκάζομεν

10

ὀρώντες αὐτούς. οὐ γὰρ ἀλλ' ὑπερφυῶς

ὥς λευκοπληθῆς ἦν ἰδεῖν ἡκκλησία·

ὥστ' οὐκ ἔλαβον οὐτ' αὐτὸς οὐτ' ἄλλοι συχνοί.

Βλέπ. οὐδ' ἄρ' ἂν ἐγὼ λάβοιμι νῦν ἐλθών; Χρέμ. πόθεν;

οὐδ' εἰ μὰ Δία τότε ἦλθες, ὅτε τὸ δεύτερον

15

5. τὸ τριώβολον. Those whose private property enabled them to attend the public assemblies gratuitously, were termed οἰκίστιοι ἐκκλησιασταί. That they formed in the assemblies but a very small minority, will be obvious from other causes, besides those mentioned by Aristotle, when describing the fourth and worst kind of democracy. Polit. IV. 6.

7. θύλακον, apparently the meal-bag (Vesp. 314. Av. 503), which was to have been replenished by the gratuity earned at the assembly.

12. λευκοπληθής. The want of the Scholia to this play must lose us much of the humour of it. This compound epithet was most probably directed at some fustian writer of the day. Its meaning is obvious enough: expressing at once the complexion of the fair (λευκὸς) ecclesiasts, and the close manner in which they were packed together. A former verse resembles them on the first account to a body of sedentary, and consequently wan-complexioned σκυτοτόμοι.

- ἀλεκτρυνὸν ἐφθέγγετ'. Βλέπ. οἱμοι δειλαιος.
 "Ἀντίλοχ', ἀποίμωξόν με τοῦ τριωβόλου
 τὸν ζῶντα μᾶλλον." τὰμὰ γὰρ διοίχεται.
 ἀτὰρ τί τὸ πρᾶγμ' ἦν, ὅτι τοσοῦτον χρῆμ' ὄχλου
 οὕτως ἐν ὥρᾳ ξυνελέγη; Χρέμ. τί δ' ἄλλο γ' ἢ 20
 ἔδοξε τοῖς πρυτάνεσι περὶ σωτηρίας
 γνώμας καθεῖναι τῆς πόλεως; κἄτ' εὐθέως
 πρῶτος Νεοκλείδης ὁ γλάμων παρείρπυσεν.
 κἄπειθ' ὁ δῆμος ἀναβοᾷ πόσον δοκεῖς,
 "οὐ δεινὰ τολμᾶν τουτονὶ δημηγορεῖν, 25
 καὶ ταῦτα περὶ σωτηρίας προκειμένου,
 ὃς αὐτὸς αὐτῷ βλεφαρίδ' οὐκ ἐσώσατο;"
 ὁ δ' ἀναβοήσας καὶ περιβλέψας ἔφη·
 "τί δαί με χρῆν δρᾶν;" Βλέπ. σκόροδ' ὁμοῦ τρίψαντ' ὀψῇ
 τιθύμαλλον ἐμβαλόντα τοῦ Λακωνικοῦ 30
 σαντοῦ παραλείφειν τὰ βλέφαρα τῆς ἐσπέρας,
 ἔγωγ' ἂν εἶπον, εἰ παρὼν ἐτύγχανον.
 Χρέμ. μετὰ τοῦτον Εὐαίων ὁ δεξιώτατος
 παρῆλθε γυμνός, ὥς ἔδοκε τοῖς πλείοσιν·
 αὐτὸς γε μέντοῦφασκεν ἱματίον ἔχειν, 35
 κἄπειτ' ἔλεξε δημοτικωτάτους λόγους·
 ὁρᾶτε μὲν με δεόμενον σωτηρίας
 τετραστατήρου καὶ τόν. ἀλλ' ὅμως ἐρῶ
 ὥς τὴν πόλιν καὶ τοὺς πολίτας σώσετε.
 ἦν γὰρ παρέχωσι τοῖς δεομένοις οἱ κναφῆς 40
 χλαίνας, ἐπειδὰν πρῶτον ἥλιος τραπῇ,

17. In the 'Myrmidones' of Æschylus, where Antilochus communicates to Achilles the death of Patroclus, the desolate hero utters the exclamation, of which the text in Aristophanes is a parody,

'Αντίλοχ', ἀποίμωξόν με τοῦ τεθνηκότος
 τὸν ζῶντα μᾶλλον.

Compare II. Σ. 18.

22. γνώμας καθεῖναι. The more usual expression was λόγον, or γνώμας προτιθέναι. Æsch. 36, 28. 33. Thucyd. VI. 14. See also Schömann, p. 104. Plutarch, speaking of the Spartan ecclesia, says, τοῦ δὲ πλήθους ἀθροισθέντος, εἰπὼν μὲν οὐδενὶ γνώμην τῶν ἄλλων ἐφέιτο, τὴν δ' ὑπὸ τῶν γερόντων καὶ τῶν βασιλέων προτεθείσαν ἐπικρύβει κύριος ἦν ὁ δῆμος. Plut. Vit. Lycurg. 6. Lysand. 15, 17.

23. παρείρπυσεν. The usual term for a person coming forward to address the assembly, was παρέρχεσθαι, παρίεναι. The present word begins with the usual preposition, but ends in a word which imports that slow, creeping pace, which belongs to men in trouble, or far advanced in life. II. Ψ. 225. Od. A. 193. N. 120. Passow.

34. γυμνός, said of any person, who has only his underclothing on, the χιτὼν without the ἱματίον. See a note on this subject, Quarterly Rev. vol. XXXVIII. p. 366; and compare Lysist. 151. Isoc. 615, 12. Plut. Ages. 34. Phocion, 4.

35. μέντοῦφασκεν, i. e. μέντοι ἔφασκεν.

37-8. σωτηρίας τετραστατήρου, i. e. a mantle of that value. Compare Aristoph. Plut. 983.

πλευρίτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ.
 ὅσοις δὲ κλίσῃ μή' στί μῆδ' στρώματα,
 ἵνα καθευδῇσοντας ἀπονενιμμένους
 ἐς τῶν σκυλοδεψῶν' ἦν δ' ἀποκλείῃ τῇ θύρᾳ
 χειμῶνος ὄντος, τρεῖς σισύρας ὀφειλέτω. 45

Βλέπ. νῆ τὸν Διόνυσον, χρηστά γ'. εἰ δ' ἐκείνᾳ γε
 προσέθηκεν, οὐδεὶς ἀντεχειροτόνησεν ἂν,
 τοὺς ἀλφитаμοιβοὺς τοῖς ἀπόροις τρεῖς χοίνικας
 δείπνον παρέχειν ἅπασιν, ἢ κλάειν μακρὰ,
 ἵνα τοῦτ' ἀπέλαυσαν Ναυσικύδους τάγαθόν. 50

Χρέμ. μετὰ τοῦτο τοίνυν εὐπρεπῆς νεανίας
 λευκός τις ἀνεπήδησ', ὅμοιος Νικίᾳ,
 δημηγορήσων, κάπεχειρήσεν λέγειν
 ὥς χρὴ παραδοῦναι ταῖς γυναίξιν τὴν πόλιν. 55
 εἴτ' ἐθορύβησαν κἀνέκραγον ὥς εὖ λέγοι
 τὸ σκυτοτομικὸν πλήθος· οἱ δ' ἐκ τῶν ἀγρῶν
 ἀνεβορβόρυξαν. Βλέπ. νοῦν γὰρ εἶχον νῆ Δία.

Χρέμ. ἀλλ' ἦσαν ἦττους· ὁ δὲ κατεῖχε τῇ βοῇ,
 τὰς μὲν γυναῖκας πόλλ' ἀγαθὰ λέγων, σέ δὲ
 πολλὰ κακά. Βλέπ. καὶ τί εἶπε; Χρέμ. πρῶτον μὲν σ' ἔφη
 εἶναι πανούργον. Βλέπ. καὶ σέ; Χρέμ. μὴ πω τοῦτ' ἔρη.
 κἀπειτα κλέπτῃν. Βλέπ. ἐμὲ μόνον; Χρέμ. καὶ νῆ Δία
 καὶ συκοφάντην. Βλέπ. ἐμὲ μόνον; Χρέμ. καὶ νῆ Δία
 τωοῦτ' ὁ πλήθος. Βλέπ. τίς δὲ τοῦτ' ἄλλως λέγει; 60

Χρέμ. γυναῖκα δ' εἶναι πρᾶγμ' ἔφη νοστινικὸν
 καὶ χρηματοποιόν· κοῦτε τὰ πόρρητ' ἔφη
 ἐκ Θεσμοφόροις ἐκάστοτ' αὐτὰς ἐκφέρειν,

51. *ἵνα* (*in which case*). Eccl. 152. Vesp. 961. Thea. 1008. ταυτὶ τὰ βέλτιστ' ἀπολέλαιν' Εὐρυπίδου. Plut. Pericl. 6. ταῦτα τῆς Ἀναξαγόρου συνουσίας ἀπέλαυσε Περικλῆς.

52. The fair youth, who is represented as resembling a young fop of the day, named Nicias, is of course Praxagora, the head of these female revolutionists.

58. ἀναβορβόρῃς, a low, but expressive word, signifying a hollow, rumbling hubbub, din, or sound. For its physical origin in the body, see Hippocr. p. 1121. Foes.

58-9. νοῦν γὰρ εἶχον—ἀλλ' ἦσαν ἦττους. To be in the right, and yet be left in a minority, is the peculiar fate of the agriculturists. And so it will ever be, till great landed proprietors become generally, what such men as the present Marquis of Chandos and the Duke of Buccleugh are individually, the idols of their tenants in private life, and their indefatigable patrons and advocates in public life.

62. τίμον. Why dost thou call them kuaves? Thou know'st them not.

Ἀρεμαντίς. Are they not Athenians?

Τίμ. Yes.

Ἀρ. Then I repent me not.

Τίμ. Whither art going?

Ἀρ. To knock out an honest Athenian's brains.

- σε δὲ κάμει βουλευόντε τοῦτο δρᾶν αἰεί.
 Βλέπ. καὶ νῆ τὸν Ἑρμῆν τοῦτό γ' οὐκ ἐψεύσατο. 70
 Χρέμ. ἔπειτα συμβάλλειν πρὸς ἀλλήλας ἔφη
 ἱμάτια, χρυσί', ἀργύριον, ἐκπάματα,
 μόνας μόναις οὐ μαρτύρων γ' ἐναντίον
 καὶ ταῦτ' ἀποφέρειν πάντα κοῦκ ἀποστερεῖν
 ἡμῶν δὲ τοὺς πολλοὺς ἔφασκε τοῦτο δρᾶν. 75
 Βλέπ. νῆ τὸν Ποσειδῶ, μαρτύρων γ' ἐναντίον.
 Χρέμ. οὐ συκοφαντεῖν, οὐ διώκειν, οὐδὲ τὸν
 δῆμον καταλύειν, ἀλλὰ πολλὰ κάγαθὰ,
 ἑτέρα τε πλείστα τὰς γυναῖκας εὐλόγει.
 Βλέπ. τί δὴτ' ἔδοξεν; Χρέμ. ἐπιτρέπειν γε τὴν πόλιν 80
 ταύταις. ἔδῳκει γὰρ τοῦτο μόνον ἐν τῇ πόλει
 οὐπω γεγενῆσθαι. Βλέπ. καὶ δέδοκται; Χρέμ. φῆμ' ἐγώ.
 Βλέπ. ἅπαντα τ' αὐταῖς ἔστι προστεταγμένα
 ἃ τοῖσι νῦν ἀστοῖς ἔμελλεν; Χρέμ. οὕτω ταῦτ' ἔχει.
 Βλέπ. οὐδ' εἰς δικαστήριον ἄρ' εἰμ', ἀλλ' ἡ γυνή; 85
 Χρέμ. οὐδ' ἔτι σὺ θρέψεις οὐς ἔχεις, ἀλλ' ἡ γυνή.
 Βλέπ. οὐδὲ στένειν τὸν ὄρθρον ἔτι πρᾶγμ' ἀρά μοι;
 Χρέμ. μὰ Δί', ἀλλὰ ταῖς γυναῖξιν ταῦτ' ἤδη μέλει.
 Βλέπ. (after a pause) τὸ πρὸς βίαν δεινότατον. Χρέμ. ἀλλ' εἰ τῇ πόλει 90
 τοῦτο ξυνοίσει, ταῦτα χρὴ πάντ' ἄνδρα δρᾶν.
 λόγος γέ τοι τις ἔστι τῶν γεραιτέρων,
 ὅς' ἂν ἀνόητ' ἢ μῶρα βουλευσώμεθα,
 ἅπαντ' ἐπὶ τὸ βέλτιον ἡμῖν ξυμφέρειν.
 καὶ ξυμφέροι γ', ὃ πότνια Παλλὰς καὶ θεοί. Eccl. 376.

NOTE K. p. 53.

SCENE.—HEAVEN.

A great bowl or mortar is seen upon the stage: leeks, garlic, and cheese lie around it.

WAR—TRYGÆUS.

War. [slowly and solemnly] ° Laceration,
 Maceration,

Tim. That's a deed thou'lt die for.

Ap. Right, if doing nought be death by the law.

Shakespear's *Timon of Athens*, act I.

87. στένειν τὸν ὄρθρον. viz. at having to attend the ecclesia at an early hour.

° In the original the whole of this little dialogue, like that versified at p. 58, is in iambic metre. The translator in both instances perhaps thought the ideas too poetical to be thrown into blank verse:—"Say, ye severest, what would ye have done?"

Grief and scorning,
 Woe and mourning,
 Past all curing,
 I do scan
 Unto man,
 The much-enduring :
 Cramps and stitches,
 Aches and pains,
 Rack his joints
 And fire his veins !

Try. Shield me, great Phœbus, 'tis indeed a mortar,
 Vast beyond vastness !—then this monster's visage !
 Pain, mischief, misery, are upon his front.
 And do my eyes indeed take witness of him,
 The god, whose very sight creates a solitude,
 The truculent—the iron-faced—still settling
 Upon his legs, as if for fight preparing !

War. Double, double,
 Woe and trouble,
 Triple trine,
 And nine to nine,
 Nine and ten,
 And nine again,
 I do see
 For Prasiæ ^p.
 Hapless state !

See now thy doom is sealed, and ratified thy fate !

[throws a leek into the bowl.]

Try. Look, Sparta, to't—'tis her concern—not ours.

War. For Megara weep !
 And your sighs be they deep.
 For the fates strongly pull,
 And my bowl must be full ;
 The loss of a fraction
 Would work me distraction ;
 Nicely chopp'd, minc'd, and drest,
 She may yet be at rest !

[throws in garlic ^q, and pounds it very small.]

Try. Sigh we for those same folk of Megara !

^p A word nearly similar to Prasiæ in Greek signifies a leek.

^q Garlic was one of the most plentiful productions of Megara.

Large floods of tears—and bitter, save the mark !
Hath he infused for them !

War.

Cry aloud, fair and foul,
And for Sicily howl !
For body and soul,
She must go to the bowl ;
In the pride of her state
She must yield to her fate,
And the scraper and knife
Now lie hard at her life !

[*scrapes cheese*^r, and *throws it into the bowl*.]

Pour we some honey^s now from Attica
Upon our work.— Pac. 236—254.

QUART. REV. vol. XXIII. p. 275.

NOTE L. p. 115.

The entrance and exit of the cottabus are thus recorded in some iambics of Plato, the comic poet, which have been corrected by Hermann (de Metris, p. 148).

ἄνδρες δεδειπνήκασιν ἤδη σχεδὸν ἅπαντες. εὖγε,
τί οὐ τρέχων σὺ τὰς τραπέζας ἐκφέρεις ; ἐγὼ δὲ
νίπτρον παρέχων εἰσέρχομαι. καὶ γὰρ δὲ παρακορήσω.
σπονδὰς ἔπειτα παραχέας, τὸν κότταβον παροίσω.
τῇ παιδί τοὺς αὐλοὺς ἐχρῆν ἤδη πρὸ χειρὸς εἶναι,
καὶ προσαναφυσᾶν. τὸ μύρον ἤδη παράχεον βαδίζων,
Αἰγύπτιον, κατ' ἱριον· στέφανον δ' ἔπειθ' ἐκάστω
δώσω φέρων τῶν ξυμποτῶν. νεόκρατά τις ποιείτω.
καὶ δὴ κέκραται. κατὰ τὸν λιβανωτὸν ἐπίθες. εἶπε,
ποῦ δ' ἡμῖν ἤδη γέγονε ; καὶ πίνοντές εἰσι πόρρω·
καὶ σκόλιον ᾗσται, κότταβος δ' ἐξοίχεται θύραζε.

Athen. XV. p. 665. B. C. D.

But the liveliest allusion to this game is contained in an address of Trygæus, where he wishes to restrain the transports of the chorus, till they have actually recovered the goddess of Peace from her place of confinement.

Μή τι καὶ νυνί γε χαίρετ'· οὐ γὰρ ἵστε πῶ σαφῶς·
ἀλλ' ὅταν λάβωμεν αὐτήν, τηνικαῦτα χαίρετε,

^r The reader of Theocritus need not be reminded of the rich milk and cheeses, which so frequently occur in that most exquisite of all pastoral poets.

^s It was from the odoriferous herbs on mount Hymettus, that the excellence of the Attic honey was derived.

καὶ βοῦτε, καὶ γελᾶτ' ἤ-
 δη γὰρ ἔξεσται τόβ' ὑμῶν
 πλεῖν, μένειν, . . . καθεύδειν,
 ἐς πανηγύρεις θεωρεῖν,
 ἐστιᾶσθαι, κοτταβίζειν,
 συβαρίζειν,
 ἰοῦ ἰοῦ κεκραγέειν.

Рac. 337—345.

Calm your transports, rein your temper—o'er foot and tongue hold
 due command.

Thou let'st slip too soon—await thee—till the game is in your hand.

Then give loose to license free,

Shout and laugh and revelry.

Then whatever joys ye steal,

License there shall set her seal.

Would you sail? the seas are wide:

Art for shore? on shore abide.

Are ye for repose and shade?

Sleep till Morpheus' self be made }

Better master in his trade. }

Pomp—procession—feast and play,

All in turn shall have their sway,

With sport that wrinkled care derides,

And tale that props up laughter's sides,

Driving grief and sorrow far

With a merry loud ha! ha!

NOTE M. p. 177.

ΧΟΡΟΣ ΔΑΚΩΝΩΝ.

δρμαον

τὼς κυρσανίως, ᾧ Μναμόνα,

τὰν τεῶν μῶαν, ἄτις

1. In common Greek: δρμησον τοὺς κυρσανίους, ᾧ Μναμόνα, (i. e. Μνημοσύνη)
 (πρὸς) τὴν σὴν Μοῦσαν. Compare Pind. Ol. X. 23-5. θήξας δέ κε φόντ' ἀρετῇ
 ποτὶ πελῶριον ἔρμασε κλέος ἀνὴρ θεοῦ σὺν παλάμῃ.

3. μῶαν. The Doric mode of substituting τ for σ has been illustrated at
 v. 705. It remains to notice three other modes used by them for avoiding this
 letter: 1st, by substituting ντ in the middle of words: Lysist. 173. ἔχωντι.
 1005. ἐῶντι. 1302. ψιδᾶδοντι (i. e. ψιδ(ουσι). Pind. Ol. I. 47. II. 51, 122. III.
 12. VI. 36, &c. Theoc. Id. XV. 64. 82, 8. 112. 137. Sapph. Fr. 3. Sophr. Fr.
 IX. XXVII. LXXVII. Orch. Insc. I. 3. ἀποδεδᾶσθι (i. e. ἀποδεδέκασι). ἰωνθι
 pro ἰωντι sc. ἔωσι, ᾄσι: 2d, by the rhotacismus, or substituting the letter ρ for
 σ at the end of words: Lysist. 988. παλεῶρ (i. e. παλαιός). So in the Elean in-
 scription, α φρατρα τοιρ φαλειοις: and abundantly in the Lacedæmonian decree
 against Timotheus, where the musician having been ordered to reduce his eleven
 strings to seven, it is added, ὅπῃρ ἑκαστορ τὸ τᾶρ πόλιωρ βάφορ ὀρῶν εὐλαβῆται

οἶδεν ἀμὲ τὼς τ' Ἀσαναίως,	
δκα τοὶ μὲν ἐπ' Ἀρταμιτίφ	5
πρόκροον θείκελοι	
ποττὰ κᾶλα, τὼς Μήδως τ' ἐνίκων.	
ἀμὲ δ' αὖ Λεωνίδας	
ἄγεν ἄπερ τὼς κάπρως	
θάγοντας, οἶῶ, τὸν ὀδόντα·	10
πολὺς δ' ἀμφὶ τὰς γένους ἀφρὸς ἦνσει,	
πολὺς δ' ἄμα καττῶν σκελῶν ἀφρὸς ἴετο.	
ἦν γὰρ τῶνδρες οὐκ ἐλάσσως	
τᾶς ψάμμιας, τοὶ Πέρσαι.	
ἀγρότερ' Ἀρταμι σηροκτόνε	15
μῶλε δεῦρο, παρσένε σιὰ,	
ποττὰς σπονδάς,	
ὥς συνέχης πολὺν ἀμὲ χρόνον.	
νῦν δ' αὖ	
φιλία τ' αἰὲς εὐπορος εἴη	20
ταῖς συνθήκαις	

ἐπὶ τὴν Σπάρταν ἐπιφέρειν τι τῶν μὴ καλῶν, ἢ τῶν μὴ ποττὰ τῶν ἀρετῶν κλέος ἀγόντων. (Compare Bishop Cleaver's *Decret.* c. Tim. p. 44. and Porson's *Review of Knight's Essay*, &c. *Mus. Crit.* I. 509. and see also Müller, II. 338. 496.) 3d, the σ was omitted altogether, as in the present word μῶας, and above δρμαον. To which add *Lysist.* 980. γερωία (i. e. γερουσία). 995. πᾶα (i. e. πᾶσα). 1297. ἐκλειπῶα. 1299. κλεῶα. 1311. ἀγωνιῶαι. (That this omission did not take place in Alcman's poetry, see fragments quoted in *Hephæst.* pp. 40, 66.)

4. τῶς. "With regard to the differences of syntax, we may remark, that the article was much used by the Dorians, as is evident from several passages in the Spartan choruses in the *Lysistrata* of Aristophanes. It may be also observed, that the article occurs very frequently in all the early monuments of Doric nations; and that in the Doric poetry, particularly of Alcman, it was first introduced into the literature of Greece; the earlier language having been quite destitute of it." Müller, II. 501. In this little peculiarity may, I think, be traced much of what constituted the Spartan character;—exalted piety, self-dignity, and a sense of what belonged to others as well as to herself. *The Apollo, the Sparta, the Athens.*

6. πρόκροον, i. e. προῖκρονον, *hammered*. The υ is also omitted *Lysist.* 173. οὐκ ἄς (i. e. ἔως. cf. *Pind.* *Ol.* X. 61.) σποδάς (i. e. σπονδῆς) ἔχωντι τὰι τριήρεες, *as long as the triremes have their zeal and affection*. So also in *Æolic Greek*. *Sapp.* *Fr.* 14. ἐνθόντ' ἐξ ὀρανῶ. *Alc. Fr.* 1. βει μὲν δ' Ἰδεὺς, ἐκ δ' ὀρανῶ μέγας | χεῖμῶν.

7. ποττὰ κᾶλα, *as the enemy's wood*, i. e. *ships*. *Ion* (*Athen.* X. 412, b.) κατέπινε καὶ τὰ κᾶλα καὶ τοὺς ἀνθρακας. In the same manner I think the word ought to be accented and understood in the Spartan epistle, which conveyed to the ephors the intelligence of the defeat of Mindarus: "Ἐρρεὶ τὰ καλὰ Μίνδαρος ἀπεσσοῦα· πεινῶντι τῶνδρες· ἀπορέομες, τί χρὴ δρᾶν." *Plut.* *Alcib.* 28.

10. οἶῶ, *Laconic for οἶμαι*. This interjectional expression appears to have been of frequent use in Spartan poetry and dialogue. Compare vv. 81, 156, 998.

14. τὰς ψάμμιας. Compare *Pindar's* imagery on the same occasion. *Isth.* V. 63.

15. σηροκτόνε, i. e. θηροκτόνε. To the examples given above, v. 813. add from Alcman (*Gaisf.* *Hephæst.* 337) :

Ἰνῶ σαλασσομέδοισ', ἀν' ἀπὸ μασθῶν
ρίπτειν φάτις γαλασηνὸν Μελικέρταν.

καὶ τᾶν αἰμυλᾶν ἄλωπέκων

πανσαίμεθ' ὦ

δεῦρ' ἴθι, δεῦρ' ὦ

κυναγὲ παρσένε.

Lys. 1247—1272.

Notes N and O. As these notes are not essentially necessary, and this work has already exceeded its due limits, it has been thought proper to omit them.

22. *ἄλωπέκων*. The fox (and not always in a bad sense) seems to have been a favourite source of allusion in early Doric poetry. Pind. Ol. II. 20. Isth. IV. 79. At the time the *Lysistrata* was written, the well-known adage of the crafty *Lysander* had made the word something more than a mere poetical allusion: "*ὅπου γὰρ ἡ λεοντὴ μὴ ἐφικνεῖται, προσραπτέον ἐκεῖ τὴν ἄλωπεκὴν*." Plut. *Lysand.* 7.

† The following version has been framed rather in that spirit in which modern times are accustomed to speak of the glorious events commemorated in the above chorus, than in the Doric plainness and simplicity of the original. Such as it is, it will serve to give the student a general idea of the contents of the chorus, and enable him more easily to encounter the difficulties of its dialect.

—But the song and the muse must our youngsters now claim :

Waken up the bold strain,

Till Remembrance regain

The joint glories of old and the days of past fame;—

The days when at proud Artemisium's shore

Athens' sons the bright palm of sea-victory wore ;

When powers immortal look'd down from on high,

And own'd them fit tenants and heirs for the sky.

We too with Leonidas rose then in might ;

For like boars, forest-bred,

His brave Spartans he led,

Who whetted their teeth, and demanded the fight.

The fight gather'd round them, and o'er the feet spread

The foam which began at the mouth and the head :

For the foes were an host :—who had reckon'd the sand,

Had yet left unnumber'd the Mede's countless band.

Wood-wand'rer, beast-slayer, goddess, huntress, and maid,

Dian mine, be it thine,

That in league we combiné,

Free from fraud and the fox and the trickster's base trade.

Then grace these our rites with thy presence so bright,

On thy left arm be Friendship, and Peace on thy right :

And when stars fade away, may these still own their prime,

Immortal as thou art, and endless as Time.

ADDITIONS AND CORRECTIONS.

2. ἦσθην . . . τέτταρα. Bergler compares, (but I think incorrectly,) Vesp. 440. οὐς ἐγὼ 'δίδαξα κλάειν τέτταρ' εἰς τὴν χοίνικα. Too little of the lighter literature of the Greeks has been preserved, to admit of our speaking decisively as to some of their colloquial idioms; but it should seem, as if they were accustomed, when expressing augmentations of joy and sorrow, to use the term *four*, as we commonly use the term *three*.

13. ἐπὶ μύσχω. Herodot. I. 160. ἐξέδοσαν δὲ οἱ Χίοι ἐπὶ τῷ Ἀταρνίῃ μισθῷ. Plut. Sol. 15. ἐπὶ τοῖς σώμασι μηδένα δανείζειν.

31. ἀπορῶ, γράφω. Long after the notes on these two words had passed the press, Mr. G. Burges was so obliging as to send me some different readings of the opening scenes of this play, and the verse, as there exhibited, certainly tends to confirm the view which has been taken of its general meaning in those notes. Mr. Burges's MS. reads:

ἀ τ' ἐρῶ, γράφω, λογίζομαι, περιτλλομαι.

41. ἡγόρεον. Fr. Aristoph. (Dind. p. 143).

οὐκ ἡγόρεον; οὐτός ἐστ' οὐκ Ἀργόλας
μὰ Δὲ οὐδέ γ' Ἑλλην.

ἀγορεύειν, *to say*, and without reference to public speaking, is a word of common occurrence in the Homeric writings.

43. The Editor regrets to say, that he has been disappointed of the engraved representation of the Pnyx, which he had been led to expect would accompany this work. In this dilemma he must content himself with referring the reader to the 'bird's eye view' of it, contained in Mr. Hughes's Travels in Greece, and to some obliging communications, which he has received from Mr. Cockerell on the subject. That accomplished artist, who surveyed the Pnyx with great attention on the spot, and has since refreshed his recollections by looking into other references, informs me that the platform on which the bema stood, contains 400 feet superficies, which, allowing five feet to each person, supplies far more accommodation than is wanted for the fifty-nine proedri. The two additional steps, he adds, would also contain a considerable number: they are at least one

foot four inches high, and are literally seats. The place of assembly itself, Mr. C. calculates as able to contain 18,000 persons, allowing five feet to each citizen who attended.

48. Κελεός. On the legends connected with Ceres, and the grandfather of this Celeus, see Apollodorus I. 5. III. 14. 7; and St. Croix's *Mystères du Paganisme*, I. 141-8.

70. ἄρμαμαζῶν. Plutarch, speaking of the jealous seclusion of their women by the Persians, adds: ἐν δὲ ταῖς ὁδοιπορίαις ὑπὸ σκηνᾶς κύκλῳ περιπεφραγμέναις ἐπὶ τῶν ἄρμαμαζῶν ὀχεύσθαι. Vit. Themist. 26.

403. λυπηρός. Plut. Themist. 22. ἤδη δὲ καὶ τῶν πολιτῶν διὰ τὸ φθονεῖν ἡδεώς τὰς διαβολὰς προσιεμένων, ἡναγκάζετο λυπηρὸς εἶναι, τῶν αὐτοῦ πράξεων ἐν τῇ δῆμῳ πολλάκις μνημονεύων.

510. Mr. Mitford (vol. iv. p. 30.) speaks of Lamachus as a man in the prime of life, at the time of the expedition to Sicily, i. e. in the seventeenth year of the Peloponnesian war: and it was chiefly upon this authority that his youth was so strongly inferred in the note to this verse. From Plutarch's account, however, (Alcib. 18), it should appear, that Lamachus's mad passion for war had less excuse on the point of age, than the English historian of Greece had given him credit for. His years excepted, Plutarch's description of Lamachus agrees very closely with that of Aristophanes, from whom it was most probably derived, (Alcib. 18. Nicias 15. 18). Neither his life nor his death seems to have made any strong impression on the mind of Thucydides, whose notices of him are very scanty.

618. Long after the note to the above verse had passed the press, it was not a little gratifying to the Editor's feelings to find most of the opinions contained in it, corroborated by one of the finest scholars and writers of the present day, the Greek Professor of Glasgow. After a high eulogium on 'the illustrious poet, from whose remains we now learn to understand the nature of the old comedy,' Sir D. Sandford proceeds to observe, "But in reviewing his productions as a whole, and as specimens of the system to which they belonged, not only the ancient conception of the comic art, but likewise the character of the Bacchanalian festival must be taken into the account. To the more solemn and exalted species of mental inspiration, tragedy was consecrated; but of that airy and extravagant spirit, that intoxication of the soul, of which Bacchus was equally the patron, the Attic comedy, in its first estate, was at once the triumph and the type. Hence every appearance of forethought and laborious preparation was avoided, and the reins were freely given to the utmost license of fable, sentiment, and expres-

sion, which an exuberant fancy could supply. On this principle we easily find a reason for the wildest sallies of buffoonery, and a reason too, if not an excuse, for that grossness of language and allusion, which harmonized with the obscene ensign of the original Phallic ceremonies." After some further observations on the nature of the old comedy, the learned Professor remarks, "Aristophanes was not behind his brethren in availing himself of some of these professional immunities; yet, wherever, amid the coarseness, the grotesqueness, and the mockery of the old comic vein, the personal character of the man breaks out, we see that it was not merely his boast, but his real wish and aim, to elevate the tone of his art." Adverting next to the unrivalled skill, with which Aristophanes wields the idiomatic powers of the Attic form of speech, and the snatches of exquisite poetry, which are perpetually intermingled with the passages of a more robust or vulgar quality, this eloquent and powerful writer concludes: "When we add to this, that the patriotism of Aristophanes was of that sterling ore which shines from its own brightness, without the adventitious gilding of popular professions, we claim for him the crowning merit of a great mind. The last mentioned excellence necessarily involves another that may justly be ascribed to him; a sound, consistent view of the philosophy of morals. . . . The attacks of Aristophanes were as just as they were tremendous; a fact greatly to the honour of one whose shafts flew so thick on every side, that he might well have exclaimed, with a celebrated writer of modern times, 'What public question have I declined? What villain have I spared?'" Sandford's *Rise and Progress of Literature*.

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